

Al-Fatihah

Revealed in Makkah

The Meaning of Al-Fatehah and its Various Names

This Surah is called

- Al-Fatihah, that is, the Opener of the Book, the Surah with which prayers are begun.

- It is also called, **Umm Al-Kitab** (the Mother of the Book), according to the majority of the scholars.

In an authentic Hadith recorded by At-Tirmidhi, who graded it **Sahih**, **Abu Hurayrah** said that the Messenger of Allah said,

> الْحَمْدُ للهِ رَبِّ الْعَالَمِينَ أُمُّ الْقُرْآنِ وَأُمُّ الْكِتَابِ وَالسَّبْعُ الْمَثَانِي وَالْقُرْآنُ الْعَظِيمُ

> **Al-Hamdu lillahi Rabbil-`Alamin** is the Mother of the Qur'an, the Mother of the Book, and the seven repeated Ayat of the Glorious Qur'an.

It is also called **Al-Hamd** and **As-Salah**, because the Prophet said that his Lord said,

قَسَمْتُ الصَّلَاةَ بَيْنِي وَبَيْنَ عَبْدِي نِصْفَيْنِ،

فَإِذَا قَالَ الْعَبْدُ:الْحَمْدُلِلهِ رَبِّ الْعَالَمِينَ، قَالَ اللهُ: حَمِدَنِي عَبْدِي

The prayer (i.e., **Al-Fatihah**) is divided into two halves between Me and My servants.

When the servant says, `All praise is due to Allah, the Lord of existence,' Allah says, 'My servant has praised Me.

Al-Fatihah was called the **Salah**, because reciting it is a condition for the correctness of **Salah** - the prayer.

Al-Fatihah was also called **Ash-Shifa**' (the Cure).

It is also called **Ar-Ruqyah** (remedy), since in the Sahih, there is the narration of Abu Sa`id telling the story of the Companion who used **Al-Fatihah** as a remedy for the tribal chief who was poisoned. Later, the Messenger of Allah said to a Companion,

وَمَا يُدْرِيكَ أَنَّهَا رُقْيَةٌ

How did you know that it is a **Ruqyah**.

Al-Fatihah was revealed in Makkah as Ibn `Abbas, Qatadah and Abu Al-`Aliyah stated.

Allah said,

وَلَقَدْ ءاتَيْنَـكَ سَبْعًا مِّنَ الْمَثَانِي

And indeed, We have bestowed upon you the seven **Mathani** (seven repeatedly recited verses), (i.e. Surat **Al-Fatihah**) (15:87).

Allah knows best.

How many Ayat does Al-Fatihah Contain

There is no disagreement over the view that **Al-Fatihah** contains seven Ayat.

According to the majority of the reciters of Al-Kufah, a group of the Companions, the Tabi`in, and a number of scholars from the successive generations, the Bismillah is a separate Ayah in its beginning. We will mention this subject again soon, if Allah wills, and in Him we trust.

The Number of Words and Letters in Al-Fatihah

The scholars say that Al-Fatihah consists of twenty-five words, and that it contains one hundred and thirteen letters.

The Reason it is called Umm Al-Kitab

In the beginning of the Book of Tafsir, in his Sahih, Al-Bukhari said;

> "It is called **Umm Al-Kitab**, because the Qur'an starts with it and because the prayer is started by reciting it.''
>
> It was also said that it is called **Umm Al-Kitab**, because it contains the meanings of the entire Qur'an.
>
> Ibn Jarir said,
>
>> "The Arabs call every comprehensive matter that contains several specific areas an **Umm**. For instance, they call the skin that surrounds the brain, **Umm Ar-Ra's**. They also call the flag that gathers the ranks of the army an **Umm**.''
>
> He also said,
>
>> "Makkah was called **Umm Al-Qura**, (the Mother of the Villages) because it is the grandest and the leader of all villages.
>
> It was also said that the earth was made starting from Makkah.''

Further, Imam Ahmad recorded that Abu Hurayrah narrated about **Umm Al-Qur'an** that the Prophet said,

هِيَ أُمُّ الْقُرْآنِ وَهِيَ السَّبْعُ الْمَثَانِي وَهِيَ الْقُرْآنُ الْعَظِيمُ

> It is **Umm Al-Qur'an**, the seven repeated (verses) and the Glorious Qur'an.

Also, Abu Jafar, Muhammad bin Jarir At-Tabari recorded Abu Hurayrah saying that the Messenger of Allah said about Al-Fatihah,

هِيَ أُمُّ الْقُرْآنِ وَهِيَ فَاتِحَةُ الْكِتَابِ وَهِيَ السَّبْعُ الْمَثَانِي

> It is **Umm Al-Qur'an**, **Al-Fatihah** of the Book (the Opener of the Qur'an) and the seven repeated (verses).

Virtues of Al-Fatihah

Imam Ahmad bin Hanbal recorded in the Musnad that Abu Sa`id bin Al-Mu`alla said,

"I was praying when the Prophet called me, so I did not answer him until I finished the prayer. I then went to him and he said, What prevented you from coming?

I said, 'O Messenger of Allah! I was praying.'

He said, Didn't Allah say,

يأَيُّهَا الَّذِينَ ءَامَنُواْ اسْتَجِيبُواْ لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ

> O you who believe! Answer Allah (by obeying Him) and (His) Messenger when he calls you to that which gives you life.

He then said,

> "I will teach you the greatest Surah in the Qur'an before you leave the Masjid (Mosque)."

He held my hand and when he was about to leave the Masjid, I said, `O Messenger of Allah! You said: I will teach you the greatest Surah in the Qur'an.'

He said, Yes الْحَمْدُ للّهِ رَبِّ الْعَالَمِينَ **Al-Hamdu lillahi Rabbil-`Alamin,**

نَعَمْ هِيَ السَّبْعُ الْمَثَانِي وَالْقُرْآنُ الْعَظِيمُ الَّذِي أُوتِيتُهُ

> It is the seven repeated (verses) and the Glorious Qur'an that I was given.

Al-Bukhari, Abu Dawud, An-Nasa'i and Ibn Majah also recorded this Hadith.

Also, Imam Ahmad recorded that Abu Hurayrah said,

"The Messenger of Allah went out while Ubayy bin Ka`b was praying and said, O Ubayy!

Ubayy did not answer him.

The Prophet said, O Ubayy!

Ubayy prayed faster then went to the Messenger of Allah saying, `Peace be unto you, O Messenger of Allah!'

He said, Peace be unto you. O Ubayy, what prevented you from answering me when I called you?

He said, `O Messenger of Allah! I was praying.'

He said, Did you not read among what Allah has sent down to me,

اسْتَجِيبُواْ لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ

Answer Allah (by obeying Him) and (His) Messenger when he calls you to that which gives you life.

He said, `Yes, O Messenger of Allah! I will not do it again.'

the Prophet said,

أَتُحِبُّ أَنْ أُعَلِّمَكَ سُورَةً لَمْ تَنْزِلْ لَا فِي التَّورَاةِ وَلَا فِي الْإِنْجِيلِ وَلَا فِي الزَّبُورِ وَلَا فِي الْفُرْقَانِ مِثْلَهَا؟

Would you like me to teach you a Surah the likes of which nothing has been revealed in the **Tawrah**, the **Injil**, the **Zabur** (Psalms) or the **Furqan** (the Qur'an)

He said, `Yes, O Messenger of Allah!'

The Messenger of Allah said, I hope that I will not leave through this door until you have learned it.

He (Ka`b) said, `The Messenger of Allah held my hand while speaking to me. Meanwhile I was slowing down fearing that he might reach the door before he finished his conversation. When we came close to the door, I said: O Messenger of Allah! What is the Surah that you have promised to teach me'

He said, What do you read in the prayer.

Ubayy said, `So I recited **Umm Al-Qur'an** to him.'

He said,

وَالَّذِي نَفْسِي بِيَدِهِ مَا أَنْزَلَ اللهُ فِي التَّورَاةِ وَلَا فِي الْإِنْجِيلِ وَلَا فِي الزَّبُورِ وَلَا فِي الْفُرْقَانِ مِثْلَهَا إِنَّهَا السَّبْعُ الْمَثَانِي

By Him in Whose Hand is my soul! Allah has never revealed in the **Tawrah**, the **Injil**, the **Zabur** or the **Furqan** a Surah like it. It is the seven repeated verses that I was given.''

Also, At-Tirmidhi recorded this Hadith and in his narration, the Prophet said,

إِنَّهَا مِنَ السَّبْعِ الْمَثَانِي وَالْقُرْآنِ الْعَظِيمِ الَّذِي أُعْطِيتُهُ

It is the seven repeated verses and the Glorious Qur'an that I was given.

At-Tirmidhi then commented that this Hadith is **Hasan Sahih**.

There is a similar Hadith on this subject narrated from Anas bin Malik.

Further, `Abdullah, the son of Imam Ahmad, recorded this Hadith from Abu Hurayrah from Ubayy bin Ka`b, and he mentioned a longer but similar wording for the above Hadith.

In addition, At-Tirmidhi and An-Nasa'i recorded this Hadith from Abu Hurayrah from Ubayy bin Ka`b who said that the Messenger of Allah said,

مَا أَنْزَلَ اللهُ فِي التَّورَاةِ ولَا فِي الْإِنْجِيلِ مِثْلَ أُمِّ الْقُرْآنِ وَهِيَ السَّبْعُ الْمَثَانِي وَهِيَ مَقْسُومَةٌ بَيْنِي وبَيْنَ عَبْدِي نِصْفَيْنِ

Allah has never revealed in the **Tawrah** or the **Injil** anything similar to **Umm Al-Qur'an**. It is the seven repeated verses and it is divided into two halves between Allah and His servant.

This is the wording reported by An-Nasa'i.

At-Tirmidhi said that this Hadith is **Hasan Gharib**.

Also, Imam Ahmad recorded that Ibn Jabir said,

"I went to the Messenger of Allah after he had poured water (for purification) and said, `Peace be unto you, O Messenger of Allah!'

He did not answer me. So I said again, `Peace be unto you, O Messenger of Allah!'

Again, he did not answer me, so I said again, `Peace be unto you, O Messenger of Allah!'

Still he did not answer me.

The Messenger of Allah went while I was following him, until he arrived at his residence. I went to the Masjid and sat there sad and depressed. The Messenger of Allah came out after he performed his purification and said,

Peace and Allah's mercy be unto you,

peace and Allah's mercy be unto you,

peace and Allah's mercy be unto you.

He then said,

O `Abdullah bin Jabir! Should I inform you of the best Surah in the Qur'an.

I said, `Yes, O Messenger of Allah!'

He said, Read,

`All praise be to Allah, the Lord of the existence,' until you finish it. ''

This Hadith has a good chain of narrators.

Some scholars relied on this Hadith as evidence that some Ayat and Surahs have more virtues than others.

Furthermore, in the chapter about the virtues of the Qur'an, Al-Bukhari recorded that Abu Sa`id Al-Khudri said,

"Once, we were on a journey when a female servant came and said, `The leader of this area has been poisoned and our people are away. Is there a healer among you' Then a man whose healing expertise did not interest us stood for her, he read a **Ruqyah** for him, and he was healed.

The chief gave him thirty sheep as a gift and some milk. When he came back to us we said to him,

`You know of a (new) **Ruqyah**, or did you do this before?'

He said, `I only used **Umm Al-Kitab** as **Ruqyah**.'

We said, `Do not do anything further until we ask the Messenger of Allah.'

When we went back to Al-Madinah we mentioned what had happened to the Prophet . The Prophet said,

وَمَا كَانَ يُدْرِيهِ أَنَّهَا رُقْيَةٌ اقْسِمُوا وَاضْرِبُوا لِي بِسَهْمٍ

Who told him that it is a **Ruqyah.** Divide (the sheep) and reserve a share for me.''

Also, Muslim recorded in his Sahih, and An-Nasa'i in his Sunan that Ibn `Abbas said,

"While Jibril (Gabriel) was with the Messenger of Allah , he heard a noise from above. Jibril lifted his sight to the sky and said,

`This is a door in heaven being open, and it has never been opened before now.'

An angel descended from that door and came to the Prophet and said,

`Receive the glad tidings of two lights that you have been given, which no other Prophet before you was given:

- the Opening of the Book and
- the last (three) Ayat of **Surat Al-Baqarah**.

You will not read a letter of them, but will gain its benefit.'''

This is the wording collected by An-Nasa'i (Al-Kubra 5:12) and Muslim recorded similar wording (1:554).

Al-Fatihah and the Prayer

Muslim recorded that Abu Hurayrah said that the Prophet said,

مَنْ صَلَّى صَلَاةً لَمْ يَقْرَأْ فِيهَا أُمَّ الْقُرْآنِ فَهِيَ خِدَاجٌ ثَلَاثًا غَيْرُ تَمَامٍ

Whoever performs any prayer in which he did not read **Umm Al-Qur'an**, then his prayer is incomplete.

He said it thrice.

Abu Hurayrah was asked, "When we stand behind the Imam''

He said, "Read it to yourself, for I heard the Messenger of Allah say,

قَالَ اللَّهُ عَزَّ وَجَلَّ: قَسَمْتُ الصَّلَاةَ بَيْنِي وَبَيْنَ عَبْدِي نِصْفَيْنِ وَلِعَبْدِي مَا سَأَلَ

Allah, the Exalted, said, `I have divided the prayer (**Al-Fatihah**) into two halves between Myself and My servant, and My servant shall have what he asks for.'

If he says, الْحَمْدُ للَّهِ رَبِّ الْعَلَمِينَ (All praise and thanks be to Allah, the Lord of existence.

قَالَ اللهُ: حَمِدَنِي عَبْدِي،

Allah says, `My servant has praised Me.'

When the servant says, الرَّحْمَـنِ الرَّحِيمِ The Most Gracious, the Most Merciful.

قَالَ اللهُ: أَثنى عَلَيَّ عَبْدِي،

Allah says, `My servant has glorified Me.'

When he says, مَـلِكِ يَوْمِ الدِّينِ The Owner of the Day of Recompense.

قَالَ اللهُ: مَجَّدَنِي عَبْدِي وقَالَ مَرَّةً: فَوَّضَ إِلَيَّ عَبْدِي

Allah says, `My servant has glorified Me,' or `My servant has related all matters to Me.'

When he says, إِيَّاكَ نَعْبُدُ وإِيَّاكَ نَسْتَعِينُ You (alone) we worship, and You (alone) we ask for help.

قَالَ: هذَا بَيْنِي وَبَيْنَ عَبْدِي ولِعَبْدِي مَا سَأَلَ

Allah says, `This is between Me and My servant, and My servant shall acquire what he sought.'

When he says, اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ Guide us to the straight path. صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلاَ الضَّآلِّينَ The way of those on whom You have granted Your grace, not (the way) of those who earned Your anger, nor of those who went astray,

قَالَ اللهُ: هذَا لِعَبْدِي ولِعَبْدِي مَا سَأَلَ

Allah says, `This is for My servant, and My servant shall acquire what he asked for.'.''

These are the words of An-Nasa'i, while both Muslim and An-Nasa'i collected the following wording,

"A half of it is for Me and a half for My servant, and My servant shall acquire what he asked for.''

Explaining this Hadith

The last Hadith used the word **Salah** `prayer' in reference to reciting the Qur'an, (**Al-Fatihah** in this case) just as Allah said in another Ayah,

وَلاَ تَجْهَرْ بِصَلاَتِكَ وَلاَ تُخَافِتْ بِهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلاً

And offer your **Salah** (prayer) neither aloud nor in a low voice, but follow a way between.

meaning, with your recitation of the Qur'an, as the Sahih related from Ibn `Abbas.

Also, in the last Hadith, Allah said,

"I have divided the prayer between Myself and My servant into two halves, a half for Me and a half for My servant. My servant shall have what he asked for.''

Allah next explained the division that involves reciting **Al-Fatihah**, demonstrating the importance of reciting the Qur'an during the prayer, which is one of the prayer's greatest pillars. Hence, the word `prayer' was used here although only a part of it was actually being referred to, that is, reciting the Qur'an.

Similarly, the word `recite' was used where prayer is meant, as demonstrated by Allah's statement,

وَقُرْءَانَ الْفَجْرِ إِنَّ قُرْءَانَ الْفَجْرِ كَانَ مَشْهُودًا

And recite the Qur'an in the early dawn. Verily, the recitation of the Qur'an in the early dawn is ever witnessed.

in reference to the **Fajr** prayer, the Two Sahihs recorded that the angels of the night and the day attend this prayer.

Reciting Al-Fatihah is required in Every Rak`ah of the Prayer

All of these facts testify to the requirement that reciting the Qur'an (**Al-Fatihah**) in the prayer is required, and there is a consensus between the scholars on this ruling. The Hadith that we mentioned also testifies to this fact, for the Prophet said,

مَنْ صَلَّى صَلَاةً لَمْ يَقْرَأْ فِيهَا بِأُمِّ الْقُرْآنِ فَهِيَ خِدَاجٌ

Whoever performs any prayer in which he did not recite **Umm Al-Qur'an**, his prayer is incomplete.

Also, the Two Sahihs recorded that `Ubadah bin As-Samit said that the Messenger of Allah said,

لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ

There is no prayer for whoever does not recite the Opening of the Book.

Also, the Sahihs of Ibn Khuzaymah and Ibn Hibban recorded that Abu Hurayrah said that the Messenger of Allah said,

لَا تُجْزِئُ صَلَاةٌ لَا يُقْرَأُ فِيهَا بِأُمِّ الْقُرآن

The prayer during which **Umm Al-Qur'an** is not recited is invalid.

There are many other Hadiths on this subject. Therefore, reciting the Opening of the Book, during the prayer by the Imam and those praying behind him, is required in every prayer, and in every Rak`ah.

The Tafsir of Isti`adhah (Seeking Refuge)

Allah said,

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَـهِلِينَ

وَإِمَّا يَنَزَغَنَّكَ مِنَ الشَّيْطَـنِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ سَمِيعٌ عَلِيمٌ

Show forgiveness, enjoin what is good, and stay away from the foolish (i.e. don't punish them).

And if an evil whisper comes to you from Shaytan (Satan), then seek refuge with Allah. Verily, He is Hearing, Knowing. (7:199-200),

ادْفَعْ بِالَّتِى هِىَ أَحْسَنُ السَّيِّئَةَ نَحْنُ أَعْلَمُ بِمَا يَصِفُونَ

وَقُلْ رَّبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيـطِينِ

وَأَعُوذُ بِكَ رَبِّ أَن يَحْضُرُونِ

Repel evil with that which is better. We are Best-Acquainted with things they utter. And say:

"My Lord!

I seek refuge with You from the whisperings (suggestions) of the Shayatin (devils).

And I seek refuge with You, My Lord! lest they should come near me.'' (23:96-98)

and,

وَلاَ تَسْتَوِى الْحَسَنَةُ وَلاَ السَّيِّئَةُ ادْفَعْ بِالَّتِى هِىَ أَحْسَنُ فَإِذَا الَّذِى بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِىٌّ حَمِيمٌ

وَمَا يُلَقَّاهَا إِلاَّ الَّذِينَ صَبَرُواْ وَمَا يُلَقَّاهَآ إِلاَّ ذُو حَظٍّ عَظِيمٍ

وَإِمَّا يَنزَغَنَّكَ مِنَ الشَّيْطَـنِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

Repel (an evil) with one which is better, then verily he with whom there was enmity between you, (will become) as though he was a close friend.

But none is granted it except those who are patient - and none is granted it except the owner of the great portion (of happiness in the Hereafter, i.e. Paradise and of a high moral character) in this world.

And if an evil whisper from Shaytan tries to turn you away (O Muhammad) (from doing good), then seek refuge in Allah. Verily, He is the Hearing, the Knowing. (41:34-36)

These are the only three Ayat that carry this meaning. Allah commanded that we be lenient human enemy, so that his soft nature might make him an ally and a supporter.

He also commanded that

we seek refuge from the satanic enemy, because the devil does not relent in his enmity if we treat him with kindness and leniency. The devil only seeks the destruction of the Son of Adam due to the vicious enmity and hatred he has always had towards man's father, Adam.

Allah said,

يَـبَنِى آدَمَ لاَ يَفْتِنَنَّكُمُ الشَّيْطَـنُ كَمَآ أَخْرَجَ أَبَوَيْكُم مِّنَ الْجَنَّةِ

O Children of Adam!

Let not Shaytan deceive you, as he got your parents (Adam and Hawwa' (Eve)) out of Paradise. (7:27),

إِنَّ الشَّيْطَـنَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوّاً إِنَّمَا يَدْعُو حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَـبِ السَّعِيرِ

Surely, Shaytan is an enemy to you, so take (treat) him as an enemy. He only invites his **Hizb** (followers) that they may become the dwellers of the blazing Fire. (35:6)

and,

أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَآءَ مِن دُونِى وَهُمْ لَكُمْ عَدُوٌّ بِئْسَ لِلظَّـلِمِينَ بَدَلاً

Will you then take him (Iblis) and his offspring as protectors and helpers rather than Me while they are enemies to you. What an evil is the exchange for the **Zalimun** (polytheists, and wrongdoers, etc). (18:50)

The devil assured Adam that he wanted to advise him, but he was lying. Hence, how would he treat us after he had vowed,

فَبِعِزَّتِكَ لأُغْوِيَنَّهُمْ أَجْمَعِينَإِلاَّ عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ

"By Your might, then I will surely, mislead them all. Except Your chosen servants among them (i.e. faithful, obedient, true believers of Islamic Monotheism).'' (38:82-83)

Also, Allah said,

فَإِذَا قَرَأْتَ الْقُرْءَانَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَـنِ الرَّجِيمِ

إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ ءَامَنُواْ وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ

إِنَّمَا سُلْطَـنُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَالَّذِينَ هُم بِهِ مُشْرِكُونَ

So when you (want to) recite the Qur'an, seek refuge with Allah from Shaytan, the outcast (the cursed one).

Verily, he has no power over those who believe and put their trust only in their Lord (Allah).

His power is only over those who obey and follow him (Satan), and those who join partners with Him. (16:98-100).

Seeking Refuge before reciting the Qur'an

Allah said,

فَإِذَا قَرَأْتَ الْقُرْءَانَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَـنِ الرَّجِيمِ

So when you (want to) recite the Qur'an, seek refuge with Allah from Shaytan, the outcast (the cursed one).

meaning, before you recite the Qur'an.

Similarly, Allah said,

إِذَا قُمْتُمْ إِلَى الصَّلَوةِ فاغْسِلُواْ وُجُوهَكُمْ وَأَيْدِيَكُمْ

When you intend to offer **As-Salah** (the prayer), wash your faces and your hands (forearms) (5:6)

meaning, before you stand in prayer, as evident by the Hadiths that we mentioned.

Imam Ahmad recorded that Abu Sa`id Al-Khudri said,

"When the Messenger of Allah would stand up in prayer at night, he would start his prayer with the **Takbir** (saying **"Allahu Akbar"**; Allah is Greater) and would then supplicate,



All praise is due to You, O Allah, and also the thanks. Blessed be Your Name, Exalted be Your sovereignty, and there is no deity worthy of worship except You.

He would then say thrice,

لَا إِلَهَ إِلَّا اللهُ

There is no deity worthy of worship except Allah.

He would then say,

أَعُوذُ بِاللهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ مِنْ هَمْزِهِ وَنَفْخِهِ وَنَفْثِهِ

I seek refuge with Allah, the Hearing, the Knowing, from the cursed Satan, from his coercion, lures to arrogance and poems.''

The four collectors of the Sunan recorded this Hadith, which At-Tirmidhi considered the most famous Hadith on this subject.

Abu Dawud and Ibn Majah recorded that Jubayr bin Mut`im said that his father said, "When the Messenger of Allah started the prayer, he said,

اللهُ أَكْبَرُ كَبِيرًا ثَلَاثًا

Allah is the Greater, truly the Greatest (thrice);

الْحَمْدُ للهِ كَثِيرًا ثَلَاثًا

all praise is due to Allah always (thrice);

سُبْحَانَ اللهِ بُكْرَةً وَأَصِيلًا ثَلَاثًا

and all praise is due to Allah day and night (thrice).

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الشَّيْطَانِ الرَّجِيمِ مِنْ هَمْزِهِ وَنَفْخِهِ وَنَفْثِهِ

O Allah! I seek refuge with You from the cursed Satan, from his **Hamz, Nafkh** and **Nafth**.).''

Amr said,

The **Hamz** means asphyxiation,

the **Nafkh** means arrogance, and

the **Nafth** means poetry.''

Also, Ibn Majah recorded that `Ali bin Al-Mundhir said that Ibn Fudayl narrated that `Ata' bin As-Sa'ib said that Abu `Abdur-Rahman As-Sulami said that Ibn Mas`ud said that the Prophet said,

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الشَّيْطَانِ الرَجِيمِ وَهَمْزِهِ وَنَفْخِهِ وَنَفْثِهِ

O Allah!

I seek refuge with You from the cursed devil, from his **Hamz**, **Nafkh** and **Nafth**.

He said,

The **Hamz** means death,

the **Nafkh** means arrogance, and

the **Nafth** means poetry.''

Seeking Refuge with Allah when One is Angry

In his Musnad, Al-Hafiz Abu Ya`la Ahmad bin `Ali bin Al-Muthanna Al-Mawsili reported that Ubayy bin Ka`b said,

"Two men disputed with each other in the presence of the Messenger of Allah and the nose of one of them became swollen because of extreme anger. The Messenger of Allah said,



I know of some words that if he said them, what he feels will go away,



'I seek refuge with Allah from the cursed Satan.'''

An-Nasa'i also recorded this Hadith in his book, Al-Yawm wal-Laylah.

Al-Bukhari recorded that Sulayman bin Surad said,

"Two men disputed in the presence of the Prophet while we were sitting with him. One of them was cursing the other fellow and his face turned red due to anger. The Prophet said,

إِنِّي لَأَعْلَمُ كَلِمَةً لَوْ قَالَهَا لَذَهَبَ عَنْهُ مَا يَجِدُ، لَوْ قَالَ:

I know of a statement which if he said it, will make what he feels disappear,

أَعُوذُ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

'I seek refuge with Allah from the cursed Satan.'''

They said to the man, `Do you not hear what the Messenger of Allah is saying'

He said, `I am not insane.'''

Also, Muslim, Abu Dawud and An-Nasa'i recorded this Hadith.

There are many other Hadiths about seeking refuge with Allah. One can find this subject in the books on supplication and the virtues of righteous, good deeds.

Is the Isti`adhah (seeking Refuge) required

The majority of the scholars state that reciting the **Isti`adhah** (in the prayer and when reciting the Qur'an) is recommended

and not required, and therefore, not reciting it does not constitute a sin.

However, Ar-Razi recorded that `Ata' bin Abi Rabah said that the **Isti`adhah** is required

- in the prayer and
- when one reads the Qur'an.

In support of `Ata's statement, Ar-Razi relied upon the apparent meaning of the Ayah, فَاسْتَعِذْ Then seek refuge.

He said that the Ayah contains a command that requires implementation.

Also, the Prophet always said the **Isti`adhah**.

In addition, the **Isti`adhah** wards off the evil of Satan, which is necessary, the rule is that the means needed to implement a requirement of the religion is itself also required. And when one says, "I seek refuge with Allah from the cursed devil.'' Then this will suffice.

Virtues of the Isti`adhah

- The **Isti`adhah** cleanses the mouth from the foul speech that it has indulged in.

- It also purifies the mouth and prepares it to recite the speech of Allah.

- Further, the **Isti`adhah** entails seeking Allah's help and acknowledging His ability to do everything.

- The **Isti`adhah** also affirms the servant's meekness, weakness and inability to face the enemy of his inner evil, whom Allah alone, Who created this enemy, is able to repel and defeat. This enemy does not accept kindness, unlike the human enemy.

There are three Ayat in the Qur'an that affirm this fact.

Also, Allah said,

إِنَّ عِبَادِى لَيْسَ لَكَ عَلَيْهِمْ سُلْطَـنٌ وَكَفَى بِرَبِّكَ وَكِيلاً

> Verily, My servants (i.e. the true believers of Islamic Monotheism) - you have no authority over them. And sufficient is your Lord as a Guardian. (17:65).

We should state here that the believers, whom the human enemies kill, become martyrs, while those who fall victim to the inner enemy - Satan - become bandits.

Further, the believers who are defeated by the apparent enemy - disbelievers - gain a reward, while those defeated by the inner enemy earn a sin and become misguided.

Since Satan sees man where man cannot see him, it is befitting that the believers seek refuge from Satan with Whom Satan cannot see.

The **Isti`adhah** is a form of drawing closer to Allah and seeking refuge with Him from the evil of every evil creature.

What does Isti`adhah Mean

Isti`adhah means,

> "I seek refuge with Allah from the cursed Satan so that he is prevented from affecting my religious or worldly affairs, or hindering me from adhering to what I was commanded, or luring me into what I was prohibited from.''

Indeed, only Allah is able to prevent the evil of Satan from touching the son of Adam. This is why Allah allowed us to be lenient and kind with the human devil, so that his soft nature might cause him to refrain from the evil he is indulging in. However, Allah required us to seek refuge with Him from the evil of Satan, because he neither accepts bribes nor does kindness affect him, for he is pure evil. Thus, only He Who created Satan is able to stop his evil.

This meaning is reiterated in only three Ayat in the Qur'an. Allah said in Surah Al-A`raf,

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَـهِلِينَ

> Show forgiveness, enjoin what is good, and turn away from the foolish (i.e. don't punish them). (7:199)

This is about dealing with human beings.

He then said in the same Surah,

وَإِمَّا يَنزَغَنَّكَ مِنَ الشَّيْطَـنِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ سَمِيعٌ عَلِيمٌ

> And if an evil whisper comes to you from Shaytan, then seek refuge with Allah. Verily, He is Hearing, Knowing. (7: 200)

Allah also said in Surah Al-Mu'minun,

ادْفَعْ بِالَّتِى هِىَ أَحْسَنُ السَّيِّئَةَ نَحْنُ أَعْلَمُ بِمَا يَصِفُونَ

وَقُلْ رَّبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيـطِينِ

وَأَعُوذُ بِكَ رَبِّ أَن يَحْضُرُونِ

> Repel evil with that which is better. We are Best-Acquainted with the things they utter. And say:
>
> "My Lord!
>
> I seek refuge with You from the whisperings (suggestions) of the Shayatin (devils).
>
> And I seek refuge with You, My Lord! lest they should come near me.'' (23:96-98)

Further, Allah said in Surah As-Sajdah,

وَلاَ تَسْتَوِى الْحَسَنَةُ وَلاَ السَّيِّئَةُ ادْفَعْ بِالَّتِى هِىَ أَحْسَنُ فَإِذَا الَّذِى بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِىٌّ حَمِيمٌ

وَمَا يُلَقَّاهَا إِلاَّ الَّذِينَ صَبَرُواْ وَمَا يُلَقَّاهَآ إِلاَّ ذُو حَظٍّ عَظِيمٍ

وَإِمَّا يَنزَغَنَّكَ مِنَ الشَّيْطَـنِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

> The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better, then verily he, between whom and you there was enmity, (will become) as though he was a close friend.
>
> But none is granted it (the above quality) except those who are patient - and none is granted it except the owner

of the great portion (of happiness in the Hereafter, i.e. Paradise and of a high moral character) in this world.

And if an evil whisper from Shaytan tries to turn you away (from doing good), then seek refuge in Allah. Verily, He is the Hearing, the Knowing. (41:34-36).

Why the Devil is called Shaytan

In the Arabic language, Shaytan is derived from **Shatana**, which means the far thing. Hence, the Shaytan has a different nature than mankind, and his sinful ways are far away from every type of righteousness.

It was also said that Shaytan is derived from **Shata**, (literally `burned'), because it was created from fire.

Some scholars said that both meanings are correct, although they state that the first meaning is more plausible.

Further, Siybawayh (the renowned Arab linguistic) said, "The Arabs say, `So-and-so has **Tashaytan**,' when he commits the act of the devils. If Shaytan was derived from **Shata**, they would have said, **Tashayyata** (rather than **Tashaytan**)." Hence, Shaytan is derived from the word that means, far away. This is why they call those who are rebellious (or mischievous) from among the Jinns and mankind a `Shaytan'.

Allah said,

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نِبِىٍّ عَدُوّاً شَيَـطِينَ الإِنْسِ وَالْجِنِّ يُوحِى بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُوراً

And so We have appointed for every Prophet enemies - **Shayatin** (devils) among mankind and Jinn, inspiring one another with adorned speech as a delusion (or by way of deception) (6:112).

In addition, the Musnad by Imam Ahmad records that Abu Dharr said that the Messenger of Allah said,

يَا أَبَا ذَرَ تَعَوَّذْ بِاللهِ مِنْ شَيَاطِينِ الْإِنْسِ وَالْجِنِّ

O Abu Dharr! Seek refuge with Allah from the devils of mankind and the Jinns.

Abu Dharr said, "I asked him , `Are there human devils?'

He said, Yes.''

Furthermore, it is recorded in Sahih Muslim that Abu Dharr said that the Messenger of Allah said,

يَقْطَعُ الصَّلَاةَ الْمَرْأَةُ وَالْحِمَارُ وَالْكَلْبُ الْأَسْوَدُ

The woman, the donkey and the black dog interrupt the prayer (if they pass in front of those who do not pray behind a Sutrah, i.e. a barrier.

Abu Dharr said,

"I said, `What is the difference between the black dog and the red or yellow dog' He said,

الْكَلْبُ الْأَسْوَدُ شَيْطَانٌ

The black dog is a devil. ''

Also, Ibn Jarir At-Tabari recorded that

Umar bin Al-Khattab once rode a **Berthawn** (huge camel) which started to proceed arrogantly. `Umar kept striking the animal, but the animal kept walking in an arrogant manner. `Umar dismounted the animal and said,

"By Allah! You have carried me on a Shaytan. I did not come down from it until after I had felt something strange in my heart.''

This Hadith has an authentic chain of narrators.

The Meaning of Ar-Rajim

Ar-Rajim means, being expelled from all types of righteousness.

Allah said,

وَلَقَدْ زَيَّنَّا السَّمَآءَ الدُّنْيَا بِمَصَـبِيحَ وَجَعَلْنَـهَا رُجُوماً لِّلشَّيَـطِينِ

And indeed We have adorned the nearest heaven with lamps, and We have made such lamps **Rujuman** (as missiles) to drive away the Shayatin (devils). (67:5)

Allah also said,

إِنَّا زَيَّنَّا السَّمَآءَ الدُّنْيَا بِزِينَةٍ الْكَوَكِبِ

وَحِفْظاً مِّن كُلِّ شَيْطَـنٍ مَّارِدٍ

لاَّ يَسَّمَّعُونَ إِلَى الْمَلإِ الاٌّعْلَى وَيُقْذَفُونَ مِن كُلِّ جَانِبٍ

دُحُوراً وَلَهُمْ عَذابٌ وَاصِبٌ

إِلاَّ مَنْ خَطِفَ الْخَطْفَةَ فَأَتْبَعَهُ شِهَابٌ ثَاقِبٌ

Verily, We have adorned the near heaven with the stars (for beauty).

And to guard against every rebellious devil.

They cannot listen to the higher group (angels) for they are pelted from every side.

Outcast, and theirs is a constant (or painful) torment.

Except such as snatch away something by stealing, and they are pursued by a flaming fire of piercing brightness. (37:6-10).

Further, Allah said,

وَلَقَدْ جَعَلْنَا فِى السَّمَاءِ بُرُوجًا وَزَيَّنَّـهَا لِلنَّـظِرِينَ

وَحَفِظْنَـهَا مِن كُلِّ شَيْطَـنٍ رَّجِيمٍ

إِلاَّ مَنِ اسْتَرَقَ السَّمْعَ فَأَتْبَعَهُ شِهَابٌ مُّبِينٌ

And indeed, We have put the big stars in the heaven and We beautified it for the beholders.

And We have guarded it (near heaven) from every Shaytan **Rajim** (outcast Shaytan).

Except him (devil) who steals the hearing then he is pursued by a clear flaming fire. (15:16-18)

There are several similar Ayat.

It was also said that **Rajim** means, the person who throws or bombards things, because the devil throws doubts and evil thoughts in people's hearts.

The first meaning is more popular and accurate.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

001:1 In the Name of Allah, the Most Gracious, the Most Merciful.

الْحَمْدُ للّهِ رَبِّ الْعَالَمِينَ

001:2 All praise and thanks be to Allah, the Lord of all that exists,

الرَّحْمـنِ الرَّحِيمِ

001:3 the Most Gracious, the Most Merciful.

مَـالِكِ يَوْمِ الدِّينِ

001:4 The Owner of the Day of Recompense.

إِيَّاكَ نَعْبُدُ وإِيَّاكَ نَسْتَعِينُ

001:5 You we worship, and You we ask for help.

اهدِنَــــا الصِّرَاطَ المُستَقِيمَ

001:6 Guide us to the straight path.

صِرَاطَ الَّذِينَ أَنعَمتَ عَلَيهِمْ غَيرِ المَغضُوبِ عَلَيهِمْ وَلاَ الضَّالِّينَ

001:7 The way of those upon whom You have bestowed Your grace, not (that) of those who earned Your anger, nor of those who went astray.

Bismillah is the First Ayah of Al-Fatihah

بِسْمِ اللّهِ الرَّحْمَـنِ الرَّحِيمِ (١)

In the Name of Allah, the Most Gracious, the Most Merciful.

The Companions started the Book of Allah with Bismillah:

The scholars also agree that Bismillah is a part of an Ayah in Surah An-Naml (chapter 27).

They disagree over whether it is a separate Ayah before every Surah, or if it is an Ayah, or a part of an Ayah, included in every Surah where the Bismillah appears in its beginning.

Ad-Daraqutni also recorded a Hadith from Abu Hurayrah from the Prophet that supports this Hadith by Ibn Khuzaymah.

Also, similar statements were attributed to `Ali, Ibn `Abbas and others.

The opinion that Bismillah is an Ayah of every Surah, except **Al-Bara'ah** (chapter 9), was attributed to (the Companions)

- Ibn `Abbas,
- Ibn `Umar,
- Ibn Az-Zubayr,
- Abu Hurayrah and `Ali.

This opinion was also attributed to the Tabi`in:

- `Ata', Tawus,
- Sa`id bin Jubayr,
- Makhul and
- Az-Zuhri.

This is also the view of

- Abdullah bin Al-Mubarak,
- Ash-Shafi`i,

- Ahmad bin Hanbal, (in one report from him)
- Ishaq bin Rahwayh and
- Abu `Ubayd Al-Qasim bin Salam.

On the other hand, Malik, Abu Hanifah and their followers said that **Bismillah** is not an Ayah in **Al-Fatihah** or any other Surah.

Dawud said that it is a separate Ayah in the beginning of every Surah, not part of the Surah itself, and this opinion was also attributed to Ahmad bin Hanbal.

Basmalah aloud in the Prayer

As for **Basmalah** aloud during the prayer, those who did not agree that it is a part of **Al-Fatihah**, state that the **Basmalah** should not be aloud.

The scholars who stated that **Bismillah** is a part of every Surah (except chapter 9) had different opinions; some of them, such as Ash-Shafi`i, said that one should recite **Bismillah** with **Al-Fatihah** aloud. This is also the opinion of many among the Companions, the **Tabi`in** and the Imams of Muslims from the **Salaf** and the later generations. For instance, this is the opinion of

- Abu Hurayrah,
- Ibn `Umar,
- Ibn `Abbas,
- Mu`awiyah,
- `Umar
- `Ali

according to Ibn `Abdul-Barr and Al-Bayhaqi.

Also, the Four Khalifahs - as Al-Khatib reported - were said to have held this view although the report from them is contradicted.

The **Tabi`in** scholars who gave this Tafsir include

- Sa`id bin Jubayr,

- Ikrimah, Abu Qilabah,
- Az-Zuhri,
- Ali bin Al-Hasan, his son Muhammad,
- Sa`id bin Al-Musayyib,
- Ata',
- Tawus,
- Mujahid,
- Salim,
- Muhammad bin Ka`b Al-Qurazi,
- Abu Bakr bin Muhammad bin `Amr bin Hazm,
- Abu Wa'il,
- Ibn Sirin,
- Muhammad bin Al-Munkadir,
- Ali bin `Abdullah bin `Abbas, his son Muhammad,
- Nafi` the freed slave of Ibn `Umar,
- Zayd bin Aslam,
- Umar bin `Abdul-Aziz,
- Al-Azraq bin Qays,
- Habib bin Abi Thabit,
- Abu Ash-Sha`tha',
- Makhul and
- Abdullah bin Ma`qil bin Muqarrin.

Also, Al-Bayhaqi added `Abdullah bin Safwan, and Muhammad bin Al-Hanafiyyah to this list.

In addition, Ibn `Abdul-Barr added `Amr bin Dinar.

The proof that these scholars relied on is that, since **Bismillah** is a part of **Al-Fatihah**, it should be recited aloud like the rest of **Al-Fatihah**.

Also, An-Nasa'i recorded in his Sunan, Ibn Hibban and Ibn Khuzaymah in their Sahihs and Al-Hakim in the Mustadrak, that Abu Hurayrah once performed the

prayer and recited **Bismillah** aloud. After he finished the prayer, he said,

> "Among you, I perform the prayer that is the closest to the prayer of the Messenger of Allah ."

Ad-Daraqutni, Al-Khatib and Al-Bayhaqi graded this **Hadith Sahih**.

Furthermore, in Sahih Al-Bukhari it is recorded that Anas bin Malik was asked about the recitation of the Prophet.

He said, "His recitation was unhurried."

He then demonstrated that and recited, while lengthening the recitation of **Bismillah Ar-Rahman Ar-Rahim**,

Also, in the Musnad of Imam Ahmad, the Sunan of Abu Dawud, the Sahih of Ibn Hibban and the Mustadrak of Al-Hakim - it is recorded that Umm Salamah said,

> "The Messenger of Allah used to distinguish each Ayah during his recitation,
>
> بِسْمِ اللَّهِ الرَّحْمَـنِ الرَّحِيمِ
>
> الْحَمْدُ للَّهِ رَبِّ الْعَـلَمِينَ
>
> الرَّحْمَـنِ الرَّحِيمِ
>
> مَـلِكِ يَوْمِ الدِّينِ
>
> In the Name of Allah, the Most Gracious, the Most Merciful.
>
> All praise and thanks be to Allah, the Lord of all that exists,
>
> the Most Gracious, the Most Merciful.
>
> The Owner of the Day of Recompense."

Ad-Daraqutni graded the chain of narration for this **Hadith Sahih**.

Furthermore, Imam Abu `Abdullah Ash-Shafi`i and Al-Hakim in his Mustadrak, recorded that Mu`awiyah led the prayer in Al-Madinah and did not recite the **Bismillah**.

The **Muhajirin** who were present at that prayer criticized that. When Mu`awiyah led the following prayer, he recited the **Bismillah** aloud.

The Hadiths mentioned above provide sufficient proof for the opinion that the **Bismillah** is recited aloud.

As for the opposing evidences and the scientific analysis of the narrations mentioned their weaknesses or otherwise it is not our desire to discuss this subject at this time.

Other scholars stated that the **Bismillah** should not be recited aloud in the prayer, and this is the established practice of the Four Khalifahs, as well as `Abdullah bin Mughaffal and several scholars among the Tabi`in and later generations.

It is also the **Madhhab** (view) of Abu Hanifah, Ath-Thawri and Ahmad bin Hanbal.

Imam Malik stated that the **Bismillah** is not recited aloud or silently. This group based their view upon what Imam Muslim recorded that

> `A'ishah said that the Messenger of Allah used to start the prayer by reciting the **Takbir** (**Allahu Akbar**; Allah is Greater) and then recite, **الْحَمْدُ للَّهِ رَبِّ الْعَـلَمِينَ** All praise and thanks be to Allah, the Lord of all that exists. (Ibn Abi Hatim 1:2).

Also, the Two Sahihs recorded that Anas bin Malik said,

> "I prayed behind the Prophet , Abu Bakr, `Umar and `Uthman and they used to start their prayer with, **الْحَمْدُ للَّهِ رَبِّ الْعَـلَمِينَ** All praise and thanks be to Allah, the Lord of all that exists.

Muslim added,

"And they did not mention, بِسْمِ اللَّهِ الرَّحْمَـنِ الرَّحِيمِ (In the Name of Allah, the Most Gracious, the Most Merciful) whether in the beginning or the end of the recitation.''

Similar is recorded in the Sunan books from `Abdullah bin Mughaffal, (may Allah be pleased with him).

These are the opinions held by the respected Imams, and their statements are similar in that they agree that the prayer of those who recite **Al-Fatihah** aloud or in secret is correct. All the favor is from Allah.

The Virtue of Al-Fatihah

Imam Ahmad recorded in his Musnad, that a person who was riding behind the Prophet said, "The Prophet's animal tripped, so I said, `Cursed Shaytan.'

The Prophet said,

لَا تَقُلْ: تَعِسَ الشَّيْطَانُ،

فَإِنَّكَ إِذَا قُلْتَ: تَعِسَ الشَّيْطَانُ، تَعَاظَمَ وَقَالَ: بِقُوَّتِي صَرَعْتُهُ،

وَإِذَا قُلْتَ: بِاسْمِ اللهِ تَصَاغَرَ حَتى يَصِيرَ مِثْلَ الذُّبَابِ

Do not say, 'Cursed Shaytan,'

for if you say these words, Satan becomes arrogant and says, 'With my strength I made him fall.'

When you say, 'Bismillah,' Satan will become as small as a fly.

Further, An-Nasa'i recorded in his book Al-Yawm wal-Laylah, and also Ibn Marduwyah in his Tafsir that Usamah bin `Umayr said,

"I was riding behind the Prophet...'' and he mentioned the rest of the above Hadith.

The Prophet said in this narration,

لَا تَقُلْ هكَذَا فَإِنَّهُ يَتَعَاظَمُ حَتَّى يَكُونَ كَالْبَيْتِ،

وَلَكِنْ قُلْ: بِسْمِ اللهِ، فَإِنَّهُ يَصْغَرُ حَتَّى يَكُونَ كَالذُّبَابَةِ

Do not say these words, because then Satan becomes larger; as large as a house.

Rather, say, '**Bismillah**,' because Satan then becomes as small as a fly.

This is the blessing of reciting **Bismillah**.

Basmalah is recommended before performing any Deed

Basmalah (reciting **Bismillah**) is recommended before starting any action or deed. For instance, **Basmalah** is recommended before starting a Khutbah (speech).

The **Basmalah** is also recommended before one enters the place where he wants to relieve himself, there is a Hadith concerning this practice.

Further, **Basmalah** is recommended at the beginning of ablution, for Imam Ahmad and the Sunan compilers recorded that Abu Hurayrah, Sa`id bin Zayd and Abu Sa`id narrated from the Prophet , **لَا وُضُوءَ لِمَنْ لَمْ يَذْكُرِ اسْمَ اللهِ عَلَيْهِ** There is no valid ablution for he who did not mention Allah's Name in it.

This Hadith is **Hasan** (good).

Also, the **Basmalah** is recommended before eating, for Muslim recorded in his Sahih that the Messenger of Allah said to `Umar bin Abi Salamah while he was a child under his care,

قُلْ بِسْمِ اللهِ وَكُلْ بِيَمِينِكَ وَكُلْ مِمَّا يَلِيكَ

- Say Bismillah,

- eat with your right hand and

- eat from whatever is next to you.

Some of the scholars stated that **Basmalah** before eating is obligatory.

Basmalah before having sexual intercourse is also recommended. The Two Sahihs recorded that Ibn `Abbas said that the Messenger of Allah said,

لَوْ أَنَّ أَحَدَكُمْ إِذَا أَرَادَ أَنْ يَأْتِيَ أَهْلَهُ قَالَ:

بِسْمِ اللهِ اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا،
فَإِنَّهُ إِنْ يُقَدَّرْ بَيْنَهُمَا وَلَدٌ لَمْ يَضُرَّهُ الشَّيْطَانُ أَبَدًا

If anyone of you before having sexual relations with his wife says,

'In the Name of Allah.

O Allah! Protect us from Satan and also protect what you grant us (meaning the coming offspring) from Satan,'

and if it is destined that they should have a child then, Satan will never be able to harm that child.

The Meaning of "Allah"

Allah is the Name of the Lord, the Exalted.

It is said that Allah is the Greatest Name of Allah, because it is referred to when describing Allah by the various attributes. For instance, Allah said,

هُوَ اللَّهُ الَّذِى لاَ إِلَـهَ إِلاَّ هُوَ عَـلِمُ الْغَيْبِ وَالشَّهَـدَةِ هُوَ الرَّحْمَـنُ الرَّحِيمُ

هُوَ اللَّهُ الَّذِى لاَ إِلَـهَ إِلاَّ هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَـمُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَـنَ اللَّهِ عَمَّا يُشْرِكُونَ

هُوَ اللَّهُ الْخَـلِقُ الْبَارِىءُ الْمُصَوِّرُ لَهُ الأَسْمَآءُ الْحُسْنَى يُسَبِّحُ لَهُ مَا فِى السَّمَـوَتِ وَالأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ

He is Allah, beside Whom **La ilaha illa Huwa** (none has the right to be worshipped but He) the Knower of the unseen and the seen. He is the Most Gracious, the Most Merciful.

He is Allah, beside Whom **La ilaha illa Huwa**, the King, the Holy, the One free from all defects, the Giver of security, the Watcher over His creatures, the Almighty, the Compeller, the Supreme. Glory be to Allah! (High is He) above all that they associate as partners with Him.

He is Allah, the Creator, the Inventor of all things, the Bestower of forms. To Him belong the Best Names. All

that is in the heavens and the earth glorify Him. And He is the Almighty, the Wise. (59:22-24).

Hence, Allah mentioned several of His Names as Attributes for His Name Allah.

Similarly, Allah said,

وَلِلَّهِ الأَسْمَآءُ الْحُسْنَى فَادْعُوهُ بِهَا

And (all) the Most Beautiful Names belong to Allah, so call on Him by them. (7:180),

and,

قُلِ ادْعُواْ اللَّهَ أَوِ ادْعُواْ الرَّحْمَـنَ أَيًّا مَّا تَدْعُواْ فَلَهُ الأَسْمَآءَ الْحُسْنَى

Say (O Muhammad): "Invoke Allah or invoke the Most Gracious (Allah), by whatever name you invoke Him (it is the same), for to Him belong the Best Names.'' (17:110)

Also, the Two Sahihs recorded that Abu Hurayrah said that the Messenger of Allah said,

إِنَّ للهِ تِسْعَةً وَتِسْعِينَ اسْمًا، مِائَةً إِلَّا وَاحِدًا، مَنْ أَحْصَاهَا دَخَلَ الْجَنَّة

Allah has ninety-nine Names, one hundred minus one, whoever counts (and preserves) them, will enter Paradise.

These Names were mentioned in a Hadith recorded by At-Tirmidhi and Ibn Majah, and there are several differences between these two narrations.

The Meaning of Ar-Rahman Ar-Rahim - the Most Gracious, the Most Merciful

Ar-Rahman and **Ar-Rahim** are two names derived from **Ar-Rahmah** (the mercy), but **Rahman** has more meanings that pertain to mercy than **Ar-Rahim**.

There is a statement by Ibn Jarir that indicates that there is a consensus on this meaning.

Further, Al-Qurtubi said, "The proof that these names are derived (from **Ar-Rahmah**), is what At-Tirmidhi recorded - and graded Sahih from `Abdur-Rahman bin `Awf that he heard the Messenger of Allah say,

قَالَ اللهُ تَعَالى:

أَنَا الرَّحْمنُ خَلَقْتُ الرَّحِمَ وَشَقَقْتُ لَهَا اسْمًا مِنِ اسْمِي، فَمَنْ وَصَلَهَا وَصَلْتُهُ وَمَنْ قَطَعَهَا قَطَعْتُهُ

Allah the Exalted said,

'I Am **Ar-Rahman**. I created the **Raham** (womb, i.e. family relations) and derived a name for it from My Name. Hence, whoever keeps it, I will keep ties to him, and whoever severs it, I will sever ties with him.'

He then said, "This is a text that indicates the derivation.''

He then said,

"The Arabs denied the name **Ar-Rahman**, because of their ignorance about Allah and His attributes.''

Al-Qurtubi said, "It was said that both **Ar-Rahman** and **Ar-Rahim** have the same meaning, such as the words **Nadman** and **Nadim**, as Abu `Ubayd has stated.

Abu `Ali Al-Farisi said, **`Ar-Rahman**, which is exclusively for Allah, is a name that encompasses every type of mercy that Allah has. **Ar-Rahim** is what effects the believers, for Allah said,

وَكَانَ بِالْمُؤْمِنِينَ رَحِيماً

And He is ever **Rahim** (merciful) to the believers. ' (33:43)

Also, Ibn `Abbas said - about **Ar-Rahman** and **Ar-Rahim**,

`They are two soft names, one of them is softer than the other (meaning it carries more implications of mercy).'

Ibn Jarir said; As-Surri bin Yahya At-Tamimi narrated to me that `Uthman bin Zufar related that Al-`Azrami said about **Ar-Rahman** and **Ar-Rahim**,

"He is **Ar-Rahman** with all creation and **Ar-Rahim** with the believers.''

Hence. Allah's statements,

ثُمَّ اسْتَوَى عَلَى الْعَرْشِ الرَّحْمَـنُ

Then He rose over **(Istawa)** the Throne (in a manner that suits His majesty), **Ar-Rahman**. (25:59),

and,

الرَّحْمَـنُ عَلَى الْعَرْشِ اسْتَوَى

Ar-Rahman (Allah) rose over **(Istawa)** the (Mighty) Throne (in a manner that suits His majesty. (20:5)

Allah thus mentioned the **Istawa** - rising over the Throne - along with His Name **Ar-Rahman**, to indicate that His mercy encompasses all of His creation.

Allah also said,

وَكَانَ بِالْمُؤْمِنِينَ رَحِيماً

And He is ever **Rahim** (merciful) to the believers, thus encompassing the believers with His Name **Ar-Rahim**. They said,

"This testifies to the fact that **Ar-Rahman** carries a broader scope of meanings pertaining to the mercy of Allah with His creation in both lives. Meanwhile, **Ar-Rahim** is exclusively for the believers.''

Yet, we should mention that there is a supplication that reads,

رَحْمنَ الدُّنْيَا وَالْآخِرَةِ وَرَحِيمَهُمَا

The **Rahman** and the **Rahim** of this life and the Hereafter.

Allah's Name **Ar-Rahman** is exclusively His. For instance, Allah said,

قُلِ ادْعُواْ اللَّهَ أَوِ ادْعُواْ الرَّحْمَـنَ أَيًّا مَّا تَدْعُواْ فَلَهُ الأَسْمَآءَ الْحُسْنَى

Say (O Muhammad): "Invoke Allah or invoke **Ar-Rahman** (Allah), by whatever name you invoke Him (it is the same), for to Him belong the Best Names. (17:110)

and,

وَاسْئلْ مَنْ أَرْسَلْنَا مِن قَبْلِكَ مِن رُّسُلِنَآ أَجَعَلْنَا مِن دُونِ الرَّحْمَـنِ ءَالِهَةً يُعْبَدُونَ

And ask (O Muhammad) those of Our Messengers whom We sent before you: "Did We ever appoint alihah (gods) to be worshipped besides **Ar-Rahman** (Most Gracious, Allah).'' (43:45)

Further, when Musaylimah the Liar called himself the Rahman of Yamamah, Allah made him known by the name `Liar' and exposed him. Hence, whenever Musaylimah is mentioned, he is described as `the Liar'. He became an example for lying among the residents of the cities and villages and the residents of the deserts, the bedouins.

Therefore, Allah first mentioned His Name - **Allah** - that is exclusively His and described this Name by **Ar-Rahman**, which no one else is allowed to use, just as Allah said,

قُلِ ادْعُواْ اللَّهَ أَوِ ادْعُواْ الرَّحْمَـنَ أَيًّا مَّا تَدْعُواْ فَلَهُ الأَسْمَآءَ الْحُسْنَى

Say (O Muhammad): "Invoke Allah or invoke **Ar-Rahman** (Allah), by whatever name you invoke

Him (it is the same), for to Him belong the Best Names.'' (17:110)

Only Musaylimah and those who followed his misguided ways described Musaylimah by Ar-Rahman.

As for Allah's Name **Ar-Rahim**, Allah has described others by it. For instance, Allah said,

لَقَدْ جَآءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ

Verily, there has come unto you a Messenger (Muhammad) from amongst yourselves (i.e. whom you know well). It grieves him that you should receive any injury or difficulty. He (Muhammad) is anxious over you (to be rightly guided) for the believers (he is) kind (full of pity), and **Rahim** (merciful)) (9:128).

Allah has also described some of His creation using some of His other Names. For instance, Allah said,

إِنَّا خَلَقْنَا الإِنسَـنَ مِن نُّطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَـهُ سَمِيعاً بَصِيراً

Verily, We have created man from **Nutfah** (drops) of mixed semen (sexual discharge of man and woman), in order to try him, so We made him hearer **(Sami`)** and seer **(Basir)**. (76:2)

In conclusion, there are several of Allah's Names that are used as names for others besides Allah. Further, some of Allah's Names are exclusive for Allah alone, such as Allah, **Ar-Rahman**, **Al-Khaliq** (the Creator), **Ar-Raziq** (the Sustainer), and so forth.

Hence, Allah started the **Tasmiyah** (meaning, `In the Name of Allah, Most Gracious Most Merciful') with His Name, Allah, and described Himself as **Ar-Rahman**, (Most Gracious) which is softer and more general than **Ar-Rahim**. The most honorable Names are mentioned first, just as Allah did here.

A Hadith narrated by Umm Salamah stated that the recitation of the Messenger of Allah was slow and clear, letter by letter,

بِسْمِ اللَّهِ الرَّحْمَـنِ الرَّحِيمِ

الْحَمْدُ للَّهِ رَبِّ الْعَـلَمِينَ

الرَّحْمَـنِ الرَّحِيمِ

مَـلِكِ يَوْمِ الدِّينِ

> In the Name of Allah, the Most Gracious, the Most Merciful.
>
> All the praises and thanks be to Allah, the Lord of all that exists.
>
> The Most Gracious, the Most Merciful.
>
> The Owner of the Day of Recompense. (1:1-4)

And this is how a group of scholars recite it. Others connected the recitation of the **Tasmiyah** to **Al-Hamd**.

The Meaning of Al-Hamd

الْحَمْدُ للَّهِ رَبِّ الْعَالَمِينَ (٢)

Al-Hamd be to Allah, the Lord of all that exists.

Abu Ja`far bin Jarir said, "The meaning of الْحَمْدُ للَّهِ **Al-Hamdu Lillah** (all praise and thanks be to Allah) is:

> all thanks are due purely to Allah, alone, not any of the objects that are being worshipped instead of Him, nor any of His creation.

These thanks are due to Allah's innumerable favors and bounties that only He knows the amount of. Allah's bounties include creating the tools that help the creation worship Him, the physical bodies with which they are able to implement His commands, the sustenance that He provides them in this life, and the comfortable life He has granted them, without anything or anyone compelling Him to do so. Allah also warned His creation and alerted them about the means and methods with which they can earn eternal dwelling in the residence of

everlasting happiness. All thanks and praise are due to Allah for these favors from beginning to end.''

Further, Ibn Jarir commented on the Ayah, الْحَمْدُ لِلَّه **Al-Hamdu Lillah,** that it means,

> "A praise that Allah praised Himself with, indicating to His servants that they too should praise Him, as if Allah had said,
>
> > `Say: All thanks and praise is due to Allah.'

It was said that the statement, الْحَمْدُ لِلَّهِ **Al-Hamdu Lillah,** (All praise and thanks be to Allah), entails praising Allah by mentioning His most beautiful Names and most honorable Attributes. When one proclaims, `All thanks are due to Allah,' he will be thanking Him for His favors and bounties.''

The Difference between Praise and Thanks

- Hamd is more general, in that it is a statement of praise for one's characteristics, or for what he has done.

- Thanks are given for what was done, not merely for characteristics.

The Statements of the Salaf about Al-Hamd

Hafs mentioned that `Umar said to `Ali,

"We know **La ilaha illallah, Subhan Allah** and **Allahu Akbar**. What about **Al-Hamdu Lillah**''

Ali said,

> "A statement that Allah liked for Himself, was pleased with for Himself and He likes that it be repeated.''

Also, Ibn `Abbas said,

"**Al-Hamdu Lillah** is the statement of appreciation.

When the servant says **Al-Hamdu Lillah**, Allah says, `My servant has praised Me.''

Ibn Abi Hatim recorded this Hadith.

The Virtues of Al-Hamd

Imam Ahmad bin Hanbal recorded that Al-Aswad bin Sari` said,

"I said, `O Messenger of Allah! Should I recite to you words of praise for My Lord, the Exalted, that I have collected' He said,

أَمَا إِنَّ رَبَّكَ يُحِبُّ الْحَمْدَ

Verily, your Lord likes **Al-Hamd**. ''

An-Nasa'i also recorded this Hadith.

Furthermore, Abu `Isa At-Tirmidhi, An-Nasa'i and Ibn Majah recorded that Musa bin Ibrahim bin Kathir related that Talhah bin Khirash said that Jabir bin `Abdullah said that the Messenger of Allah said,

أَفْضَلُ الذِّكْرِ لَا إِلهَ إِلَّا اللهُ، وَأَفْضَلُ الدُّعَاءِ الْحَمْدُلِله

- The best **Dhikr** (remembering Allah) is **La ilaha illallah** and

- the best supplication is **Al-Hamdu Lillah**.

At-Tirmidhi said that this Hadith is **Hasan Gharib**.

Also, Ibn Majah recorded that Anas bin Malik said that the Messenger of Allah said,

مَا أَنْعَمَ اللهُ عَلَى عَبْدٍنِعْمَةً فَقَالَ: الْحَمْدُ للهِ، إِلَّا كَانَ الَّذِي أَعْطَى أَفْضَلَ مِمَّا أَخَذَ

No servant is blessed by Allah and says,**`Al-Hamdu Lillah'**, except that what he was given is better than that which he has himself acquired.

Further, in his Sunan, Ibn Majah recorded that Ibn `Umar said that the Messenger of Allah said,

إِنَّ عَبْدًا مِنْ عِبَادِ اللهِ قَالَ

:يَا رَبِّ لَكَ الْحَمْدُ كَمَا يَنْبَغِي لِجَلَالِ وَجْهِكَ وَعَظِيمِ سُلْطَانِكَ.

فَعَضَلَتْ بِالْمَلَكَيْنِ فَلَمْ يَدْرِيَا كَيْفَ يَكْتُبَانِهَا فَصَعِدَا إِلَى اللهِ فَقَالَا:

يَا رَبَّنَا إِنَّ عَبْدًا قَدْ قَالَ مَقَالَةً لَا نَدْرِي كَيْفَ نَكْتُبُهَا،

قَالَ اللهُ، وَهُوَ أَعْلَمُ بِمَا قَالَ عَبْدُهُ: مَاذَا قَالَ عَبْدِي؟

قَالَا: يَا رَبِّ إِنَّهُ قَالَ: لَكَ الْحَمْدُ يَا رَبِّ كَمَا يَنْبَغِي لِجَلَالِ وَجْهِكَ وَعَظِيمِ سُلْطَانِكَ.

فَقَالَ اللهُ لَهُمَا: اكْتُبَاهَا كَمَا قَالَ عَبْدِي، حَتَّى يَلْقَانِي فَأَجْزِيهِ بِهَا.

A servant of Allah once said,

`O Allah! Yours is the **Hamd** that is suitable for the grace of Your Face and the greatness of Your Supreme Authority.'

The two angels were confused as to how to write these words. They ascended to Allah and said,

`O our Lord! A servant has just uttered a statement and we are unsure how to record it for him.'

Allah said while having more knowledge in what His servant has said, 'What did My servant say'

They said, `He said, `O Allah! Yours is the **Hamd** that is suitable for the grace of Your Face and the greatness of Your Supreme Authority.'

Allah said to them, `Write it as My servant has said it, until he meets Me and then I shall reward him for it.

Al before Hamd encompasses all Types of Thanks and Appreciation for Allah

The letters **Alif** and **Lam** before the word **Hamd** serve to encompass all types of thanks and appreciation for Allah, the Exalted. A Hadith stated,

اللَّهُمَّ لَكَ الْحَمْدُ كُلُّهُ، وَلَكَ الْمُلْكُ كُلُّهُ، وَبِيَدِكَ الْخَيْرُ كُلُّهُ، وَإِلَيْكَ يُرْجَعُ الْأَمْرُ كُلُّهُ

O Allah!

All of **Al-Hamd** is due to You,

You own all the ownership,

all types of good are in Your Hand and all affairs belong to You.

The Meaning of Ar-Rabb, the Lord

Ar-Rabb is the owner who has full authority over his property.

Ar-Rabb, linguistically means, the master or the one who has the authority to lead.

All of these meanings are correct for Allah. When it is alone, the word **Rabb** is used only for Allah. As for other than Allah, it can be used to say **Rabb Ad-Dar**, the master of such and such object.

Further, it was reported that **Ar-Rabb** is Allah's Greatest Name.

The Meaning of Al-`Alamin

Al-`Alamin** is plural for **`Alam, which encompasses everything in existence except Allah. The word **`Alam** is itself a plural word, having no singular form.

The **`Alamin** are different creations that exist in the heavens and the earth, on land and at sea. Every generation of creation is called an **`Alam**.

Al-Farra` and Abu `Ubayd said,

> "Alam includes all that has a mind, the Jinns, mankind, the angels and the devils, but not the animals."

Also, Zayd bin Aslam and Abu Muhaysin said,

> "**Alam** includes all that Allah has created with a soul."

Further, Qatadah said about, رَبِّ الْعَلَمِينَ (The Lord of the `Alamin),

"Every type of creation is an Alam.''

Az-Zajjaj also said,

"**Alam** encompasses everything that Allah created, in this life and in the Hereafter.''

Al-Qurtubi commented,

"This is the correct meaning, that the **Alam** encompasses everything that Allah created in both worlds."

Similarly, Allah said,

قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَـلَمِينَ

قَالَ رَبُّ السَّمَـوَتِ وَالأَرْضِ وَمَا بَيْنَهُمَآ إن كُنتُمْ مُّوقِنِينَ

Fir`awn (Pharaoh) said: "And what is the Lord of the `**Alamin''**

Musa (Moses) said:

"The Lord of the heavens and the earth, and all that is between them, if you seek to be convinced with certainty.'' (26:23-24)

Why is the Creation called `Alam

Alam is derived from `**Alamah**, that is because it is a sign testifying to the existence of its Creator and to His Oneness.

Allah said next,

الرَّحْمـنِ الرَّحِيمِ (٣)

Ar-Rahman (the Most Gracious), **Ar-Rahim** (the Most Merciful)

We explained these Names in the **Basmalah**.

Al-Qurtubi said,

"Allah has described Himself by **`Ar-Rahman, Ar-Rahim'** after saying `the Lord of the **Alamin'**,

so His statement here includes a warning, and then an encouragement.

Similarly, Allah said,

نَبِّىءْ عِبَادِى أَنِّى أَنَا الْغَفُورُ الرَّحِيمُ
وَأَنَّ عَذَابِى هُوَ الْعَذَابُ الأٌّلِيمُ

Declare (O Muhammad) unto My servants, that truly, I am the Oft-Forgiving, the Most Merciful. And that My torment is indeed the most painful torment. (15:49-50)

Allah said,

إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَّحِيمٌ

Surely, your Lord is swift in retribution, and certainly He is Oft-Forgiving, Most Merciful. (6:165)

Hence, **Rabb** contains a warning while **Ar-Rahman Ar-Rahim** encourages.

Further, Muslim recorded in his Sahih that the Messenger of Allah said,

لَوْ يَعْلَمُ الْمُؤْمِنُ مَا عِنْدَ اللهِ مِنَ الْعُقُوبَةِ مَا طَمِعَ فِي جَنَّتِهِ أَحَدٌ، وَلَوْ يَعْلَمُ الْكَافِرُ مَا عِنْدَ اللهِ مِنَ الرَّحْمَةِ مَا قَنَطَ مِنْ رَحْمَتِهِ أَحَدٌ

If the believer knew what punishment Allah has, none would have hope in acquiring His Paradise, and if the disbeliever knew what mercy Allah has, none will lose hope of earning His earning.

Indicating Sovereignty on the Day of Judgment

مَـالِكِ يَوْمِ الدِّينِ (٤)

The Owner of the Day of Recompense.

Allah mentioned His sovereignty of the Day of Resurrection, but this does not negate His sovereignty over all other things. For Allah mentioned that He is the

Lord of existence, including this earthly life and the Hereafter. Allah only mentioned the Day of Recompense here because on that Day, no one except Him will be able to claim ownership of anything whatsoever. On that Day, no one will be allowed to speak without His permission.

Similarly, Allah said,

يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَـئِكَةُ صَفّاً لاَّ يَتَكَلَّمُونَ إِلاَّ مَنْ أَذِنَ لَهُ الرَّحْمَـنُ وَقَالَ صَوَاباً

The Day that **Ar-Ruh** (Jibril (Gabriel) or another angel) and the angels will stand forth in rows, they will not speak except him whom the Most Gracious (Allah) allows, and he will speak what is right. (78:38),

and,

وَخَشَعَتِ الأَصْوَاتُ لِلرَّحْمَـنِ فَلاَ تَسْمَعُ إِلاَّ هَمْساً

And all voices will be humbled for the Most Gracious (Allah), and nothing shall you hear but the low voice of their footsteps.(20:108),

and,

يَوْمَ يَأْتِ لاَ تَكَلَّمُ نَفْسٌ إِلاَّ بِإِذْنِهِ فَمِنْهُمْ شَقِىٌّ وَسَعِيدٌ

On the Day when it comes, no person shall speak except by His (Allah's) leave. Some among them will be wretched and (others) blessed. (11:105)

Ad-Dahhak said that Ibn `Abbas commented,

"Allah says,

`On that Day, no one owns anything that they used to own in the world.'"

The Meaning of Yawm Ad-Din

Ibn `Abbas said,

"**Yawm Ad-Din** is the Day of Recompense for the creatures, meaning the Day of Judgment. On that Day, Allah will reckon the creation for their deeds, evil for evil, good for good, except for those whom He pardons.''

In addition, several other Companions, **Tabi`in** and scholars of the **Salaf**, said similarly, for this meaning is apparent and clear from the Ayah.

Allah is Al-Malik (King or Owner)

Allah is the True Owner **(Malik)** (of everything and everyone).

Allah said,

هُوَ اللَّهُ الَّذِى لاَ إِلَـهَ إِلاَّ هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَـمُ

He is Allah, beside Whom **La ilaha illa Huwa**, the King, the Holy, the One free from all defects. (59:23).

Also, the Two Sahihs recorded Abu Hurayrah saying that the Prophet said,

أَخْنَعُ اسْمٍ عِنْدَ اللهِ رَجُلٌ تَسَمَّى بِمَلِكِ الْأَمْلَاكِ وَلَا مَالِكَ إِلَّا اللهُ

The most despicable name to Allah is a person who calls himself the king of kings, while there are no owners except Allah.

Also the Two Sahihs recorded that the Messenger of Allah said,

يَقْبِضُ اللهُ الْأَرْضَ وَيَطْوِي السَّمَاءَ بِيَمِينِهِ ثُمَّ يَقُولُ:

أَنَا الْمَلِكُ، أَيْنَ مُلُوكُ الْأَرْضِ؟ أَيْنَ الْجَبَّارُونَ؟ أَيْنَ الْمُتَكَبِّرُونَ؟

(On the Day of Judgement) Allah will grasp the earth and fold up the heavens with His Right Hand and proclaim, 'I Am the King!

Where are the kings of the earth?

Where are the tyrants?

Where are the arrogant'?

Also, in the Glorious Qur'an;

لِّمَنِ الْمُلْكُ الْيَوْمَ لِلَّهِ الْوَحِدِ الْقَهَّارِ

Whose is the kingdom this Day? (It will be) Allah's, the One, the Irresistible. (40:16)

As for calling someone other than Allah a king in this life, then it is done as a figure of speech. For instance, Allah said,

إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا

Indeed Allah appointed Talut (Saul) as a king over you. (2:247),

and,

وَكَانَ وَرَآءَهُم مَّلِكٌ

As there was a king behind them, (18:79),

and,

إِذْ جَعَلَ فِيكُمْ أَنْبِيَآءَ وَجَعَلَكُمْ مُّلُوكاً

When He made Prophets among you, and made you kings. (5:20)

Also, the Two Sahihs recorded,

مِثْلُ الْمُلُوكِ عَلَى الْأَسِرَّةِ

Just like kings reclining on their thrones.

The Meaning of Ad-Din

Ad-Din means the reckoning, the reward or punishment.

Similarly, Allah said,

يَوْمَئِذٍ يُوَفِّيهِمُ اللَّهُ دِينَهُمُ الْحَقَّ

On that Day Allah will pay them the **(Dinahum)** recompense (of their deeds) in full. (24:25),

and,

أءِنَّا لَمَدِينُونَ

Shall we indeed (be raised up) to receive reward or punishment (according to our deeds). (37:53)

A Hadith stated,

الْكَيِّسُ مَنْ دَانَ نَفْسَهُ وَعَمِلَ لِمَا بَعْدَ الْمَوتِ

The wise person is he who reckons himself and works for (his life) after death.

meaning, he holds himself accountable.

Also, `Umar said,

- "Hold yourself accountable before you are held accountable,

- weigh yourselves before you are weighed, and

- be prepared for the biggest gathering before He Whose knowledge encompasses your deeds,

يَوْمَئِذٍ تُعْرَضُونَ لاَ تَخْفَى مِنكُمْ خَافِيَةٌ

That Day shall you be brought to Judgement, not a secret of yours will be hidden. (69:18)''

The Linguistic and Religious Meaning of `Ibadah

إِيَّاكَ نَعْبُدُ وإِيَّاكَ نَسْتَعِينُ (٥)

You we worship, and You we ask for help.

Linguistically, `**Ibadah** means subdued.

For instance, a road is described as **Mu`abbadah**, meaning, `paved'. In religious terminology, **`Ibadah** implies the utmost love, humility and fear.

The Merit of stating the Object of the Action before the Doer of the Act, and the Merit of these Negations

"You...'',

means, we worship You alone and none else, and rely on You alone and none else. This is the perfect form of obedience and the entire religion is implied by these two ideas.

Some of the **Salaf** said, **Al-Fatihah** is the secret of the Qur'an, while these words are the secret of **Al-Fatihah**, إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ You we worship, and You we ask for help from.

The first part is a declaration of innocence from **Shirk** (polytheism), while the second negates having any power or strength, displaying the recognition that all affairs are controlled by Allah alone. This meaning is reiterated in various instances in the Qur'an. For instance, Allah said,

فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ وَمَا رَبُّكَ بِغَـفِلٍ عَمَّا تَعْمَلُونَ

So worship Him (O Muhammad) and put your trust in Him. And your Lord is not unaware of what you (people) do. (11:123),

and,

قُلْ هُوَ الرَّحْمَـنُ ءَامَنَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا

Say:

"He is the Most Gracious (Allah), in Him we believe, and in Him we put our trust.'' (67:29),

and,

رَّبُّ الْمَشْرِقِ وَالْمَغْرِبِ لاَ إِلَـهَ إِلاَّ هُوَ فَاتَّخِذْهُ وَكِيلاً

(He alone is) the Lord of the east and the west; **La ilaha illa Huwa** (none has the right to be worshipped but He). So take Him alone as **Wakil** (Disposer of your affairs), (73:9),

and, إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ You we worship, and You we ask for help from.

We should mention that in this Ayah, the type of speech here changes from the third person to direct speech by

using the **Kaf** in the statement **Iyyaka** (You). This is because after the servant praised and thanked Allah, he stands before Him, addressing Him directly;

إِيَّاكَ نَعْبُدُ وإِيَّاكَ نَسْتَعِينُ

You we worship, and You we ask for help from.

So take Him alone as **Wakil** (Disposer of your affairs)), (73:9),

and, إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ You we worship, and You we ask for help from.

Al-Fatihah indicates the Necessity of Praising Allah. It is required in every Prayer.

The beginning of Surah **Al-Fatihah** contains Allah's praise for Himself by His most beautiful Attributes and indicates to His servants that, they too, should praise Him in the same manner. Hence, the prayer is not valid unless one recites **Al-Fatihah**, if he is able.

The Two Sahihs recorded that `Ubadah bin As-Samit said that the Messenger of Allah said,

لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ

There is no valid prayer for whoever does not recite **Al-Fatihah** of the Book.

Also, it is recorded in Sahih Muslim that Abu Hurayrah said that the Messenger of Allah said,

يَقُولُ اللَّهُ تَعَالَى :

قَسَمْتُ الصَّلَاةَ بَيْنِي وَبَيْنَ عَبْدِي نِصْفَيْنِ، فَنِصْفُهَا لِي وَنِصْفُهَا لِعَبْدِي وَلِعَبْدِي مَا سَأَلَ، إِذَا قَالَ الْعَبْدُ:

Allah said,

`I divided the prayer into two halves between Myself and My servant, one half is for Me and one half for My servant. My servant shall have what he asks for.' When

the servant says, الْحَمْدُ للَّهِ رَبِّ الْعَلَمِينَ All praise and thanks be to Allah, the Lord of all that exists,

Allah says, `My servant has praised Me.'

When the servant says, الرَّحْمَـنِ الرَّحِيمِ The Most Gracious, the Most Merciful,

Allah says, `My servant has praised Me.'

When the servant says, مَـلِكِ يَوْمِ الدِّينِ The Owner of the Day of Recompense),

Allah says, `My servant has glorified Me.'

If the servant says, إِيَّاكَ نَعْبُدُ وإِيَّاكَ نَسْتَعِينُ You we worship, and You we ask for help,

Allah says, `This is between Me and My servant, and My servant shall have what he asked.'

If the servant says, اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ, صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلاَ الضَّآلِّينَ Guide us to the straight path. The path of those on whom You have bestowed Your grace, not (that) of those who have earned Your anger, nor of those who went astray,

Allah says, `This is for My servant, and My servant shall have what he asked.'

Tawhid Al-Uluhiyyah

Ad-Dahhak narrated that Ibn `Abbas said, إِيَّاكَ نَعْبُدُ (You we worship) means,

It is You whom we single out, Whom we fear and Whom we hope in, You alone, our Lord, and none else.

Tawhid Ar-Rububiyyah

وَإِيَّاكَ نَسْتَعِينُ

And You we ask for help from, to obey you and in all of our affairs.''

Further, Qatadah said that the Ayah, إِيَّاكَ نَعْبُدُ وإِيَّاكَ نَسْتَعِينُ You we worship, and You we ask for help from,

> "Contains Allah's command to us to perform sincere worship for Him and to seek His aid concerning all of our affairs.''

Allah mentioned, إِيَّاكَ نَعْبُدُ You we worship before, وَإِيَّاكَ نَسْتَعِينُ And You we ask for help from, because the objective here is the worship, while Allah's help is the tool to implement this objective. Certainly, one first takes care of the most important aspects and then what is less important, and Allah knows best.

Allah called His Prophet an `Abd

Allah called His Messenger an **Abd** (servant) when He mentioned sending down His Book, the Prophet's involvement in inviting to Him, and when mentioning the **Isra'** (overnight journey from Makkah to Jerusalem and then to heaven), and these are the Prophet's most honorable missions. Allah said,

الْحَمْدُ لِلَّهِ الَّذِى أَنْزَلَ عَلَى عَبْدِهِ الْكِتَـبَ

> All praise and thanks be to Allah, Who has sent down to His servant (Muhammad) the Book (the Qur'an), (18:1)

and,

وَأَنَّهُ لَّمَا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ

> And when the servant of Allah (Muhammad) stood up invoking Him (his Lord - Allah in prayer), (72:19)

and,

سُبْحَانَ الَّذِى أَسْرَى بِعَبْدِهِ لَيْلاً

> Glorified (and Exalted) be He (Allah) (above all that they associate with Him) Who took His servant (Muhammad) for a journey by night. (17:1)

Encouraging the Performance of the Acts of Worship during Times of Distress

Allah also recommended that His Prophet resort to acts of worship during times when he felt distressed because of the disbelievers who defied and denied him.

Allah said,

وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِّنَ السَّـجِدِينَ

وَاعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ

> Indeed, We know that your breast is straitened at what they say.
>
> So glorify the praises of your Lord and be of those who prostrate themselves (to Him).
>
> And worship your Lord until there comes unto you the certainty (i.e. death). (15:97-99)

Why Praise was mentioned First

Since the praise of Allah, Who is being sought for help, was mentioned, it was appropriate that one follows the praise by asking for his need. We stated that Allah said,

فَنِصْفُهَا لِي وَنِصْفُهَا لِعَبْدِي، وَلِعَبْدِي مَا سَأَلَ

> One half for Myself and one half for My servant, and My servant shall have what he asked.

This is the best method for seeking help, by first praising the one whom help is sought from and then asking for His aid, and help for one's self, and for his Muslim brethren by saying. اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ Guide us to the straight path.

This method is more appropriate and efficient in bringing about a positive answer to the pleas, and this is why Allah recommended this better method.

Asking for help may take the form of conveying the condition of the person who is seeking help. For instance, the Prophet Moses said,

رَبِّ إِنِّى لِمَآ أَنزَلْتَ إِلَىَّ مِنْ خَيْرٍ فَقِيرٌ

My Lord! Truly, I am in need of whatever good that You bestow on me! (28:24).

Also, one may first mention the attributes of whoever is being asked, such as what Dhun-Nun said,

لاَّ إِلَـهَ إِلاَّ أَنتَ سُبْحَـنَكَ إِنِّى كُنتُ مِنَ الظَّـلِمِينَ

La ilaha illa Anta (none has the right to be worshipped but You (O Allah)), Glorified (and Exalted) be You (above all that they associate with You)! Truly, I have been of the wrongdoers). (21:87)

Further, one may praise Him without mentioning what he needs.

The Meaning of Guidance mentioned in the Surah

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ (٦)

Guide us to the straight path.

The guidance mentioned in the Surah implies being directed and guided to success. Allah said,

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ (Guide us to the straight path) meaning guide, direct, lead and grant us the correct guidance.

Also, وَهَدَيْنَـهُ النَّجْدَينِ And shown him the two ways (good and evil)) (90:10), means, `We explained to him the paths of good and evil.'

Also, Allah said,

اجْتَبَـهُ وَهَدَاهُ إِلَى صِرَطٍ مُّسْتَقِيمٍ

He (Allah) chose him (as an intimate friend) and guided him to a straight path, (16:121),

and,

فَاهْدُوهُمْ إِلَى صِرَطِ الْجَحِيمِ

And lead them on to the way of flaming Fire (Hell). (37:23)

Similarly, Allah said,

وَإِنَّكَ لَتَهْدِى إِلَى صِرَطٍ مُّسْتَقِيمٍ

And verily, you (O Muhammad) are indeed guiding (mankind) to the straight path. (42:52)

and,

الْحَمْدُ لِلَّهِ الَّذِى هَدَانَا لِهَـذَا

All praise and thanks be to Allah, Who has guided us to this. (7:43)

meaning, guided us and directed us and qualified us for this end - Paradise.

The Meaning of As-Sirat Al-Mustaqim, the Straight Path

As for the meaning of **As-Sirat Al-Mustaqim**, Imam Abu Ja`far At-Tabari said,

"The Ummah agreed that **Sirat Al-Mustaqim**, is the clear path without branches, according to the language of the Arabs. For instance, Jarir bin `Atiyah Al-Khatafi said in a poem,

`The Leader of the faithful is on a path that will remain straight even though the other paths are crooked.''

At-Tabari also stated that, "There are many evidences to this fact.''

At-Tabari then proceeded,

"The Arabs use the term, **Sirat** in reference to every deed and statement whether righteous or wicked. Hence the Arabs would describe the

honest person as being straight and the wicked person as being crooked.

The straight path mentioned in the Qur'an refers to Islam."

Imam Ahmad recorded in his Musnad that An-Nawwas bin Sam`an said that the Prophet said,

ضَرَبَ اللهُ مَثَلًا

صِرَاطًا مُسْتَقِيمًا، وَعَلَى جَنْبَتَي الصِّرَاطِ سُورَانِ فِيهِمَا أَبْوَابٌ مُفَتَّحَةٌ، وَعَلَى الْأَبْوَابِ سُتُورٌ مُرْخَاةٌ، وَعَلَى بَابِ الصِّرَاطِ دَاعٍ يَقُولُ:

يَاأَيُّهَا النَّاسُ ادْخُلُوا الصِّرَاطَ جَمِيعًا وَلَا تَعْوَجُّوا،

وَدَاعٍ يَدْعُو مِنْ فَوْقِ الصِّرَاطِ، فَإِذَا أَرَادَ الْإِنْسَانُ أَنْ يَفْتَحَ شَيْئًا مِنْ تِلْكَ الْأَبْوَابِ

قَالَ:وَيْحَكَ لَا تَفْتَحْهُ فَإِنَّكَ إِنْ فَتَحْتَهُ تَلِجْهُ

فَالصِّرَاطُ: الْإِسْلَامُ

وَالسُّورَانِ: حُدُودُ اللهِ وَالْأَبْوَابُ الْمُفَتَّحَةُ مَحَارِمُ اللهِ

وَذَلِكَ الدَّاعِي عَلَى رَأْسِ الصِّرَاطِ كِتَابُ اللهِ، وَالدَّاعِي مِنْ فَوْقِ الصِّرَاطِ وَاعِظُ اللهِ فِي قَلْبِ كُلِّ مُسْلِمٍ

Allah has set an example:

a **Sirat** (straight path) that is surrounded by two walls on both sides, with several open doors within the walls covered with curtains. There is a caller on the gate of the **Sirat** who heralds,

'O people! Stay on the path and do not deviate from it.'

Meanwhile, a caller from above the path is also warning any person who wants to open any of these doors,

'Woe unto you! Do not open it, for if you open it you will pass through.'

- The straight path is Islam,

- the two walls are Allah's set limits,

- while the doors resemble what Allah has prohibited.

- The caller on the gate of the Sirat is the Book of Allah,

- while the caller above the Sirat is Allah's admonishment in the heart of every Muslim.

The Faithful ask for and abide by Guidance

If someone asks, "Why does the believer ask Allah for guidance during every prayer and at other times, while he is already properly guided Has he not already acquired guidance?''

The answer to these questions is that if it were not a fact that the believer needs to keep asking for guidance day and night, Allah would not have directed him to invoke Him to acquire the guidance. The servant needs Allah the Exalted every hour of his life to help him remain firm on the path of guidance and to make him even more firm and persistent on it. The servant does not have the power to benefit or harm himself, except by Allah's permission. Therefore, Allah directed the servant to invoke Him constantly, so that He provides him with His aid and with firmness and success.

Indeed, the happy person is he whom Allah guides to ask of Him. This is especially the case if a person urgently needs Allah's help day or night.

Allah said,

يَـأَيُّهَا الَّذِينَ ءَامَنُواْ ءَامِنُواْ بِاللَّهِ وَرَسُولِهِ وَالْكِتَـبِ الَّذِى نَزَّلَ عَلَى رَسُولِهِ وَالْكِتَـبِ الَّذِى أَنَزلَ مِن قَبْلُ

O you who believe!

Believe in Allah, and His Messenger (Muhammad), and the Book (the Qur'an) which He has sent down to His Messenger, and the Scripture which He sent down to those before (him). (4:16)

Therefore, in this Ayah Allah commanded the believers to believe, and this command is not redundant since what is sought here is firmness and continuity of performing the deeds that help one remain on the path of faith.

Also, Allah commanded His believing servants to proclaim,

رَبَّنَا لاَ تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِن لَّدُنكَ رَحْمَةً إِنَّكَ أَنتَ الْوَهَّابُ

Our Lord!

Let not our hearts deviate (from the truth) after You have guided us, and grant us mercy from You. Truly, You are the Bestower. (3:8).

Hence, اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ (Guide us to the straight way) means, "Make us firm on the path of guidance and do not allow us to deviate from it.''

Allah then guides,

صِرَاطَ الَّذِينَ أَنعَمتَ عَلَيهِمْ غَيرِ المَغضُوبِ عَلَيهِمْ وَلاَ الضَّالِّينَ (٧)

The way of those upon whom You have bestowed Your grace, not (that) of those who earned Your anger, nor of those who went astray.

We mentioned the Hadith in which the servant proclaims, اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ (Guide us to the straight way) and Allah says,

"This is for My servant, and My servant shall acquire what he asks for.''

Allah's statement.

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

The way of those upon whom You have bestowed Your grace, defines the path.

`Those upon whom Allah has bestowed His grace' are those mentioned in **Surat An-Nisa**' (chapter 4), when Allah said,

وَمَن يُطِعِ اللَّهَ وَالرَّسُولَ فَأُوْلَـئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِم مِّنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَآءِ وَالصَّـلِحِينَ وَحَسُنَ أُولَـئِكَ رَفِيقاً

ذَلِكَ الْفَضْلُ مِنَ اللَّهِ وَكَفَى بِاللَّهِ عَلِيماً

> And whoever obeys Allah and the Messenger (Muhammad), then they will be in the company of those on whom Allah has bestowed His grace, the Prophets, the Siddiqin (the truly faithful), the martyrs, and the righteous. And how excellent these companions are!
>
> Such is the bounty from Allah, and Allah is sufficient to know. (4:69-70)

Allah's statement,

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلاَ الضَّآلِّينَ

Not (the way) of those who earned Your anger, nor of those who went astray, meaning:

> guide us to the straight path, the path of those upon whom you have bestowed Your grace, that is, the people of guidance, sincerity and obedience to Allah and His Messengers. They are the people who adhere to Allah's commandments and refrain from committing what He has prohibited. But, help us to avoid the path of those whom Allah is angry with, whose intentions are corrupt, who know the truth, yet deviate from it.
>
> Also, help us avoid the path of those who were led astray, who lost the true knowledge and, as a result, are wandering in misguidance, unable to find the correct path.

Allah asserted that the two paths He described here are both misguided when He repeated the negation `not'. These two paths are the paths of the Christians and Jews, a fact that the believer should beware of so that he avoids them. The path of the believers is knowledge of the truth and abiding by it. In comparison, the Jews abandoned practicing the religion, while the Christians lost the true knowledge. This is why `anger' descended upon the Jews, while being described as `led astray' is more appropriate of the Christians. Those who know, but avoid implementing the truth, deserve the anger, unlike those who are ignorant. The Christians want to seek the

true knowledge, but are unable to find it because they did not seek it from its proper resources.

This is why they were led astray. We should also mention that both the Christians and the Jews have earned the anger and are led astray, but the anger is one of the attributes more particular of the Jews. Allah said about the Jews,

مَن لَّعَنَهُ اللَّهُ وَغَضِبَ عَلَيْهِ

Those (Jews) who incurred the curse of Allah and His wrath. (5:60)

The attribute that the Christians deserve most is that of being led astray, just as Allah said about them,

قَدْ ضَلُّواْ مِن قَبْلُ وَأَضَلُّواْ كَثِيراً وَضَلُّواْ عَن سَوَآءِ السَّبِيلِ

Who went astray before and who misled many, and strayed (themselves) from the right path, (5:77).

There are several Hadiths and reports from the **Salaf** on this subject.

Imam Ahmad recorded that `Adi bin Hatim said,

"The horsemen of the Messenger of Allah seized my paternal aunt and some other people. When they brought them to the Messenger of Allah, they were made to stand in line before him. My aunt said,

`O Messenger of Allah! The supporter is far away, the offspring have stopped coming and I am an old woman, unable to serve. Grant me your favor, may Allah grant you His favor.'

He said, `Who is your supporter'

She said, `Adi bin Hatim.'

He said, `The one who ran away from Allah and His Messenger'

She said, `So,

the Prophet freed me.'

When the Prophet came back, there was a man next to him, I think that he was `Ali, who said to her, `Ask him for a means of transportation.'

She asked the Prophet, and he ordered that she be given an animal."

`Adi then said,

"Later on, she came to me and said,

`He (Muhammad) has done a favor that your father (who was a generous man) would never have done. So and-so person came to him and he granted him his favor, and so-and-so came to him and he granted him his favor.'

So I went to the Prophet and found that some women and children were gathering with him, so close that I knew that he was not a king like Kisra (King of Persia) or Caesar.

He said,

`O `Adi! What made you run away, so **that La ilaha illallah** is not proclaimed?

Is there a deity worthy of worship except Allah What made you run away, so that **Allahu Akbar** (Allah is the Greater) is not proclaimed?

Is there anything Greater than Allah?'

I proclaimed my Islam and I saw his face radiate with pleasure and he said:

إِنَّ الْمَغْضُوبَ عَلَيْهِمُ الْيَهُودُ وَ إِنَّ الضَّالِّينَ النَّصَارَى

> Those who have earned the anger are the Jews and those who are led astray are the Christians.''

This Hadith was also collected by At-Tirmidhi who said that it is **Hasan Gharib**.

Also, when Zayd bin `Amr bin Nufayl went with some of his friends - before Islam - to Ash-Sham seeking the true religion, the Jews said to him,

> "You will not become a Jew unless you carry a share of the anger of Allah that we have earned.''
>
> He said, "I am seeking to escape Allah's anger.''
>
> Also, the Christians said to him,
>
> "If you become one of us you will carry a share in Allah's discontent.''
>
> He said, "I cannot bear it.''
>
> So he remained in his pure nature and avoided worshipping the idols and the polytheistic practices. He became neither a Jew, nor Christian. As for his companions, they became Christians because they found it more pure than Judaism. Waraqah bin Nawfal was among these people until Allah guided him by the hand of His Prophet, when he was sent as Prophet, and Waraqah believed in the revelation that was sent to the Prophet may Allah be pleased with him.

The Summary of Al-Fatihah

The honorable Surah **Al-Fatihah** contains seven Ayat including the praise and thanks of Allah, glorifying Him and praising Him by mentioning His most Beautiful Names and most high Attributes.

It also mentions the Hereafter, which is the Day of Resurrection, and directs Allah's servants to ask of Him, invoking Him and declaring that all power and strength comes from Him.

It also calls to the sincerity of the worship of Allah alone, singling Him out in His divinity, believing in His perfection, being free from the need of any partners, having no rivals nor equals.

Al-Fatihah directs the believers to invoke Allah to guide them to the straight path, which is the true religion, and to help them

remain on that path in this life, and to pass over the actual **Sirat** (bridge over hell that everyone must pass over) on the Day of Judgment. On that Day, the believers will be directed to the gardens of comfort in the company of the Prophets, the truthful ones, the martyrs and the righteous.

Al-Fatihah also encourages performing good deeds, so that the believers will be in the company of the good-doers on the Day of Resurrection. The Surah also warns against following the paths of misguidance, so that one does not end up being gathered with those who indulge in sin, on the Day of Resurrection, including those who have earned the anger and those who were led astray.

The Bounties are because of Allah, not the Deviations

Allah said,

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

The way of those upon whom you have bestowed Your grace, when He mentioned His favor.

On mentioning anger, Allah said,

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ

Not (that) of those who earned Your anger, without mentioning the subject, although it is He Who has sent down the anger on them, just as Allah stated in another Ayah,

أَلَمْ تَرَ إِلَى الَّذِينَ تَوَلَّوْاْ قَوْماً غَضِبَ اللَّهُ عَلَيْهِم

Have you (O Muhammad) not seen those (hypocrites) who take as friends a people upon whom is the wrath of Allah (i.e. Jews). (58:14)

Also, Allah relates the misguidance of those who indulged in it, although they were justly misguided according to Allah's appointed destiny. For instance, Allah said,

مَن يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَن يُضْلِلْ فَلَن تَجِدَ لَهُ وَلِيًّا مُّرْشِدًا

He whom Allah guides, he is the rightly-guided; but he whom He sends astray, for him you will find no **Wali** (guiding friend) to lead him (to the right path). (18:17),

and,

مَن يُضْلِلِ اللَّهُ فَلاَ هَادِيَ لَهُ وَيَذَرُهُمْ فِى طُغْيَـنِهِمْ يَعْمَهُونَ

Whomsoever Allah sends astray, none can guide him; and He lets them wander blindly in their transgression (7:186).

These and several other Ayat testify to the fact that Allah alone is the One Who guides and misguides, contrary to the belief of the Qadariyyah sect, who claimed that the servants choose and create their own destiny. They rely on some unclear Ayat avoiding what is clear and contradicts their desires. Theirs, is the method of the people who follow their lust, desire and wickedness. An authentic Hadith narrated,

إِذَا رَأَيْتُمُ الَّذِينَ يَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ فَأُولئِكَ الَّذِينَ سَمَّى اللهُ فَاحْذَرُوهُمْ

When you see those who follow what is not so clear in it (the Qur'an), then they are those whom Allah has mentioned (refer to 3:7). Hence, avoid them.

The Prophet was referring to Allah's statement,

فَأَمَّا الَّذِينَ فى قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَـبَهَ مِنْهُ ابْتِغَآءَ الْفِتْنَةِ وَابْتِغَآءَ تَأْوِيلِهِ

So as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof, seeking **Al-Fitnah** (polytheism and trials), and seeking for its hidden meanings.(3:7)

Verily, no innovator in the religion could ever rely on any authentic evidence in the Qur'an that testifies to his innovation. The Qur'an came to distinguish between

truth and falsehood, and guidance and misguidance. The Qur'an does not contain any discrepancies or contradictions, because it is a revelation from the Most Wise, Worthy of all praise.

Saying Amin

It is recommended to say **Amin** after finishing the recitation of **Al-Fatihah**.

Amin means, "O Allah! Accept our invocation.''

The evidence that saying **Amin** is recommended is contained in what Imams Ahmad, Abu Dawud and At-Tirmidhi recorded, that Wa'il bin Hujr said,

> "I heard the Messenger of Allah recite, غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلاَ الضَّآلِّينَ (Not (that) of those who earned Your anger, nor of those who went astray), and he said **`Amin'** extending it with his voice.''

Abu Dawud's narration added,

> "Raising his voice with it.''

At-Tirmidhi then commented that this Hadith is **Hasan** and was also narrated from `Ali and Ibn Mas`ud.

Also, Abu Hurayrah narrated that

> whenever the Messenger of Allah would recite, غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلاَ الضَّآلِّينَ (Not (the way) of those who earned Your anger, nor of those who went astray), He would say **Amin** until those who were behind him in the first line could hear him.

Abu Dawud and Ibn Majah recorded this Hadith with the addition,

> "Then the Masjid would shake because of (those behind the Prophet) reciting **Amin**.''

Also, Ad-Daraqutni recorded this Hadith and commented that it is **Hasan**.

Further, Bilal narrated that he said, "O Messenger of Allah! Do not finish saying **Amin** before I can join you.''

This was recorded by Abu Dawud.

In addition, Abu Nasr Al-Qushayri narrated that Al-Hasan and Ja`far As-Sadiq stressed the **`m'** in **Amin**.

Saying **Amin** is recommended for those who are not praying (when reciting **Al-Fatihah**) and is strongly recommended for those who are praying, whether alone or behind the Imam.

The Two Sahihs recorded that the Messenger of Allah said,

إِذَا أَمَّنَ الْإِمَامُ فَأَمِّنُوا، فَإِنَّهُ مَنْ وَافَقَ تَأْمِينُهُ تَأْمِينَ الْمَلَائِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ

> When the Imam says, **' Amin'**, then say, **'Amin'**, because whoever says, **Amin'** with the angels, his previous sins will be forgiven.

Muslim recorded that the Messenger of Allah said,

إِذَا قَالَ أَحَدُكُمْ فِي الصَّلَاةِ: آمِينَ، وَالْمَلَائِكَةُ فِي السَّمَاءِ: آمِينَ، فَوَافَقَتْ إِحْدَاهُمَا الْأُخْرَى غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ

> When any of you says in the prayer, **'Amin`** and the angels in heaven say, **`Amin'**, in unison, his previous sins will be forgiven.

It was said that the Hadith talks about both the angels and the Muslims saying **Amin** at the same time. The Hadith also refers to when the **Amins** said by the angels and the Muslims are equally sincere (thus bringing about forgiveness).

Further, it is recorded in Sahih Muslim that Abu Musa related to the Prophet that he said,

إِذَا قَالَ يَعنِي الْإِمَامَ : وَلَا الضَّالِّينَ، فَقُولُوا: آمِينَ، يُجِبْكُمُ اللهُ

When the Imam says, **`Walad-dallin'**, say, **`Amin'** and Allah will answer your invocation.

In addition, At-Tirmidhi said that **`Amin**' means,

"Do not disappoint our hope'',

while the majority of scholars said that it means.

"Answer our invocation.''

Also, in his Musnad, Imam Ahmad recorded that **`A'ishah** said that when the Jews were mentioned to him, the Messenger of Allah said,

إِنَّهُم لَنْ يَحْسُدُونَا عَلَى شَيْءٍ كَمَا يَحْسُدُونَا عَلَى الْجُمُعَةِ الَّتِي هَدَانَا اللهُ لَهَا وَضَلُّوا عَنْهَا، وَعَلَى الْقِبْلَةِ الَّتِي هَدَانَا اللهُ لَهَا وَضَلُّوا عَنْهَا وَعَلَى قَوْلِنَا خَلْفَ الْإِمَامِ: آمِينَ

- They will not envy us for anything more than they envy us for Friday which we have been guided to, while they were led astray from it,

- and for the **Qiblah** which we were guided to, while they were led astray from it,

- and for our saying **`Amin'** behind the Imam.

Also, Ibn Majah recorded this Hadith with the wording,

مَا حَسَدَتْكُمُ الْيَهُودُ عَلَى شَيْءٍ مَا حَسَدَتْكُمْ عَلَى السَّلَامِ وَالتَّأْمِينِ

The Jews have never envied you more than for your saying the **Salam** (Islamic greeting) and for saying **Amin**.

This is the end of the Tafsir of Surah **At-Fatihah**, and all praise and thanks are due to Allah.





Al-Baqarah

Revealed in Madinah

Part I (Ayah 1-185)

The Virtues of Surah Al-Baqarah

In Musnad Ahmad, Sahih Muslim, At-Tirmidhi and An-Nasa'i, it is recorded that Abu Hurayrah said that the Prophet said,

> لَا تَجْعَلُوا بُيُوتَكُمْ قُبُورًا فَإِنَّ الْبَيْتَ الَّذِي تُقْرَأُ فِيهِ سُورَةُ الْبَقَرَةِ لَا يَدْخُلُهُ الشَّيْطَان
>
> Do not turn your houses into graves. Verily, **Shaytan** does not enter the house where Surah **Al-Baqarah** is recited.
>
> At-Tirmidhi said, "**Hasan Sahih**".

Also, Abdullah bin Mas`ud said,

> "**Shaytan** flees from the house where Surah **Al-Baqarah** is heard.''
>
> This **Hadith** was collected by An-Nasa'i in **Al-Yawm wal-Laylah**, and Al-Hakim recorded it in his

Mustadrak, and then said that its chain of narration is authentic, although the Two **Sahihs** did not collect it.

In his Musnad, Ad-Darimi recorded that Ibn Mas`ud said,

"**Shaytan** departs the house where Surah **Al-Baqarah** is being recited, and as he leaves, he passes gas.''

Ad-Darimi also recorded that Ash-Sha`bi said that Abdullah bin Mas`ud said,

"Whoever recites ten **Ayat** from Surah **Al-Baqarah** in a night, then **Shaytan** will not enter his house that night. These ten **Ayat** are;

- four from the beginning,
- **Ayat Al-Kursi** (255),
- the following two **Ayat** (256-257) and
- the last three **Ayat**.''

In another narration, Ibn Mas`ud said,

"Then **Shaytan** will not come near him or his family, nor will he be touched by anything that he dislikes. Also, if these **Ayat** were to be recited over a senile person, they would wake him up.''

Further, Sahl bin Sa`d said that the Messenger of Allah said,

إِنَّ لِكُلِّ شَيْءٍ سَنَامًا، وَإِنَّ سَنَامَ الْقُرْآنِ الْبَقَرَةُ، وَإِنَّ مَنْ قَرَأَهَا فِي بَيْتِهِ لَيْلَةً لَمْ يَدْخُلْهُ الشَّيْطَانُ ثَلَاثَ لَيَالٍ، وَمَنْ قَرَأَهَا فِي بَيْتِهِ نَهَارًا لَمْ يَدْخُلْهُ الشَّيْطَانُ ثَلَاثَةَ أَيَّامٍ

Everything has a hump (or, high peek), and **Al-Baqarah** is the high peek of the Qur'an. Whoever recites **Al-Baqarah** at night in his house, then **Shaytan** will not enter that house for three nights. Whoever recites it during a day in his house, then **Shaytan** will not enter that house for three days.

This **Hadith** was collected by Abu Al-Qasim At-Tabarani, Abu Hatim Ibn Hibban in his **Sahih** and Ibn Marduwyah.

At-Tirmidhi, An-Nasa'i and Ibn Majah recorded that Abu Hurayrah said,

> "The Messenger of Allah sent an expedition force comprising of many men and asked each about what they memorized of the Qur'an. The Prophet came to one of the youngest men among them and asked him, `What have you memorized (of the Qur'an) young man?'
>
> He said, `I memorized such and such **Surahs** and also **Al-Baqarah**.'
>
> The Prophet said, `You memorized Surah **Al-Baqarah**.'
>
> He said, `Yes.'
>
> The Prophet said, `Then you are their commander.'
>
> One of the noted men (or chiefs) commented, `By Allah! I did not learn Surah **Al-Baqarah**, for fear that I would not be able to implement it.
>
> The Messenger of Allah said,
>
> تَعَلَّمُوا الْقُرْآنَ وَاقْرَءُوهُ، فَإِنَّ مَثَلَ الْقُرْآنِ لِمَنْ تَعَلَّمَهُ فَقَرَأَ وَقَامَ بِهِ كَمَثَلِ جِرَابٍ مَحْشُوَ مِسْكًا يَفُوحُ رِيحُهُ فِي كُلِّ مَكَانٍ،
>
> Learn Al-Qur'an and recite it, for the example of whoever learns the Qur'an, recites it and adheres to it, is the example of a bag that is full of musk whose scent fills the air.
>
> وَمَثَلُ مَنْ تَعَلَّمَهُ فَيَرْقُدُ وَهُوَ فِي جَوْفِهِ كَمَثَلِ جِرَابٍ أُوكِيَ عَلَى مِسْك
>
> The example of whoever learns the Qur'an and then sleeps (i.e. lazy) while the Qur'an is in his memory, is the example of a bag that has musk, but is closed tight.
>
> This is the wording collected by At-Tirmidhi, who said that this **Hadith** is **Hasan**.
>
> In another narration, At-Tirmidhi recorded this same **Hadith** in a **Mursal** manner, so Allah knows best.

Also, Al-Bukhari recorded that;

Usayd bin Hudayr said that he was once reciting Surah **Al-Baqarah** while his horse was tied next to him. The horse started to make some noise. When Usayd stopped reciting, the horse stopped moving about. When he resumed reading, the horse started moving about again. When he stopped reciting, the horse stopped moving, and when he resumed reading, the horse started to move again. Meanwhile, his son Yahya was close to the horse, and he feared that the horse might step on him. When he moved his son back, he looked up to the sky and saw a cloud radiating with light that looked like lamps. In the morning, he went to the Prophet and told him what had happened and then said, "O Messenger of Allah! My son Yahya was close to the horse and I feared that she might step on him. When I attended to him and raised my head to the sky, I saw a cloud with lights like lamps. So I went, but I couldn't see it.''

The Prophet said, "Do you know what that was?''

He said, "No.''

The Prophet said,

تِلْكَ الْمَلَائِكَةُ دَنَتْ لِصَوْتِكَ وَلَو قَرَأْتَ لَأَصْبَحْتَ يَنْظُرُ النَّاسُ إِلَيْهَا، لَا تَتَوارَى مِنْهُم

They were the angels, they came close hearing your voice (reciting Surah **Al-Baqarah**), and if you had kept reading, the people would have been able to see the angels when the morning came, and the angels would not be hidden from their eyes.

This is the narration reported by Imam Abu Ubayd Al-Qasim bin Salam in his book Fada'il Al-Qur'an.

Virtues of Surah Al-Baqarah and Surah Al Imran

Imam Ahmad said that Abu Nu`aym narrated to them that Bishr bin Muhajir said that Abdullah bin Buraydah narrated to him from his father,

"I was sitting with the Prophet and I heard him say,

تَعَلَّمُوا سُورَةَ الْبَقَرَةِ فَإِنَّ أَخْذَهَا بَرَكَةٌ، وَتَرْكَهَا حَسْرَةٌ، وَلَا تَسْتَطِيعُهَا الْبَطَلَة

Learn Surah **Al-Baqarah**, because in learning it there is blessing, in ignoring it there is sorrow, and the sorceresses cannot memorize it.

He kept silent for a while and then said,

تَعَلَّمُوا سُورَةَ الْبَقَرَةِ وَآلَ عِمْرَانَ فَإِنَّهُمَا الزَّهْرَاوَانِ، يُظِلَّانِ صَاحِبَهُمَا يَوْمَ الْقِيَامَةِ كَأَنَّهُمَا غَمَامَتَانِ أَوْ غَيَايَتَانِ أَوْ فِرْقَانِ مِنْ طَيْرٍ صَوَافَّ،

Learn Surah **Al-Baqarah** and Al Imran because they are two lights and they shade their people on the Day of Resurrection, just as two clouds, two spaces of shade or two lines of (flying) birds.

وَإِنَّ الْقُرآنَ يَلْقى صَاحِبَهُ يَوْمَ الْقِيَامَةِ حِينَ يَنْشَقُّ عَنْهُ قَبْرُهُ كَالرَّجُلِ الشَّاحِبِ فَيَقُولُ لَهُ: هَلْ تَعْرِفُنِي ؟

The Qur'an will meet its companion in the shape of a pale-faced man on the Day of Resurrection when his grave is opened. The Qur'an will ask him, 'Do you know me?'

فَيَقُولُ: مَا أَعْرِفُكَ.

The man will say, 'I do not know you.'

فَيَقُولُ: أَنَا صَاحِبُكَ الْقُرْآنُ الَّذِي أَظْمَأْتُكَ فِي الْهَوَاجِرِ وَأَسْهَرْتُ لَيْلَكَ وَإِنَّ كُلَّ تَاجِرٍ مِنْ وَرَاءِ تِجَارَتِهِ، وَإِنَّكَ الْيَوْمَ مِنْ وَرَاءِ كُلِّ تِجَارَةٍ

The Qur'an will say, 'I am your companion, the Qur'an, which has brought you thirst during the heat and made

you stay up during the night. Every merchant has his certain trade. But, this Day, you are behind all types of trade.'

فَيُعْطَى الْمُلْكَ بِيَمِينِهِ وَالْخُلْدَ بِشِمَالِهِ وَيُوضَعُ عَلَى رَأْسِهِ تَاجُ الْوَقَارِ،

Kingship will then be given to him in his right hand, eternal life in his left hand and the crown of grace will be placed on his head.

وَيُكْسَى وَالِدَاهُ حُلَّتَانِ لَا يَقُومُ لَهُمَا أَهْلُ الدُّنْيَا،

His parents will also be granted two garments that the people of this life could never afford.

فَيَقُولَانِ: بِمَا كُسِينَا هَذَا ؟

They will say, 'Why were we granted these garments?'

فَيُقَالُ: بِأَخْذِ وَلَدِكُمَا الْقُرْآنَ

It will be said, 'Because your son was carrying the Qur'an.'

ثُمَّ يُقَالُ: اقْرَأْ وَاصْعَدْ فِي دَرَجِ الْجَنَّةِ وَغُرَفِهَا،

It will be said (to the reader of the Qur'an), 'Read and ascend through the levels of Paradise.'

فَهُوَ فِي صُعُودٍ مَا دَامَ يَقْرَأُ هَذًّا كَانَ أَوْ تَرْتِيلًا

He will go on ascending as long as he recites, whether reciting slowly or quickly.''

Ibn Majah also recorded part of this **Hadith** from Bishr bin Al-Muhajir, and this chain of narrators is **Hasan**, according to the criteria of Imam Muslim.

A part of this **Hadith** is also supported by other **Hadiths**.

For instance, Imam Ahmad recorded that Abu Umamah Al-Bahili said that he heard the Messenger of Allah say,

اقْرَأُوا الْقُرْآنَ فَإِنَّهُ شَافِعٌ لِأَهْلِهِ يَوْمَ الْقِيَامَةِ

Read the Qur'an, because it will intercede on behalf of its people on the Day of Resurrection.

اقْرَأُوا الزَّهْرَاوَيْنِ، الْبَقَرَةَ وَآلَ عِمْرَانَ، فَإِنَّهُمَا يَأْتِيَانِ يَوْمَ الْقِيَامَةِ كَأَنَّهُمَا غَمَامَتَانِ، أَوْ كَأَنَّهُمَا غَيَايَتَانِ أَوْ كَأَنَّهُمَا فِرْقَانِ مِنْ طَيْرٍ صَوَافَّ، يُحَاجَّانِ عَنْ أَهْلِهِمَا يَوْمَ الْقِيَامَةِ

Read the two lights, **Al-Baqarah** and **Al Imran**, because they will come in the shape of two clouds, two shades or two lines of birds on the Day of Resurrection and will argue on behalf of their people on that Day.

The Prophet then said,

اقْرَأُوا الْبَقَرَةَ فَإِنَّ أَخْذَهَا بَرَكَةٌ وَتَرْكَهَا حَسْرَةٌ وَلَا تَسْتَطِيعُهَا الْبَطَلَةُ

Read **Al-Baqarah**, because in having it there is blessing, and in ignoring there is a sorrow and the sorceresses cannot memorize it.

Also, Imam Muslim narrated this **Hadith** in the Book of Prayer.

Imam Ahmad narrated that An-Nawwas bin Sam`an said that the Prophet said,

يُؤْتَى بِالْقُرْآنِ يَوْمَ الْقِيَامَةِ وَأَهْلِهِ الَّذِينَ كَانُوا يَعْمَلُونَ بِهِ تَقْدَمُهُمْ سُورَةُ الْبَقَرَةِ وَآلُ عِمْرَانَ

On the Day of Resurrection the Qur'an and its people who used to implement it will be brought forth, preceded by Surah **Al-Baqarah** and **Al Imran**.

An-Nawwas said,

"The Prophet set three examples for these two **Surahs** and I did not forget these examples ever since. He said,

كَأَنَّهُمَا غَمَامَتَانِ، أَوْ ظُلَّتَانِ سَوْدَاوَانِ بَيْنَهُمَا شَرْقٌ، أَوْ كَأَنَّهُمَا فِرْقَانِ مِنْ طَيْرٍ صَوَافَّ، يُحَاجَّانِ عَنْ صَاحِبِهِمَا

They will come like two clouds, two dark shades or two lines of birds arguing on behalf of their people.

It was also recorded in **Sahih** Muslim and At-Tirmidhi narrated this **Hadith**, which he rendered **Hasan Gharib**.

Surah Al-Baqarah was revealed in Al-Madinah

There is no disagreement over the view that Surah **Al-Baqarah** was revealed in its entirety in Al-Madinah. Moreover, **Al-Baqarah** was one of the first Surahs to be revealed in Al-Madinah, while, Allah's statement, **وَاتَّقُواْ يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ** (And be afraid of the Day when you shall be brought back to Allah). (2:281) was the last **Ayah** to be revealed from the Qur'an.

Also, the **Ayat** about usury were among the last **Ayat** to be revealed.

Khalid bin Ma\`dan used to call **Al-Baqarah** the **Fustat** (tent) of the Qur'an.

Some of the scholars said that it contains a thousand news incidents, a thousand commands and a thousand prohibitions. Those who count said that the number of **Al-Baqarah's Ayat** is two hundred and eighty-seven, and its words are six thousand two hundred and twenty-one words. Further, its letters are twenty-five thousand five hundred. Allah knows best.

Ibn Jurayj narrated that Ata said that Ibn Abbas said,

"Surah **Al-Baqarah** was revealed in Al-Madinah.''

Also, Khasif said from Mujahid that Abdullah bin Az-Zubayr said;

"Surah **Al-Baqarah** was revealed in Al-Madinah.''

Several Imams and scholars of Tafsir issued similar statements, and there is no difference of opinion over this as we have stated.

The Two **Sahihs** recorded that;

Ibn Mas`ud kept the **Ka`bah** on his left side and Mina on his right side and threw seven pebbles (at the **Jamrah**) and said,

"The one to whom Surah **Al-Baqarah** was revealed (i.e. the Prophet) performed **Rami** (the **Hajj** rite of throwing pebbles) similarly.''

The Two **Sahihs** recorded this **Hadith**.

Further, Ibn Marduwyah reported a **Hadith** of Shu`bah from Aqil bin Talhah from Utbah bin Marthad;

"The Prophet saw that his Companions were not in the first lines and he said,

يَا أَصْحَابَ سُورَةِ الْبَقَرَةَ

O Companions of Surah **Al-Baqarah**.

I think that this incident occurred during the battle of Hunayn when the Companions retreated. Then, the Prophet commanded Al-Abbas (his uncle) to yell out,

يَا أَصْحَابَ الشَّجَرَةَ

O Companions of the tree!

Meaning, the Companions who participated in the pledge of **Ar-Ridwan** (under the tree).

In another narration, Al- Abbas cried,

"O Companions of Surah **Al-Baqarah**!''

encouraging them to come back, so they returned from every direction.

Also, during the battle of Al-Yamamah, against the army of Musaylimah the Liar, the Companions first retreated because of the huge number of soldiers in Musaylimah's army. The **Muhajirun** and the **Ansar** called out for each other, saying; "O people of Surah **Al-Baqarah**!'' Allah then gave them victory over their enemy, may Allah be pleased with all of the companions of all the Messengers of Allah.

بِسْمِ اللّهِ الرَّحْمَـنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful.

الم

2:1 Alif Lam Mim.

The Discussion of the Individual Letters

Allah, the Most Gracious, the Most Merciful says;

الم (١)

Alif Lam Mim.

The individual letters in the beginning of some **Surahs** are among those things whose knowledge Allah has kept only for Himself. This was reported from Abu Bakr, Umar, Uthman, Ali and Ibn Mas`ud.

It was said that these letters are the names of some of the **Surahs**.

It was also said that they are the beginnings that Allah chose to start the **Surahs** of the Qur'an with.

Khasif stated that Mujahid said,

> "The beginnings of the **Surahs**, such as **Qaf**, **Sad**, **Ta Sin Mim** and **Alif Lam Ra**, are just some letters of the alphabet.''

Some linguists also stated that;

> they are letters of the alphabet and that Allah simply did not cite the entire alphabet of twenty-eight letters.

For instance, they said, one might say, "My son recites **Alif, Ba, Ta, Tha**..." he means the entire alphabet although he stops before mentioning the rest of it.

This opinion was mentioned by Ibn Jarir.

The Letters at the Beginning of Surahs

If one removes the repetitive letters, then the number of letters mentioned at the beginning of the Surahs is fourteen:

- **Alif,**
- **Lam,**
- **Mim,**
- **Sad,**
- **Ra,**
- **Kaf,**
- **Ha,**
- **Ya,**
- **Ayn,**
- **Ta,**
- **Sin,**
- **Ha,**
- **Qaf,**
- **Nun.**

So glorious is He Who made everything subtly reflect His wisdom.

Moreover, the scholars said,

"There is no doubt that Allah did not reveal these letters for jest and play."

Some ignorant people said that;

some of the Qur'an does not mean anything, (meaning, such as these letters) thus committing a major mistake.

On the contrary, these letters carry a specific meaning. Further, if we find an authentic narration leading to the Prophet that explains these letters, we will embrace the

Prophet's statement. Otherwise, we will stop where we were made to stop and will proclaim, آمَنَّا بِهِ كُلٌّ مِّنْ عِندِ رَبِّنَا (We believe in it; all of it (clear and unclear verses) is from our Lord), (3:7).

The scholars did not agree on one opinion or explanation regarding this subject. Therefore, whoever thinks that one scholar's opinion is correct, he is obliged to follow it, otherwise it is better to refrain from making any judgment on this matter. Allah knows best.

ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

2:2 This is the Book, wherein there is no doubt, a guidance for the Muttaqin.

There is no Doubt in the Qur'an

Allah says;

ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ ...

This is the Book, wherein there is no doubt,

The Book, is the Qur'an, and **Rayb** means doubt.

As-Suddi said that Abu Malik and Abu Salih narrated from Ibn Abbas, and Murrah Al-Hamadani narrated from Ibn Mas`ud and several other Companions of the Messenger of Allah that, لاَ رَيْبَ فِيهِ (In which there is no **Rayb**),

means about which there is no doubt.

Abu Ad-Darda, Ibn Abbas, Mujahid, Sa`id bin Jubayr, Abu Malik, Nafi Ata, Abu Al-Aliyah, Ar-Rabi bin Anas, Muqatil bin Hayyan, As-Suddi, Qatadah and Isma`il bin Abi Khalid said similarly.

In addition, Ibn Abi Hatim said,

"I do not know of any disagreement over this explanation.''

The meaning of this is that;

the Book, the Qur'an, is without a doubt revealed from Allah.

Similarly, Allah said in Surah **As- Sajdah**,

تَنزِيلُ الْكِتَابِ لَا رَيْبَ فِيهِ مِن رَّبِّ الْعَالَمِينَ

The revelation of the Book (this Qur'an) in which there is no doubt, is from the Lord of all that exists. (32:2)

Some scholars stated that this **Ayah** - 2:2 - contains a prohibition meaning,

"Do not doubt the Qur'an.''

Furthermore, some of the reciters of the Qur'an pause upon reading, **لاَ رَيْبَ** (there is no doubt) and they then continue; **فِيهِ هُدًى لِّلْمُتَّقِينَ** (in which there is guidance for the **Muttaqin** (the pious and righteous persons)).

However, it is better to pause at, **لاَ رَيْبَ فِيهِ** (in which there is no doubt) because in this case, **هُدًى** (guidance) becomes an attribute of the Qur'an and carries a better meaning than, **فِيهِ هُدًى** (in which there is guidance).

Guidance is granted to Those Who have Taqwa

Allah said,

... هُدًى لِّلْمُتَّقِينَ (٢)

guidance for the **Muttaqin**.

that it means, "They are the believers."

Hidayah - correct guidance - is only granted to those who have **Taqwa** - fear of Allah.

Allah said,

قُلْ هُوَ لِلَّذِينَ ءَامَنُواْ هُدًى وَشِفَآءٌ وَالَّذِينَ لاَ يُؤْمِنُونَ فِى ءَاذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى أُوْلَـئِكَ يُنَادَوْنَ مِن مَّكَانٍ بَعِيدٍ

Say: It is for those who believe a guide and a healing. And as for those who disbelieve, there is heaviness (deafness) in their ears, and it (the Qur'an) is blindness for them. They are those who are called from a place far away (so they neither listen nor understand). (41:44)

and,

وَنُنَزِّلُ مِنَ الْقُرْءَانِ مَا هُوَ شِفَآءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلاَ يَزِيدُ الظَّـلِمِينَ إَلاَّ خَسَارًا

And We send down of the Qur'an that which is a healing and a mercy to those who believe (in Islamic Monotheism and act on it), and it increases the **Zalimin** (wrongdoers) in nothing but loss. (17:82)

This is a sample of the numerous **Ayat** indicating that the believers, in particular, benefit from the Qur'an. That is because the Qur'an is itself a form of guidance, but the guidance in it is only granted to the righteous, just as Allah said,

يَأَيُّهَا النَّاسُ قَدْ جَآءَتْكُمْ مَّوْعِظَةٌ مَّن رَّبِّكُمْ وَشِفَآءٌ لِّمَا فِى الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

O mankind! There has come to you a good advice from your Lord (i. e. the Qur'an, enjoining all that is good and forbidding all that is evil), and a healing for that (disease of ignorance, doubt, hypocrisy and differences) which is in your breasts, - a guidance and a mercy (explaining lawful and unlawful things) for the believers. (10:57)

Ibn Abbas and Ibn Mas`ud and other Companions of the Messenger of Allah said, **هُدًى لِّلْمُتَّقِينَ** (guidance for the **Muttaqin** (the pious and righteous persons),

means, a light for those who have **Taqwa**.

The Meaning of Al-Muttaqin

Ibn Abbas said about, هُدًى لِّلْمُتَّقِينَ (guidance for the **Muttaqin**) that it means,

> "They are the believers who avoid **Shirk** with Allah and who work in His obedience.''
>
> Ibn Abbas also said that **Al-Muttaqin** means,
>
> > "Those who fear Allah's punishment, which would result if they abandoned the true guidance that they recognize and know. They also hope in Allah's mercy by believing in what He revealed.''

Further, Qatadah said that,

> لِّلْمُتَّقِينَ (**Al-Muttaqin**), are those whom Allah has described in His statement; الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلاةَ (Who believe in the **Ghayb** and perform the **Salah**) (2:3), and the following **Ayat**.
>
> Ibn Jarir stated that the **Ayah** (2:2) includes all of these meanings that the scholars have mentioned, and this is the correct view.

Also, At-Tirmidhi and Ibn Majah narrated that Atiyah As-Sa`di said that the Messenger of Allah said,

> لَا يَبْلُغُ الْعَبْدُأَنْ يَكُونَ مِنَ الْمُتَّقِينَ حَتَّى يَدَعَ مَالَا بَأْسَ بِهِ حَذَرًا مِمَّا بِهِ بَأْس
>
> The servant will not acquire the status of the **Muttaqin** until he abandons what is harmless out of fear of falling into that which is harmful.
>
> At-Tirmidhi then said "**Hasan Gharib**.''

There are Two Types of Hidayah (Guidance)

Huda here means;

- the faith that resides in the heart, and only Allah is able to create it in the heart of the servants.

Allah said,

إِنَّكَ لاَ تَـهْدِى مَنْ أَحْبَبْتَ

Verily, you (O Muhammad) guide not whom you like. (28:56)

لَّيْسَ عَلَيْكَ هُدَاهُمْ

Not upon you (Muhammad) is their guidance. (2:272)

مَن يُضْلِلِ اللَّهُ فَلاَ هَادِيَ لَهُ

Whomsoever Allah sends astray, none can guide him. (7:186)

and,

مَن يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَن يُضْلِلْ فَلَن تَجِدَ لَهُ وَلِيًّا مُّرْشِدًا

He whom Allah guides, he is the rightly guided; but he whom He sends astray, for him you will find no **Wali** (guiding friend) to lead him (to the right path). (18:17)

- **Huda** also means to explain the truth, give direction and lead to it.

Allah, the Exalted, said,

وَإِنَّكَ لَتَهْدِى إِلَى صِرَطٍ مُّسْتَقِيمٍ

And verily, you (O Muhammad) are indeed guiding (mankind) to the straight path (i.e. Allah's religion of Islamic Monotheism). (42: 52)

إِنَّمَآ أَنتَ مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ

You are only a warner, and to every people there is a guide. (13:7)

وَأَمَّا ثَمُودُ فَهَدَيْنَـهُمْ فَاسْتَحَبُّواْ الْعَمَى عَلَى الْهُدَى

And as for **Thamud**, We showed and made clear to them the path of truth (Islamic Monotheism)

through Our Messenger (i.e. showed them the way of success), but they preferred blindness to guidance. (41:17)

testifying to this meaning.

Also, Allah said,

وَهَدَيْنَـهُ النَّجْدَينِ

And shown him the two ways (good and evil). (90:10)

This is the view of the scholars who said that the two ways refer to the paths of righteousness and evil, which is also the correct explanation. And Allah knows best.

Meaning of Taqwa

The root meaning of **Taqwa** is to avoid what one dislikes.

It was reported that;

Umar bin Al-Khattab asked Ubayy bin Ka`b about **Taqwa**.

Ubayy said, "Have you ever walked on a path that has thorns on it?''

Umar said, "Yes.''

Ubayy said, "What did you do then?''

He said, "I rolled up my sleeves and struggled.''

Ubayy said, "That is **Taqwa**.''

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ

2:3 Who believe in the Ghayb and perform the Salah and spend out of what We have provided for them

The Meaning of Iman

Allah says;

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ ...

Those Who have faith in the **Ghayb**.

Abu Jafar Ar-Razi said that Al-Ala bin Al-Musayyib bin Rafi narrated from Abu Ishaq that Abu Al-Ahwas said that Abdullah said,

"**Iman** is to trust.''

Ali bin Abi Talhah reported that Ibn Abbas said, يُؤْمِنُونَ (who have faith),

means they trust.

Also, Ma`mar said that Az-Zuhri said,

"**Iman** is the deeds.''

In addition, Abu Jafar Ar-Razi said that Ar-Rabi bin Anas said that,

`They have faith', means, they fear (Allah).

Ibn Jarir (At-Tabari) commented,

"The preferred view is that they be described as having faith in the Unseen by the tongue, deed and creed. In this case, fear of Allah is included in the general meaning of **Iman**, which necessitates following deeds of the tongue by implementation. Hence, **Iman** is a general term that includes affirming and believing in Allah, His Books and His Messengers, and realizing this affirmation through adhering to the implications of what the tongue utters and affirms.''

Linguistically, in the absolute sense, **Iman** merely means trust, and it is used to mean that sometimes in the Qur'an, for instance, Allah the Exalted said,

يُؤْمِنُ بِاللَّهِ وَيُؤْمِنُ لِلْمُؤْمِنِينَ

He trusts (**yu'minu**) in Allah, and trusts (**yu'minu**) in the believers. (9: 61)

Prophet Yusuf's brothers said to their father,

وَمَآ أَنتَ بِمُؤْمِنٍ لَّنَا وَلَوْ كُنَّا صَـدِقِينَ

But you will never believe us even when we speak the truth. (12:17)

Further, the word **Iman** is sometimes mentioned along with deeds, such as Allah said,

إِلاَّ الَّذِينَ ءَامَنُواْ وَعَمِلُواْ الصَّـلِحَـتِ

Save those who believe (in Islamic Monotheism) and do righteous deeds. (95:6)

However, when **Iman** is used in an unrestricted manner, it includes beliefs, deeds, and statements of the tongue. We should state here that Iman increases and decreases.

There are many narrations and **Hadiths** on this subject, and we discussed them in the beginning of our explanation of Sahih Al-Bukhari, all favors are from Allah.

Some scholars explained that **Iman** means **Khashyah** (fear of Allah). For instance, Allah said;

إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ

Verily, those who fear their Lord unseen (i.e. they do not see Him, nor His punishment in the Hereafter). (67:12)

مَّنْ خَشِىَ الرَّحْمَـنَ بِالْغَيْبِ وَجَآءَ بِقَلْبٍ مُّنِيبٍ

Who feared the Most Gracious (Allah) in the **Ghayb** (unseen) and brought a heart turned in repentance (to Him and absolutely free from every kind of polytheism). (50: 33)

Fear is the core of **Iman** and knowledge, just as Allah the Exalted said,

إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ

It is only those who have knowledge among His servants that fear Allah. (35:28)

The Meaning of Al-Ghayb

As for the meaning of **Ghayb** here, the **Salaf** have different explanations of it, all of which are correct, indicating the same general meaning.

For instance, Abu Jafar Ar-Razi quoted Ar-Rabi bin Anas, reporting from Abu Al-Aliyah about Allah's statement, **يُؤْمِنُونَ بِالْغَيْبِ** ((Those who) have faith in the **Ghayb**),

"They believe in Allah, His angels, Books, Messengers, the Last Day, His Paradise, Fire and in the meeting with Him. They also believe in life after death and in Resurrection. All of this is the **Ghayb**.''

Qatadah bin Di`amah said similarly.

Sa`id bin Mansur reported from Abdur-Rahman bin Yazid who said,

"We were sitting with Abdullah bin Mas`ud when we mentioned the Companions of the Prophet and their deeds being superior to our deeds.

Abdullah said, `The matter of Muhammad was clear for those who saw him. By He other than Whom there is no God, no person will ever acquire a better type of faith than believing in **Al-Ghayb**.'

He then recited,

الم - ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ - الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ ...

Alif Lam Mim. This is the Book, wherein there is no doubt, guidance for the **Muttaqin**. Those who

believe in the **Ghayb**, until, الْمُفْلِحُونَ (the successful).''

Ibn Abi Hatim, Ibn Marduwyah and Al-Hakim, in his **Mustadrak**, recorded this **Hadith**.

Al-Hakim commented that this **Hadith** is authentic and that the Two Sheikhs - Al-Bukhari and Muslim - did not collect it, although it meets their criteria.

Ahmad recorded a **Hadith** with similar meaning from Ibn Muhayriz who said:

I said to Abu Jumu`ah, "Narrate a **Hadith** for us that you heard from the Messenger of Allah.''

He said, "Yes. I will narrate a good **Hadith** for you.

Once we had lunch with the Messenger of Allah. Abu Ubaydah, who was with us, said, `O Messenger of Allah! Are people better than us We embraced Islam with you and performed **Jihad** with you.'

He said,

نَعَمْ قَوْمٌ مِنْ بَعْدِكُمْ يُؤْمِنُونَ بِي وَلَمْ يَرَوْنِي

Yes, those who will come after you, who will believe in me although they did not see me.''

This **Hadith** has another route collected by Abu Bakr bin Marduwyah in his Tafsir, from Salih bin Jubayr who said:

Abu Jumu`ah Al-Ansari, the Companion of the Messenger of Allah, came to **Bayt Al-Maqdis** (Jerusalem) to perform the prayer. Raja' bin Haywah was with us, so when Abu Jumu`ah finished, we went out to greet him. When he was about to leave, he said, "You have a gift and a right. I will narrate a **Hadith** for you that I heard from the Messenger of Allah.''

We said, "Do so, and may Allah grant you mercy.''

He said, "We were with the Messenger of Allah, ten people including Mu`adh bin Jabal. We said, "O Messenger of Allah! Are there people who will acquire greater rewards than us We believed in Allah and followed you.'

He said,

مَا يَمْنَعُكُمْ مِنْ ذَلِكَ وَرَسُولُ اللهِ بَيْنَ أَظْهُرِكُمْ يَأْتِيكُمْ بِالْوَحْيِ مِنَ السَّمَاءِ، بَلْ قَوْمٌ بَعْدَكُمْ يَأْتِيهِمْ كِتَابٌ مِنْ بَيْنِ لَوْحَيْنِ يُؤْمِنُونَ بِهِ وَيَعْمَلُونَ بِمَا فِيهِ، أُولئِكَ أَعْظَمُ مِنْكُمْ أَجْرًا مَرَّتَيْنِ

What prevents you from doing so, while the Messenger of Allah is among you, bringing you the revelation from heaven There are people who will come after you and who will be given a book between two covers (the Qur'an), and they will believe in it and implement its commands. They have a greater reward than you, even twice as much.''

Allah says;

... وَيُقِيمُونَ الصَّلاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ (٣)

And perform **Salah**, and spend out of what we have provided for them.

Meaning of Iqamat As-Salah

Ibn Abbas said that, وَيُقِيمُونَ الصَّلاةَ (And perform the **Salah**),

means, "Perform the prayer with all of the obligations that accompany it.''

Ad-Dahhak said that Ibn Abbas said,

"**Iqamat As-Salah** means to complete the bowings, prostrations, recitation, humbleness and attendance for the prayer.''

Qatadah said,

"**Iqamat As-Salah** means to preserve punctuality, and the ablution, bowings, and prostrations of the prayer.''

Muqatil bin Hayyan said **Iqamat As-Salah** means,

"To preserve punctuality for it, as well as completing ones purity for it, and completing the bowings, prostrations, recitation of the Qur'an, **Tashahhud** and blessings for the Prophet. This is **Iqamat As-Salah**.''

The Meaning of "Spending" in this Ayah

Ali bin Abi Talhah reported that Ibn Abbas said, وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ (And spend out of what We have provided for them) means,

> "The **Zakah** due on their wealth.''

As-Suddi said that Abu Malik and Abu Salih narrated from Ibn Abbas, as well as Murrah from Ibn Mas`ud and other Companions of the Messenger of Allah, that, وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ (And spend out of what We have provided for them) means,

> "A man's spending on his family. This was before the obligation of **Zakah** was revealed.''

Juwaybir narrated from Ad-Dahhak,

> "General spending (in charity) was a means of drawing nearer to Allah, according to one's discretion and capability. Until the obligation of charity was revealed in the seven **Ayat** of Surah **Bara'h**, were revealed. These abrogated the previous case.''

In many instances, Allah mentioned prayer and spending wealth together.

- Prayer is a right of Allah as well as a form of worshipping Him. It includes singling Him out for one's devotion, praising Him, glorifying Him, supplicating to Him, invoking Him, and it displays one's dependence upon Him.
- Spending is form of kindness towards creatures by giving them what will benefit them, and those people most deserving of this charity are the relatives, the wife, the servants and then the rest of the people. So all types of required charity and required spending are included in Allah's saying, وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ (And spend out of what we have provided for them).

The Two **Sahihs** recorded that Ibn Umar said that the Messenger of Allah said,

بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ:

- شَهَادَةِ أَنْ لَا إِلهَ إِلَّا اللهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ،
- وَإِقَامِ الصَّلَاةِ،

- وَإِيتَاءِ الزَّكَاةِ،
- وَصَوْمِ رَمَضَانَ،
- وَحَجِّ الْبَيْتِ

Islam is built upon five (pillars):

- Testifying that there is no deity worthy of worship except Allah and that Muhammad is the Messenger of Allah,
- establishing the prayer,
- giving **Zakah**,
- fasting Ramadan and
- Hajj to the House.

There are many other **Hadiths** on this subject.

The Meaning of Salah

In the Arabic language, the basic meaning of **Salah** is supplication. In religious terminology, **Salah** is used to refer to the acts of bowing and prostration, the remaining specified acts associated with it, specified at certain times, with those known conditions, and the characteristics, and requirements that are well-known about it.

وَالَّذِينَ يُؤْمِنُونَ بِمَآ أُنزِلَ إِلَيْكَ وَمَآ أُنزِلَ مِن قَبْلِكَ وَبِالأَخِرَةِ هُمْ يُوقِنُونَ

2:4 And who have faith in what is revealed to you and in what was revealed before you, and in the Hereafter they are certain.

Allah says;

والَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ ...

And who have faith in what is revealed to you and in what was revealed before you.

Ibn Abbas said that,

> means, "They believe in what Allah sent you with, and in what the previous Messengers were sent with, they do not distinguish between (believing) them, nor do they reject what they brought from their Lord.''

... وَبِالآخِرَةِ هُمْ يُوقِنُونَ (٤)

And in the Hereafter they are certain.

> that is the resurrection, the standing (on the Day of Resurrection), Paradise, the Fire, the reckoning and the Scale that weighs the deeds (the **Mizan**). The Hereafter is so named because it comes after this earthly life.

Attributes of the Believers

The people described here (2:4) are those whom Allah described in the preceding **Ayah**, الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ (Those who have faith in the **Ghayb** and perform **Salah**, and spend out of what we have provided for them).

Mujahid once stated,

> "Four **Ayat** at the beginning of Surah **Al-Baqarah** describe the believers, two describe the disbelievers, and thirteen describe the hypocrites.''

The four **Ayat** mentioned in this statement are general and include every believer, whether an Arab, non-Arab, or a person of a previous Scripture, whether they are Jinns or humans. All of these attributes complement each other and require the existence of the other attributes.

For instance, it is not possible that one believes in the Unseen, performs the prayer and gives **Zakah** without believing in what the Messenger of Allah and the previous Messengers were sent with.

The same with certainty in the Hereafter, this is not correct without that, for Allah has commanded the believers,

يَـأَيُّهَا الَّذِينَ ءَامَنُواْ ءَامِنُواْ بِاللَّهِ وَرَسُولِهِ وَالْكِتَـبِ الَّذِى نَزَّلَ عَلَى رَسُولِهِ وَالْكِتَـبِ الَّذِى أَنَزلَ مِن قَبْلُ

O you who believe! Believe in Allah, and His Messenger, and the Book (the Qur'an) which He has revealed to the Messenger, and the Book which He sent own to those before (him). (4:136)

وَلاَ تُجَـدِلُواْ أَهْلَ الْكِتَـبِ إِلاَّ بِالَّتِى هِىَ أَحْسَنُ إِلاَّ الَّذِينَ ظَلَمُواْ مِنْهُمْ وَقُولُواْ ءَامَنَّا بِالَّذِى أُنزِلَ إِلَيْنَا وَأُنزِلَ إِلَيْكُمْ وَإِلَـهُنَا وَإِلَـهُكُمْ وَاحِدٌ

And argue not with the People of the Book, unless it be in (a way) that is better, except with such of them as do wrong; and say (to them): "We believe in that which has been revealed to us and revealed to you; our **Ilah** (God) and your **Ilah** (God) is One (i.e. Allah)." (29:46)

يَـأَيُّهَآ الَّذِينَ أُوتُواْ الْكِتَـبَ ءَامِنُواْ بِمَا نَزَّلْنَا مُصَدِّقاً لِّمَا مَعَكُمْ

O you who have been given the Book (Jews and Christians)! Believe in what We have revealed (to Muhammad) confirming what is (already) with you. (4:47)

قُلْ يَـأَهْلَ الْكِتَـبِ لَسْتُمْ عَلَى شَىْءٍ حَتَّى تُقِيمُواْ التَّوْرَاةَ وَالإِنجِيلَ وَمَآ أُنزِلَ إِلَيْكُمْ مِّن رَّبِّكُمْ

Say (O Muhammad): "O People of the Book (Jews and Christians)! You have nothing until you act according to the **Tawrah** (Torah), the **Injil** (Gospel), and what has (now) been revealed to you from your Lord (the Qur'an)." (5:68)

Also, Allah the Exalted described the believers;

ءَامَنَ الرَّسُولُ بِمَآ أُنزِلَ إِلَيْهِ مِن رَّبِّهِ وَالْمُؤْمِنُونَ كُلٌّ ءَامَنَ بِاللَّهِ وَمَلَـئِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لاَ نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِ

The Messenger (Muhammad) believes in what has been revealed to him from his Lord, and (so do) the believers.

Each one believes in Allah, His Angels, His Books, and His Messengers. (They say,) "We make no distinction between any of His Messengers''. (2: 285)

and,

وَالَّذِينَ ءَامَنُواْ بِاللَّهِ وَرُسُلِهِ وَلَمْ يُفَرِّقُواْ بَيْنَ أَحَدٍ مِّنْهُمْ

And those who believe in Allah and His Messengers and make no distinction between any of them (Messengers). (4:152)

This is a sample of the **Ayat** that indicate that the true believers all believe in Allah, His Messengers and His Books.

The faithful among the People of the Book, have a special significance here, since they believe in their Books and in all of the details related to that, so when such people embrace Islam and sincerely believe in the details of the religion, then they will get two rewards. As for the others, they can only believe in the previous religious teachings in a general way. For instance, the Prophet stated,

إِذَا حَدَثَكُمْ أَهْلُ الْكِتَابِ فَلَا تُكَذِّبُوهُمْ وَلَا تُصَدِّقُوهُمْ وَلَكِنْ قُولُوا: آمَنَّا بِالَّذِي أُنْزِلَ إِلَيْنَا وَأُنْزِلَ إِلَيْكُم

When the People of the Book narrate to you, neither reject nor affirm what they say. Rather, say, 'We believe in what was revealed to us and what was revealed to you.'

However, the faith that many Arabs have in the religion of Islam as it was revealed to Muhammad might be more complete, encompassing and firmer than the faith of the People of the Book who embraced Islam. Therefore, if the believers in Islam among the People of the Book gain two rewards, other Muslims who have firmer Islamic faith might gain an equal reward that compares to the two the People of the Book gain (upon embracing Islam). And Allah knows best.

أُوْلَـئِكَ عَلَى هُدًى مِّن رَّبِّهِمْ وَأُوْلَـئِكَ هُمُ الْمُفْلِحُونَ

2:5 They are on guidance from their Lord, and they are the successful.

Guidance and Success are awarded to the Believers

Allah said,

... أُوْلَـئِكَ

They are,

refers to those who believe in the Unseen, establish the prayer, spend from what Allah has granted them, believe in what Allah has revealed to the Messenger and the Messengers before him, believe in the Hereafter with certainty, and prepare the necessary requirements for the Hereafter by performing good deeds and avoiding the prohibitions.

Allah then said,

... عَلَى هُدًى مِّن رَّبِّهِمْ ...

on guidance from their Lord,

meaning, they are (following) a light, guidance, and have insight from Allah,

... وَأُوْلَـئِكَ هُمُ الْمُفْلِحُونَ (٥)

And they are the successful.

meaning, in this world and the Hereafter. They shall have what they seek and be saved from the evil that they tried to avoid. Therefore, they will have rewards, eternal life in Paradise, and safety from the torment that Allah has prepared for His enemies.

إِنَّ الَّذِينَ كَفَرُوا۟ سَوَآءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لاَ يُؤْمِنُونَ

2:6 Verily, those who disbelieve, it is the same to them whether you warn them or do not warn them, they will not believe.

Allah said,

إِنَّ الَّذِينَ كَفَرُوا۟ سَوَآءٌ عَلَيْهِمْ أَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لاَ يُؤْمِنُونَ (٦)

Verily, those who disbelieve, it is the same to them whether you warn them or do not warn them, they will not believe.

إِنَّ الَّذِينَ كَفَرُوا۟ (Verily, those who disbelieve) meaning,

covered the truth and hid it.

Since Allah has written that they would do so, it does not matter if you (O Muhammad) warn them or not, they would still have disbelieved in what you were sent with.

Similarly, Allah said,

إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَةُ رَبِّكَ لاَ يُؤْمِنُونَ

وَلَوْ جَآءَتْهُمْ كُلُّ ءايَةٍ حَتَّى يَرَوُا۟ الْعَذَابَ الأٌلِيمَ

Truly, those against whom the Word (wrath) of your Lord has been justified, will not believe. Even if every sign should come to them, until they see the painful torment. (10:96-97)

About the rebellious People of the Book, Allah said,

وَلَئِنْ أَتَيْتَ الَّذِينَ أُوتُوا۟ الْكِتَـبَ بِكُلِّ ءَايَةٍ مَّا تَبِعُوا۟ قِبْلَتَكَ

And even if you were to bring to the People of the Book (Jews and Christians) all the **Ayat**, they

would not follow your **Qiblah** (prayer direction). (2:145)

These **Ayat** indicate that whomever Allah has written to be miserable, they shall never find anyone to guide them to happiness, and whomever Allah directs to misguidance, he shall never find anyone to guide him. So do not pity them - O Muhammad - deliver the Message to them. Certainly, whoever among them accepts the Message, then he shall gain the best rewards.

As for those who turn away in rejection, do not feel sad for them or concerned about them, for **فَإِنَّمَا عَلَيْكَ الْبَلاَغُ وَعَلَيْنَا الْحِسَابُ** (Your duty is only to convey (the Message) and on Us is the reckoning (13:40), and, **إِنَّمَا أَنتَ نَذِيرٌ وَاللّهُ عَلَى كُلِّ شَيْءٍ وَكِيلٌ** (But you are only a warner. And Allah is a **Wakil** (Disposer of affairs, Trustee, Guardian) over all things), (11:12).

Ali bin Abi Talhah reported that Ibn Abbas said about Allah's statement, **إِنَّ الَّذِينَ كَفَرُواْ سَوَاءٌ عَلَيْهِمْ أَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لاَ يُؤْمِنُونَ** (Verily, those who disbelieve, it is the same to them whether you (O Muhammad) warn them or do not warn them, they will not believe),

> "That the Messenger of Allah was eager for all the people to believe and follow the guidance he was sent with. Allah informed him that none would believe except for those whom He decreed happiness for in the first place, and none would stray except those who Allah has decreed to do so in the first place.''

خَتَمَ اللَّهُ عَلَى قُلُوبِهمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَـرِهِمْ غِشَـوَةٌ وَلَهُمْ عَذَابٌ عظِيمٌ

2:7 Allah has set a seal on their hearts and on their hearing, and on their eyes there is a covering. Theirs will be a great torment.

Meaning of Khatama

Allah said,

خَتَمَ اللَّهُ عَلَى قُلوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ غِشَاوَةٌ وَلَهُمْ عَذَابٌ عظِيمٌ (٧)

Allah has set a seal on their hearts and on their hearing, and on their eyes there is a covering. Theirs will be a great torment.

As-Suddi said that, خَتَمَ اللَّهُ (**Khatama** Allah) means,

> "Allah has sealed.''

Qatadah said that this **Ayah** means,

> "**Shaytan** controlled them when they obeyed him. Therefore, Allah sealed their hearts, hearing and sight, and they could neither see the guidance nor hear, comprehend or understand.''

Ibn Jurayj said that Mujahid said, خَتَمَ اللَّهُ عَلَى قُلوبِهِمْ (Allah has set a seal on their hearts),

> "A stamp. It occurs when sin resides in the heart and surrounds it from all sides, and this submersion of the heart in sin constitutes a stamp, meaning a seal.''
>
> Ibn Jurayj also said that the seal is placed on the heart and the hearing.

In addition, Ibn Jurayj said, that Abdullah bin Kathir narrated that Mujahid said,

> "The stain is not as bad as the stamp, the stamp is not as bad as the lock which is the worst type.''

Al-Amash said,

> "Mujahid demonstrated with his hand while saying, `They used to say that the heart is just like this - meaning the open palm. When the servant commits a sin, a part of the heart will be

rolled up - and he rolled up his index finger. When the servant commits another sin, a part of the heart will be rolled up' - and he rolled up another finger, until he rolled up all of his fingers. Then he said, `Then, the heart will be sealed.'

Mujahid also said that this is the description of the **Ran** (refer to 83:14).''

Al-Qurtubi said,

"The **Ummah** has agreed that Allah has described Himself with sealing and closing the hearts of the disbelievers, as a punishment for their disbelief.

Similarly, Allah said, **بَلْ طَبَعَ اللّهُ عَلَيْهَا بِكُفْرِهِمْ** (Nay, Allah has set a seal upon their hearts because of their disbelief), (4:155).''

He then mentioned the **Hadith** about changing the hearts, (in which the Prophet supplicated),

يَا مُقَلِبَ الْقُلُوبِ ثَبِّتْ قُلُوبَنَا عَلى دِينِك

O You Who changes the hearts, make our hearts firm on Your religion.

He also mentioned the **Hadith** by Hudhayfah recorded in the **Sahih**, in which the Messenger of Allah said,

تُعْرَضُ الْفِتَنُ عَلَى الْقُلُوبِ كَالْحَصِيرِ عُودًا عُودًا، فَأَيُّ قَلْبٍ أَشْرِبَهَا نُكِتَ فِيه نُكْتَةٌ سَوْدَاءُ وَأَيُّ قَلْبٍ أَنْكَرَهَا نُكِتَ فِيهِ نُكْتَةٌ بَيْضَاءُ حَتى تَصِيرَ عَلَى قَلْبَيْنِ: عَلَى أَبْيَضَ مِثْلِ الصَّفَا، فَلَا تَضُرُّهُ فِتْنَةٌ مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ وَالْآخَرُ أَسْوَدُ مُرْبَادًّا كَالْكُوزِ مُجَخِّيًا لَا يَعْرِفُ مَعْرُوفًا وَلَا يُنْكِرُ مُنْكَرًا

The **Fitan** (trials, tests) are offered to the hearts, just as the straws that are sewn into a woven mat, one after another. Any heart that accepts the **Fitan**, then a black dot will be engraved on it. Any heart that rejects the **Fitan**, then a white dot will be engraved on it. The hearts will therefore become two categories: white, just like the

barren rock; no **Fitnah** shall ever harm this category as long as the heavens and earth still exist. Another category is black, just as the cup that is turned upside down, for this heart does not recognize righteousness or renounce evil.

Ibn Jarir said,

"The truth regarding this subject is what the authentic **Hadith** from the Messenger of Allah stated. Abu Hurayrah narrated that the Messenger of Allah said,

إِنَّ الْمُؤمِنَ إِذَا أَذْنَبَ ذَنْبًا كَانَتْ نُكْتَةٌ سَوْدَاءُ فِي قَلْبِهِ، فَإِنْ تَابَ وَنَزَعَ وَاسْتَعْتَبَ صَقِلَ قَلْبُهُ وَإِنْ زَادَ زَادَتْ حَتَّى تَعْلُوَ قَلْبَهُ، فَذلِكَ الرَّانُ الَّذِي قَالَ اللهُ تَعَالَى:

When the believer commits a sin, a black dot will be engraved on his heart. If he repents, refrains and regrets, his heart will be polished again. If he commits more errors, the dots will increase until they cover his heart. This is the **Ran** (stain) that Allah described,

كَلاَّ بَلْ رَانَ عَلَى قُلُوبِهِمْ مَّا كَانُواْ يَكْسِبُونَ

Nay! But on their hearts is the **Ran** (stain) which they used to earn.'' (83:14)

At-Tirmidhi, An-Nasa'i and Ibn Majah recorded this **Hadith**, and At-Tirmidhi said that it is **Hasan Sahih**.

The Meaning of Ghishawah

Reciting the **Ayah**, خَتَمَ اللّهُ عَلَى قُلُوبِهمْ وَعَلَى سَمْعِهِمْ (Allah has set a seal on their hearts and on their hearing), then pausing, then continuing with, وَعَلَى أَبْصَارِهِمْ غِشَاوَةٌ (And on their eyes there is a **Ghishawah** (covering)) is accurate, for the stamp is placed on the heart and the hearing while the **Ghishawah**, the covering, is appropriately placed on the eyes.

In his **Tafsir**, As-Suddi said that Ibn Abbas and Ibn Mas`ud said about Allah's statement, خَتَمَ اللّهُ عَلَى قُلُوبِهمْ وَعَلَى سَمْعِهِمْ (Allah has set a seal on their hearts and on their hearing),

> "So that they neither understand nor hear.
>
> Allah also said that He placed a covering on their sight, meaning eyes, and so, they do not see.''

وَمِنَ النَّاسِ مَن يَقُولُ ءَامَنَّا بِاللَّهِ وَبِالْيَوْمِ الأَخِرِ وَمَا هُم بِمُؤْمِنِينَ

2:8 And of mankind, there are some who say: "We believe in Allah and the Last Day'' while in fact they do not believe.

يُخَـدِعُونَ اللَّهَ وَالَّذِينَ ءَامَنُوا وَمَا يَخْدَعُونَ إِلاَّ أَنفُسَهُمْ وَمَا يَشْعُرُونَ

2:9 They try to deceive Allah and those who believe, while they only deceive themselves, and perceive (it) not!

The Hypocrites

We mentioned that four **Ayat** in the beginning of Surah **Al-Baqarah** described the believers. The two last Ayat (2:6-7) describe the disbelievers.

Afterwards, Allah begins to describe the hypocrites who show belief and hide disbelief. Since the matter of the hypocrites is vague and many people do not realize their true reality, Allah mentioned their description in detail. Each of the characteristics that Allah used to described them with is a type of hypocrisy itself. Allah revealed Surah **Bara'h** and Surah **Al-Munafiqun** about the hypocrites. He also mentioned the hypocrites in Surah **An-Nur** and other Surahs, so that their description would be known and their ways and errors could be avoided.

Allah said,

وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللّهِ وَبِالْيَوْمِ الآخِرِ وَمَا هُم بِمُؤْمِنِينَ (٨)

يُخَادِعُونَ اللّهَ وَالَّذِينَ آمَنُوا وَمَا يَخْدَعُونَ إِلاَّ أَنفُسَهُم وَمَا يَشْعُرُونَ (٩)

> And of mankind, there are some who say: "We believe in Allah and the Last Day'' while in fact they do not believe. They try to deceive Allah and those who believe, while they only deceive themselves, and perceive (it) not!

Meaning of Nifaq

Nifaq means to show conformity - or agreement - and to conceal evil. **Nifaq** has several types:

- **Nifaq** in the creed that causes its people to reside in Hell for eternity, and
- **Nifaq** in deed, which is one of the major sins, as we will explain soon, Allah willing.

Ibn Jurayj said of the hypocrite that,

> "His actual deeds are different from what he publicizes, what he conceals is different from what he utters, his entrance and presence are not the same as his exit and absence.''

The Beginning of Hypocrisy

The revelations about the characteristics of the hypocrites were revealed in Al-Madinah, this is because there were no hypocrites in Makkah. Rather the opposite was the situation in Makkah, since some people were forced to pretend that they were disbelievers, while their hearts concealed their faith. Afterwards, the Messenger of Allah migrated to Al-Madinah, where the **Ansar** from the tribes of Aws and Khazraj resided. They used to worship idols during the pre-Islamic period of ignorance, just as the rest of the Arab idolators. Three Jewish tribes resided in Al-Madinah, Banu Qaynuqa-allies of Al-Khazraj, Banu An-Nadir and Banu Qurayzah-allies of the Aws. Many members of the Aws and Khazraj tribes embraced Islam. However, only a few Jews embraced Islam, such as Abdullah bin Salam.

During the early stage in Al-Madinah, there weren't any hypocrites because the Muslims were not strong enough to be feared yet. On the contrary, the Messenger of Allah conducted peace treaties with the Jews and several other Arab tribes around Al-Madinah. Soon after, the battle of **Badr** occurred and Allah gave victory to Islam and its people.

Abdullah bin Ubayy bin Salul was a leader in Al-Madinah. He was Al-Khazraj's chief, and during the period of **Jahiliyyah** he was the master of both tribes - Aws and Khazraj. They were about to appoint him their king when the Message reached Al-Madinah, and many in Al-Madinah embraced Islam.

Ibn Salul's heart was filled with hatred against Islam and its people. When the battle of **Badr** took place, he said, "Allah's religion has become apparent.'' So he pretended to be Muslim, along with many of those who were just like him, as well as many among the People of the Book.

It was then that hypocrisy began in Al-Madinah and among the surrounding nomad tribes. As for the Emigrants, none of them were hypocrites, since they emigrated willingly (seeking the pleasure of Allah). Rather, when a Muslim would emigrate from Makkah, he would be forced to abandon all of his wealth, offspring and land; he would do so seeking Allah's reward in the Hereafter.

The Tafsir of Ayah 2:8

Allah said,

وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللّهِ وَبِالْيَوْمِ الآخِرِ وَمَا هُم بِمُؤْمِنِينَ

> And of mankind, there are some who say: "We believe in Allah and the Last Day'' while in fact they do not believe.
>
> Muhammad bin Ishaq narrated that Ibn Abbas said that,
>
> > "This refers to the hypocrites among the Aws and Khazraj and those who behaved as they did.''
>
> This is how Abu Al-Aliyah, Al-Hasan, Qatadah and As-Suddi explained this **Ayah**.

Allah revealed the characteristics of the hypocrites, so that the believers would not be deceived by their outer appearance, thus saving the believers from a great evil. Otherwise, the believers might think that the hypocrites were believers, when in reality they are disbelievers. To consider the sinners as righteous people is extremely dangerous, Allah said, وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ وَبِالْيَوْمِ الآخِرِ وَمَا هُم بِمُؤْمِنِينَ (And of mankind, there are some who say: "We believe in Allah and the Last Day'' while in fact they do not believe) meaning, they utter these false statements only with their tongues, just as Allah said,

> إِذَا جَآءَكَ الْمُنَـفِقُونَ قَالُواْ نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ
>
> When the hypocrites come to you (O Muhammad), they say: "We bear witness that you are indeed the Messenger of Allah.'' Allah knows that you are indeed His Messenger. (63:1)

This **Ayah** means that;

> the hypocrites utter these statements only when they meet you, not because they actually believe what they are saying. The hypocrites emphasize their belief in Allah and the Last Day with their words, when that is not the case in reality. Therefore, Allah stated that the hypocrites lie in their testimony of creed, when He said, وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ (And Allah bears witness that the hypocrites are indeed liars), (63:1), and, وَمَا هُم بِمُؤْمِنِينَ (while in fact they believe not).

Allah said, يُخَادِعُونَ اللّهَ وَالَّذِينَ آمَنُوا (They try to deceive Allah and those who believe).

> The hypocrites show belief outwardly while concealing disbelief. They think that by doing this, they will mislead Allah, or that the statements they utter will help them with Allah, and this is an indication of their total ignorance. They think that such behavior will deceive Allah, just as it might deceive some of the believers.

Similarly, Allah said,

يَوْمَ يَبْعَثُهُمُ اللَّهِ جَمِيعاً فَيَحْلِفُونَ لَهُ كَمَا يَحْلِفُونَ لَكُمْ وَيَحْسَبُونَ أَنَّهُمْ عَلَى شَىْءٍ أَلاَ إِنَّهُمْ هُمُ الْكَـذِبُونَ

On the Day when Allah will resurrect them all together; then they will swear to Him as they swear to you. And they think that they have something (to stand upon). Verily, they are liars! (58:18)

Hence, Allah refuted their way by saying,

وَمَا يَخْدَعُونَ إِلاَّ أَنفُسَهُم وَمَا يَشْعُرُونَ

While they only deceive themselves, and perceive (it) not!

Allah stated that the hypocrites only deceive themselves by this behavior, although they are unaware of this fact.

Allah also said,

إِنَّ الْمُنَـافِقِينَ يُخَـادِعُونَ اللّهَ وَهُوَ خَادِعُهُمْ

Verily, the hypocrites try to deceive Allah, but it is He Who deceives them. (4:142)

Also, Ibn Abi Hatim narrated that Ibn Jurayj commented on Allah's statement,

"The hypocrites pronounce, `There is no deity worthy of worship except Allah' seeking to ensure the sanctity of their blood and money, all the while concealing disbelief.''

Allah's statement;

وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللّهِ وَبِالْيَوْمِ الآخِرِ وَمَا هُم بِمُؤْمِنِينَ

يُخَادِعُونَ اللّهَ وَالَّذِينَ آمَنُوا وَمَا يَخْدَعُونَ إِلاَّ أَنفُسَهُم وَمَا يَشْعُرُونَ

And of mankind, there are some who say: "We believe in Allah and the Last Day'' while in fact they believe not. They try to deceive Allah and those who believe, while they only deceive themselves, and perceive (it) not!

Sa`id said that Qatadah commented,

> "This is the description of a hypocrite. He is devious; he says the truth with his tongue and defies it with his heart and deeds. He wakes up in a condition other than the one he goes to sleep in, and goes to sleep in a different condition than the one he wakes up in. He changes his mind just like a ship that moves about whenever a wind blows.''

فِى قُلُوبِهِم مَّرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَّهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُواْ يَكْذِبُونَ

2:10 In their hearts is a disease and Allah has increased their disease. A painful torment is theirs because they used to tell lies.

The Meaning of `Disease' in this Ayah

Allah said,

فِي قُلُوبِهِم مَّرَضٌ فَزَادَهُمُ اللّهُ مَرَضاً وَلَهُم عَذَابٌ أَلِيمٌ ...

In their hearts is a disease and Allah has increased their disease. A painful torment is theirs,

because they used to tell lies.

As-Suddi narrated from Abu Malik and (also) from Abu Salih, from Ibn Abbas, and (also) Murrah Al-Hamdani from Ibn Mas`ud and other Companions that this **Ayah**, فِي قُلُوبِهِم مَّرَضٌ (In their hearts is a disease),

means, `doubt',

فَزَادَهُمُ اللّهُ مَرَضاً (And Allah has increased their disease) also means `doubt'.

Mujahid, Ikrimah, Al-Hasan Al-Basri, Abu Al-Aliyah, Ar-Rabi bin Anas and Qatadah also said similarly.

Abdur-Rahman bin Zayd bin Aslam commented on, فِي قُلُوبِهِم مَّرَضٌ (In their hearts is a disease),

"A disease in the religion, not a physical disease. They are the hypocrites and the disease is the doubt that they brought to Islam.

فَزَادَهُمُ اللّهُ مَرَضاً (And Allah has increased their disease) meaning, increased them in shameful behavior.''

He also recited,

فَأَمَّا الَّذِينَ ءامَنُواْ فَزَادَتْهُمْ إِيمَـناً وَهُمْ يَسْتَبْشِرُونَ

وَأَمَّا الَّذِينَ فِى قُلُوبِهِم مَّرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَى رِجْسِهِمْ

As for those who believe, it has increased their faith, and they rejoice. But as for those in whose hearts is a disease, it will add disgrace to their disgrace. (9:124-125)

and commented,

"Evil to their evil and deviation to their deviation.''

This statement by Abdur-Rahman is true, and it constitutes a punishment that is compatible to the sin, just as the earlier scholars stated.

Similarly, Allah said,

وَالَّذِينَ اهْتَدَوْاْ زَادَهُمْ هُدًى وَءَاتَـهُمْ تَقُوَاهُمْ

While as for those who accept guidance, He increases their guidance and grants them their piety. (47:17)

Allah said next,

... بِمَا كَانُوا يَكْذِبُونَ (١٠)

Because they used to tell lies.

The hypocrites have two characteristics, they lie and they deny the Unseen.

The scholars who stated that the Prophet knew the hypocrites of his time have only the **Hadith** of Hudhayfah bin Al-Yaman as evidence. In it the Prophet gave him the names of fourteen hypocrites during the battle of Tabuk. These hypocrites plotted to assassinate the Prophet during the night on a hill in that area. They planned to excite the Prophet's camel, so that she would throw him down the hill. Allah informed the Prophet about their plot, and the Prophet told Hudhayfah their names.

As for the other hypocrites, Allah said about them,

وَمِمَّنْ حَوْلَكُم مِّنَ الاٌّعْرَابِ مُنَـفِقُونَ وَمِنْ أَهْلِ الْمَدِينَةِ مَرَدُواْ عَلَى النَّفَاقِ لاَ تَعْلَمُهُمْ نَحْنُ نَعْلَمُهُمْ

And among the Bedouins around you, some are hypocrites, and so are some among the people of Al-Madinah who persist in hypocrisy; you (O Muhammad) know them not, We know them. (9:101)

لَّئِن لَّمْ يَنتَهِ الْمُنَـفِقُونَ وَالَّذِينَ فِى قُلُوبِهِمْ مَّرَضٌ وَالْمُرْجِفُونَ فِى الْمَدِينَةِ لَنُغْرِيَنَّكَ بِهِمْ ثُمَّ لاَ يُجَاوِرُونَكَ فِيهَآ إِلاَّ قَلِيلاً

مَّلْعُونِينَ أَيْنَمَا ثُقِفُواْ أُخِذُواْ وَقُتِّلُواْ تَقْتِيلاً

If the hypocrites, and those in whose hearts is a disease, and those who spread false news among the people in Al-Madinah do not cease, We shall certainly let you overpower them, then they will not be able to stay in it as your neighbors but a little while. Accursed, they shall be seized wherever found, and killed with a (terrible) slaughter. (33:60-61)

These **Ayat** prove that the Prophet was not informed about each and everyone among the hypocrites of his time. Rather, the Prophet was only informed about their characteristics, and he used to assume that some people possessed these characteristics.

Similarly, Allah said,

وَلَوْ نَشَآءُ لأَرَيْنَـكَهُمْ فَلَعَرَفْتَهُم بِسِيمَـهُمْ وَلَتَعْرِفَنَّهُمْ فِى لَحْنِ الْقَوْلِ

> Had We willed, We could have shown them to you, and you should have known them by their marks; but surely, you will know them by the tone of their speech! (47:30)

The most notorious hypocrite at that time was Abdullah bin Ubayy bin Salul; Zayd bin Arqam - the Companion - gave truthful testimony to that effect.

In addition, Umar bin Al-Khattab once mentioned the matter of Ibn Salul to the Prophet, who said,

إِنِّي أَكْرَهُ أَنْ تَتَحَدَّثَ الْعَرَبُ أَنَّ مُحَمَّدًا يَقْتُلُ أَصْحَابَه

I would not like the Arabs to say to each other that Muhammad is killing his Companions.

Yet, when Ibn Salul died, the Prophet performed the funeral prayer for him and attended his funeral just as he used to do with other Muslims. It was recorded in the **Sahih** that the Prophet said,

إِنِّي خُيِّرْتُ فَاخْتَرْت

I was given the choice (to pray for him or not), so I chose.

In another narration, the Prophet said,

لَوْ أَعْلَمُ أَنِّي لَوْ زِدْتُ عَلَى السَّبْعِينَ يُغْفَرُ لَهُ لَزِدْت

If I knew that by asking (Allah to forgive Ibn Salul) more than seventy times that He would forgive him, then I would do that.

وَإِذَا قِيلَ لَهُمْ لاَ تُفْسِدُواْ فِى الأَرْضِ قَالُواْ إِنَّمَا نَحْنُ مُصْلِحُونَ

2:11 And when it is said to them: "Do not make mischief on the earth,'' they say: "We are only peacemakers.''

أَلا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَـكِن لاَّ يَشْعُرُونَ

2:12 Verily, they are the ones who make mischief, but they perceive not.

Meaning of Mischief

Allah said,

وَإِذَا قِيلَ لَهُمْ لاَ تُفْسِدُواْ فِي الأَرْضِ قَالُواْ إِنَّمَا نَحْنُ مُصْلِحُونَ (١١)

And when it is said to them: "Do not make mischief on the earth,'' they say: "We are only peacemakers.''

In his Tafsir, As-Suddi said that Ibn Abbas and Ibn Mas`ud commented,

"They are the hypocrites.

As for, لاَ تُفْسِدُواْ فِي الأَرْضِ ("Do not make mischief on the earth''), that is disbelief and acts of disobedience.''

Abu Jafar said that Ar-Rabi bin Anas said that Abu Al-Aliyah said that Allah's statement, وَإِذَا قِيلَ لَهُمْ لاَ تُفْسِدُواْ فِي الأَرْضِ (And when it is said to them: "Do not make mischief on the earth''),

means, "Do not commit acts of disobedience on the earth. Their mischief is disobeying Allah, because whoever disobeys Allah on the earth, or commands that Allah be disobeyed, he has committed mischief on the earth. Peace on both the earth and in the heavens is ensured (and earned) through obedience (to Allah).''

Ar-Rabi bin Anas and Qatadah said similarly.

Types of Mischief that the Hypocrites commit

Ibn Jarir said,

"The hypocrites commit mischief on earth;

- by disobeying their Lord on it and continuing in the prohibited acts.
- They also abandon what Allah made obligatory and doubt His religion, even though He does not accept a deed from anyone except with faith in His religion and certainty of its truth.
- The hypocrites also lie to the believers by saying contrary to the doubt and hesitation their hearts harbor.
- They give as much aid as they can, against Allah's loyal friends, and support those who deny Allah, His Books and His Messengers.

This is how the hypocrites commit mischief on earth, while thinking that they are doing righteous work on earth.''

The statement by Ibn Jarir is true; taking the disbelievers as friends is one of the categories of mischief on the earth.

Allah said,

وَالَّذينَ كَفَرُواْ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ إِلاَّ تَفْعَلُوهُ تَكُنْ فِتْنَةٌ فِى الاٌّرْضِ وَفَسَادٌ كَبِيرٌ

And those who disbelieve are allies of one another, if you do not do this (help each other), there will be turmoil and oppression on the earth, and great mischief. (8:73),

In this way Allah severed the loyalty between the believers and the disbelievers.

Similarly, Allah said,

يَـأَيُّهَا الَّذِينَ ءَامَنُواْ لاَ تَتَّخِذُواْ الْكَـفِرِينَ أَوْلِيَآءَ مِن دُونِ الْمُؤْمِنِينَ أَتُرِيدُونَ أَن تَجْعَلُواْ للَّهِ عَلَيْكُمْ سُلْطَاناً مُّبِيناً

O you who believe! Do not take disbelievers as **Awliya** (protectors or helpers or friends) instead of believers. Do

you wish to offer Allah a manifest proof against yourselves. (4: 144)

Allah then said,

إِنَّ الْمُنَـفِقِينَ فِى الدَّرْكِ الأَسْفَلِ مِنَ النَّارِ وَلَن تَجِدَ لَهُمْ نَصِيراً

Verily, the hypocrites will be in the lowest depth of the Fire; no helper will you find for them. (4:145)

Since the outward appearance of the hypocrite displays belief, he confuses the true believers. Hence, the deceitful behavior of the hypocrites is an act of mischief, because they deceive the believers by claiming what they do not believe in, and because they give support and loyalty to the disbelievers against the believers.

If the hypocrite remains a disbeliever (rather than pretending to be Muslim), the evil that results from him would be less. Even better, if the hypocrite becomes sincere with Allah and makes the statements that he utters conform to his deeds, he will gain success.

Allah said,

وَإِذَا قِيلَ لَهُمْ لاَ تُفْسِدُواْ فِي الأَرْضِ قَالُواْ إِنَّمَا نَحْنُ مُصْلِحُونَ

And when it is said to them: "Do not make mischief on the earth,'' they say: "We are only peacemakers.''

meaning, "We seek to be friends with both parties, the believers and the disbelievers, and to have peace with both parties.''

Similarly, Muhammad bin Ishaq reported that Ibn Abbas commented on Allah's statement,

means, "We seek to make amends between the believers and the People of the Book.''

Allah said,

أَلا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَـكِن لاَّ يَشْعُرُونَ (١٢)

Verily, they are the ones who make mischief, but they perceive not.

This **Ayah** means that the hypocrites' behavior, and their claim that it is for peace, is itself mischief, although in their ignorance, they do not see it to be mischief.

وَإِذَا قِيلَ لَهُمْ ءَامِنُواْ كَمَآ ءَامَنَ النَّاسُ قَالُواْ أَنُؤْمِنُ كَمَآ آمَنَ السُّفَهَآءُ

2:13 And when it is said to them: Believe as the people believe,'' They say: "Shall we believe as the fools have believed!''

أَلاَ إِنَّهُمْ هُمُ السُّفَهَآءُ وَلَـكِن لاَّ يَعْلَمُونَ

Verily, they are the fools, but they do not know.

Allah tells;

وَإِذَا قِيلَ لَهُمْ ...

And when it is said to them:

Allah said that if the hypocrites are told,

... آمِنُواْ كَمَا آمَنَ النَّاسُ ...

"Believe as the people believe,''

meaning, `Believe just as the believers believe in Allah, His angels, His Books, His Messengers, Resurrection after death, Paradise and Hellfire, etc. And obey Allah and His Messenger by heeding the commandments and avoiding the prohibitions.'

Yet the hypocrites answer by saying,

... قَالُواْ أَنُؤْمِنُ كَمَا آمَنَ السُّفَهَاء ...

"Shall we believe as the fools have believed!''

they meant (may Allah curse the hypocrites) the Companions of the Messenger of Allah.

This is the same Tafsir given by Abu Al-Aliyah and As-Suddi in his Tafsir, with a chain of narration to Ibn Abbas, Ibn Mas`ud and other Companions.

This is also the Tafsir of Ar-Rabi bin Anas and Abdur-Rahman bin Zayd bin Aslam.

The hypocrites said,

"Us and them having the same status, following the same path, while they are fools!''

`The fool' is the ignorant, simple-minded person who has little knowledge in areas of benefit and harm. This is why, according to the majority of the scholars, Allah used the term foolish to include children, when He said,

وَلاَ تُؤْتُواْ السُّفَهَآءَ أَمْوَلَكُمُ الَّتِى جَعَلَ اللَّهُ لَكُمْ قِيَـماً

And do not give your property, which Allah has made a means of support for you, to the foolish. (4:5)

Allah answered the hypocrites in all of these instances. For instance, Allah said here,

... أَلا إِنَّهُمْ هُمُ السُّفَهَاء ...

Verily, they are the fools.

Allah thus affirmed that the hypocrites are indeed the fools.

yet,

... وَلَـكِن لاَّ يَعْلَمُونَ (١٣)

But they know not.

Since they are so thoroughly ignorant, the hypocrites are unaware of their degree of deviation and ignorance, and such situation is more dangerous, a severer case of blindness, and further from the truth than one who is aware.

وَإِذَا لَقُوا۟ ٱلَّذِينَ ءَامَنُوا۟ قَالُوا۟ ءَامَنَّا وَإِذَا خَلَوْا۟ إِلَىٰ شَيَـٰطِينِهِمْ قَالُوٓا۟ إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِءُونَ

2:14 And when they meet those who believe, they say: "We believe,'' but when they are alone with their Shayatin (devils), they say: "Truly, we are with you; verily, we were but mocking.''

ٱللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِى طُغْيَـٰنِهِمْ يَعْمَهُونَ

2:15 Allah mocks at them and leaves them increasing in their deviation to wander blindly.

The Hypocrites' Cunning and Deceit

Allah said,

وَإِذَا لَقُواْ الَّذِينَ آمَنُواْ قَالُواْ آمَنَّا ...

And when they meet those who believe, they say: "We believe,''

Allah said that when the hypocrites meet the believers, they proclaim their faith and pretend to be believers, loyalists and friends. They do this to misdirect, mislead and deceive the believers. The hypocrites also want to have a share of the benefits and gains that the believers might possibly acquire.

Yet,

... وَإِذَا خَلَوْاْ إِلَى شَيَاطِينِهِمْ ...

But when they are alone with their **Shayatin**,

meaning, if they are alone with their devils, such as their leaders and masters among the rabbis of the Jews, hypocrites and idolators.

Human and Jinn Devils

Ibn Jarir said,

> "The devils of every creation are the mischievous among them. There are both human devils and Jinn devils.
>
> Allah said,
>
> > وَكَذَلِكَ جَعَلْنَا لِكُلِّ نِبِىٍّ عَدُوّاً شَيَـطِينَ الإِنسِ وَالْجِنِّ يُوحِى بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُوراً
> >
> > And so We have appointed for every Prophet enemies - **Shayatin** (devils) among mankind and Jinn, inspiring one another with adorned speech as a delusion (or by way of deception). (6:112)

The Meaning of `Mocking

Allah said,

... قَالُواْ إِنَّا مَعَكُمْ ...

> They say: "Truly, we are with you''.
>
> Muhammad bin Ishaq reported that Ibn Abbas said that the **Ayah** means,
>
> > "We are with you, إِنَّمَا نَحْنُ مُسْتَهْزِئُونَ (Verily, we were but mocking), meaning, we only mock people (the believers) and deceive them.''

... إِنَّمَا نَحْنُ مُسْتَهْزِئُونَ (١٤)

> Verily, we were but mocking,
>
> Ad-Dahhak said that Ibn Abbas said that the **Ayah**, means,
>
> > "We (meaning the hypocrites) were mocking the Companions of Muhammad.''
> >
> > Also, Ar-Rabi` bin Anas and Qatadah said similarly.

Allah's statement,

اللَّهُ يَسْتَهْزِىءُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ (١٥)

Allah mocks at them and leaves them increasing in their deviation to wander blindly.

answers the hypocrites and punishes them for their behavior.

Ibn Jarir commented,

"Allah mentioned what He will do to them on the Day of Resurrection, when He said,

يَوْمَ يَقُولُ الْمُنَـفِقُونَ وَالْمُنَـفِقَـتُ لِلَّذِينَ ءَامَنُواْ انظُرُونَا نَقْتَبِسْ مِن نُّورِكُمْ قِيلَ ارْجِعُواْ وَرَآءَكُمْ فَالْتَمِسُواْ نُوراً فَضُرِبَ بَيْنَهُم بِسُورٍ لَّهُ بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَـهِرُهُ مِن قِبَلِهِ الْعَذَابُ

On the Day when the hypocrites - men and women - will say to the believers: "Wait for us! Let us get something from your light!'' It will be said: "Go back to your rear! Then seek a light!'' So a wall will be put up between them, with a gate therein. Inside it will be mercy, and outside it will be torment.) (57:13)

وَلاَ يَحْسَبَنَّ الَّذِينَ كَفَرُواْ أَنَّمَا نُمْلِى لَهُمْ خَيْرٌ لاًّنفُسِهِمْ إِنَّمَا نُمْلِى لَهُمْ لِيَزْدَادُوا إِثْمَاً

And let not the disbelievers think that Our postponing of their punishment is good for them. We postpone the punishment only so that they may increase in sinfulness." (3:178)

He then said,

"This, and its like, is Allah's mockery of the hypocrites and the people of **Shirk**.''

The Hypocrites suffering for their Plots

Allah stated that He will punish the hypocrites for their mockery, using the same terms to describe both the deed and its punishment, although the meaning is different.

Similarly, Allah said,

وَجَزَآءُ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ

The recompense for an offense is an offense equal to it; but whoever forgives and makes reconciliation, his reward is with Allah. (42:40)

and,

فَمَنِ اعْتَدَى عَلَيْكُمْ فَاعْتَدُواْ عَلَيْهِ

Then whoever transgresses (the prohibition) against you, transgress likewise against him. (2:194)

The first act is an act of injustice, while the second act is an act of justice. So both actions carry the same name, while being different in reality.

This is how the scholars explain deceit, cunning and mocking when attributed to Allah in the Qur'an.

Surely, Allah exacts revenge for certain evil acts with a punishment that is similar in nature to the act itself. We should affirm here that Allah does not do these things out of joyful play, according to the consensus of the scholars, but as a just form of punishment for certain evil acts.

Meaning of `Leaves them increasing in their deviation to wander blindly

Allah said,

... وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ

...and leaves them increasing in their deviation to wander blindly.

As-Suddi reported that Ibn Abbas, Ibn Mas`ud and several other Companions of the Messenger of Allah said that, وَيَمُدُّهُمْ (and leaves them increasing) means,

He gives them respite.

Also, Mujahid said,

"He (causes their deviation) to increase.''

Allah said;

أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُمْ بِهِ مِن مَّالٍ وَبَنِينَ

نُسَارِعُ لَهُمْ فِى الْخَيْرَتِ بَل لاَّ يَشْعُرُونَ

Do they think that by the wealth and the children with which We augment them. (That) We hasten to give them with good things. Nay, but they perceive not. (23:55-56)

Ibn Jarir commented,

"The correct meaning of this **Ayah** is `We give them increase from the view of giving them respite and leaving them in their deviation and rebellion.'

Similarly, Allah said,

وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَـرَهُمْ كَمَا لَمْ يُؤْمِنُواْ بِهِ أَوَّلَ مَرَّةٍ وَنَذَرُهُمْ فِى طُغْيَانِهِمْ يَعْمَهُونَ

And We shall turn their hearts and their eyes away (from guidance), as they refused to believe in it the first time, and We shall leave them in their trespass to wander blindly.'' (6:110)

Tughyan used in this **Ayah** means to transgress the limits, just as Allah said in another **Ayah**,

إِنَّا لَمَّا طَغَا الْمَآءُ حَمَلْنَـكُمْ فِى الْجَارِيَةِ

Verily, when the water **Tagha** (rose) beyond its limits, We carried you in the ship. (69:11)

Also, Ibn Jarir said that;

the term `Amah, in the Ayah means, `deviation'.

He also said about Allah's statement, فِي طُغْيَانِهِمْ يَعْمَهُونَ (in their deviation to wander),

"In the misguidance and disbelief that has encompassed them, causing them to be confused and unable to find a way out of it. This is because Allah has stamped their hearts, sealed them, and blinded their vision. Therefore, they do not recognize guidance or find the way out of their deviation.''

أُوْلَـئِكَ الَّذِينَ اشْتَرَوُاْ الضَّلَـلَةَ بِالْهُدَى فَمَا رَبِحَت تِّجَـرَتُهُمْ وَمَا كَانُواْ مُهْتَدِينَ

2:16 These are they who have purchased error with guidance, so their commerce was profitless. And they were not guided.

Allah said,

أُوْلَـئِكَ الَّذِينَ اشْتَرُوُاْ الضَّلاَلَةَ بِالْهُدَى ...

These are they who have purchased error with guidance,

In his Tafsir, As-Suddi reported that Ibn Abbas and Ibn Mas`ud commented saying it means,

"They pursued misguidance and abandoned guidance.''

Mujahid said,

"They believed and then disbelieved,''

while Qatadah said,

"They preferred deviation to guidance.''

This statement is similar in meaning to Allah's statement about **Thamud**,

وَأَمَّا ثَمُودُ فَهَدَيْنَـهُمْ فَاسْتَحَبُّواْ الْعَمَى عَلَى الْهُدَى

And as for **Thamud**, We granted them guidance, but they preferred blindness to guidance. (41:17)

In summary, the statements that we have mentioned from the scholars of Tafsir indicate that the hypocrites deviate from the true guidance and prefer misguidance, substituting wickedness in place of righteousness. This meaning explains Allah's statement, أُوْلَـئِكَ الَّذِينَ اشْتَرُوُاْ الضَّلاَلَةَ بِالْهُدَى (These are they who have purchased error with guidance),

meaning, they exchanged guidance to buy misguidance. This meaning includes those who first believed, then later disbelieved, whom Allah described,

ذَلِكَ بِأَنَّهُمْ ءَامَنُواْ ثُمَّ كَفَرُوا فَطُبِعَ عَلَى قُلُوبِهِمْ

That is because they believed, and then disbelieved; therefore their hearts are sealed. (63:3)

The **Ayah** also includes those who preferred deviation over guidance. The hypocrites fall into several categories.

This is why Allah said,

... فَمَا رَبِحَت تِّجَارَتُهُمْ وَمَا كَانُواْ مُهْتَدِينَ (١٦)

So their commerce was profitless. And they were not guided,

meaning their trade did not succeed nor were they righteous or rightly guided throughout all this.

In addition, Ibn Jarir narrated that Qatadah commented on the **Ayah**,

"By Allah! I have seen them leaving guidance for deviation, leaving the **Jama`ah** (the community of the believers) for the sects, leaving safety for fear, and the **Sunnah** for innovation.''

Ibn Abi Hatim also reported other similar statements.

مَثَلُهُمْ كَمَثَلِ الَّذِى اسْتَوْقَدَ نَاراً فَلَمَّآ أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَـتٍ لاَّ يُبْصِرُونَ

2:17 Their likeness is as the likeness of one who kindled a fire; then, when it illuminated all around him, Allah removed their light and left them in darkness. (So) they could not see.

صُمٌّ بُكْمٌ عُمْىٌ فَهُمْ لاَ يَرْجِعُونَ

2:18 They are deaf, dumb, and blind, so they return not (to the right path).

The Example of the Hypocrites

Allah says,

مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَاراً فَلَمَّا أَضَاءتْ مَا حَوْلَهُ ...

Their likeness is as the likeness of one who kindled a fire; then, when it illuminated all around him,

Allah likened the hypocrites when they bought deviation with guidance, thus acquiring utter blindness, to the example of a person who started a fire. When the fire was lit, and illuminated the surrounding area, the person benefited from it and felt safe. Then the fire was suddenly extinguished. Therefore, total darkness covered this person, and he became unable to see anything or find his way out of it.

Further, this person could not hear or speak and became so blind that even if there were light, he would not be able to see. This is why he cannot return to the state that he was in before this happened to him. Such is the case with the hypocrites who preferred misguidance over guidance, deviation over righteousness. This parable indicates that the hypocrites first believed, then disbelieved, just as Allah stated in other parts of the Qur'an.

Allah's statement,

... ذَهَبَ اللّهُ بِنُورِهِمْ ...

Allah removed their light,

> means, Allah removed what benefits them, and this is the light, and He left them with what harms them, that is, the darkness and smoke.

Allah said,

... وَتَرَكَهُمْ فِي ظُلُمَاتٍ ...

And left them in darkness,

> that is their doubts, disbelief and hypocrisy.

... لاَّ يُبْصِرُونَ (١٧)

(So) they could not see.

> meaning, they are unable to find the correct path or find its direction.

In addition, they are,

صُمٌّ بُكْمٌ عُمْيٌ فَهُمْ لاَ يَرْجِعُونَ (١٨)

They are deaf, dumb, and blind, so they return not (to the right path).

صُمٌّ (deaf),

> and thus cannot hear the guidance.

بُكْمٌ (dumb),

and cannot utter the words that might benefit them.

عُمْيٌ (and blind),

in total darkness and deviation.

Similarly, Allah said,

فَإِنَّهَا لاَ تَعْمَى الاٌّبْصَـرُ وَلَـكِن تَعْمَى الْقُلُوبُ الَّتِى فِى الصُّدُورِ

Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind. (22:46),

and this why they cannot get back to the state of guidance that they were in, since they sold it for misguidance.

أَوْ كَصَيِّبٍ مِّنَ السَّمَآءِ فِيهِ ظُلُمَـتٌ وَرَعْدٌ وَبَرْقٌ

2:19 Or like a rainstorm in the sky, bringing darkness, thunder, and lightning.

يَجْعَلُونَ أَصْـبِعَهُمْ فِى ءَاذَانِهِم مِّنَ الصَّوَعِقِ حَذَرَ الْمَوْتِ وَاللَّهُ مُحِيطٌ بِالْكـفِرِينَ

They thrust their fingers in their ears to keep out the stunning thunderclap for fear of death. But Allah ever encompasses the disbelievers.

يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَـرَهُمْ كُلَّمَآ أَضَآءَ لَهُم مَّشَوْاْ فِيهِ وَإِذَآ أَظْلَمَ عَلَيْهِمْ قَامُواْ

2:20 The lightning almost snatches away their sight, whenever it flashes for them, they walk therein, and when darkness covers them, they stand still.

وَلَوْ شَآءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَـرِهِمْ إِنَّ اللَّهَ عَلَى كُلِّ شَىْءٍ قَدِيرٌ

And if Allah willed, He could have taken away their hearing and their sight. Certainly, Allah has power over all things.

Another Parable of the Hypocrites

Allah says,

أَوْ كَصَيِّبٍ مِّنَ السَّمَاء فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ ...

Or like a rainstorm in the sky, bringing darkness, thunder, and lightning.

This is another parable which Allah gave about the hypocrites who sometimes know the truth and doubt it at other times. When they suffer from doubt, confusion and disbelief, their hearts are, كَصَيِّبٍ (Like a **Sayyib**), meaning,

"The rain",

as Ibn Mas`ud, Ibn Abbas, and several other Companions have confirmed as well as Abu Al-Aliyah, Mujahid, Sa`id bin Jubayr, Ata, Al-Hasan Al-Basri, Qatadah, Atiyah Al-Awfi, Ata Al-Khurasani, As-Suddi and Ar-Rabi bin Anas.

Ad-Dahhak said

"It is the clouds."

However, the most accepted opinion is that;

it means the rain that comes down during, ظُلُمَاتٌ (darkness),

meaning, here, the doubts, disbelief and hypocrisy.

وَرَعْدٌ (thunder), that shocks the hearts with fear.

The hypocrites are usually full of fear and anxiety, just as Allah described them,

يَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ

They think that every cry is against them. (63: 4)

and,

وَيَحْلِفُونَ بِاللَّهِ إِنَّهُمْ لَمِنكُمْ وَمَا هُم مِّنكُمْ وَلَـكِنَّهُمْ قَوْمٌ يَفْرَقُونَ

لَوْ يَجِدُونَ مَلْجَئاً أَوْ مَغَـرَاتٍ أَوْ مُدَّخَلاً لَّوَلَّوْاْ إِلَيْهِ وَهُمْ يَجْمَحُونَ

They swear by Allah that they are truly of you while they are not of you, but they are a people who are afraid. Should they find refuge, or caves, or a place of concealment, they would turn straightway thereto in a swift rush. (9:56-57).

وَبَرْقٌ (The lightning),

is in reference to the light of faith that is sometimes felt in the hearts of the hypocrites.

Allah said,

... يَجْعَلُونَ أَصْابِعَهُمْ فِي آذَانِهِم مِّنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ واللّهُ مُحِيطٌ بِالْكافِرِينَ (١٩)

They thrust their fingers in their ears to keep out the stunning thunderclap for fear of death. But Allah ever encompasses the disbelievers.

meaning, their cautiousness does not benefit them because they are bound by Allah's all-encompassing will and decision.

Similarly, Allah said,

هَلُ أَتَاكَ حَدِيثُ الْجُنُودِ

فِرْعَوْنَ وَثَمُودَ

بَلِ الَّذِينَ كَفَرُواْ فِى تَكْذِيبٍ

وَاللَّهُ مِن وَرَآئِهِمْ مُّحِيطٌ

Has the story reached you of two hosts. Of Fir`awn (Pharaoh) and Thamud! Nay! The disbelievers (persisted) in denying. And Allah encompasses them from behind! (85:17-20)

Allah then said,

يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ ...

The lightning almost snatches away their sight,

meaning, because the lightning is strong itself, and because their comprehension is weak and does not allow them to embrace the faith.

Also, Ali bin Abi Talhah reported that Ibn Abbas commented on the **Ayah**,

"The Qur'an mentioned almost all of the secrets of the hypocrites.''

... كُلَّمَا أَضَاء لَهُم مَّشَوْاْ فِيهِ ...

Whenever it flashes for them, they walk therein,

Ali bin Abi Talhah narrated that Ibn Abbas said,

"Whenever the hypocrites acquire a share in the victories of Islam, they are content with this share. Whenever Islam suffers a calamity, they are ready to revert to disbelief.''

Similarly, Allah said,

وَمِنَ النَّاسِ مَن يَعْبُدُ اللَّهَ عَلَى حَرْفٍ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ

And among mankind is he who worships Allah on the edge: If good befalls him, he is content with that. (22:11)

... كُلَّمَا أَضَاء لَهُم مَّشَوْاْ فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُواْ ...

Whenever it flashes for them, they walk therein, and when darkness covers them, they stand still,

Muhammad bin Ishaq reported that Ibn Abbas said,

"They recognize the truth and speak about it. So their speech is upright, but when they revert to disbelief, they again fall into confusion.''

This was also said by Abu Al-Aliyah, Al-Hasan Al-Basri, Qatadah, Ar-Rabi bin Anas and As-Suddi, who narrated it from the Companions, and it is the most obvious and most correct view, and Allah knows best.

Consequently, on the Day of Judgment, the believers will be given a light according to the degree of their faith. Some of them will gain light that illuminates over a distance of several miles, some more, some less. Some people's light will glow sometimes and be extinguished at other times. They will, therefore, walk on the **Sirat** (the bridge over the Fire) in the light, stopping when it is extinguished. Some people will have no light at all, these are the hypocrites whom Allah described when He said,

يَوْمَ يَقُولُ الْمُنَـفِقُونَ وَالْمُنَـفِقَـتُ لِلَّذِينَ ءَامَنُواْ انظُرُونَا نَقْتَبِسْ مِن نُّورِكُمْ قِيلَ ارْجِعُواْ وَرَآءَكُمْ فَالْتَمِسُواْ نُوراً

On the Day when the hypocrites - men and women - will say to the believers: "Wait for us! Let us get something from your light!'' It will be said to them; "Go back to you rear! Then seek a light!'' (57:13)

Allah described the believers,

يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَـتِ يَسْعَى نُورُهُم بَيْنَ أَيْدِيهِمْ وَبِأَيْمَـنِهِم بُشْرَاكُمُ الْيَوْمَ جَنَّـتٌ تَجْرِى مِن تَحْتِهَا الأَنْهَـرُ

On the Day you shall see the believing men and the believing women - their light running forward before them and by their right hands. Glad tidings for you this Day! Gardens under which rivers flow (Paradise). (57:12)

and,

يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ وَالَّذِينَ آمَنُوا مَعَهُ نُورُهُمْ يَسْعَى بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ يَقُولُونَ رَبَّنَا أَتْمِمْ لَنَا نُورَنَا وَاغْفِرْ لَنَا إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

The Day that Allah will not disgrace the Prophet (Muhammad) and those who believe with him. Their Light will run forward before them and (with their Records - Books of deeds) in their right hands. They will say: "Our Lord! Keep perfect our Light for us (and do not put it off till we cross over the **Sirat** (a slippery bridge over the Hell) safely) and grant us forgiveness. Verily, You are Able to do all things.'' (66:8)

Ibn Abi Hatim narrated that Abdullah bin Mas`ud commented on, نُورُهُمْ يَسْعَى بَيْنَ أَيْدِيهِمْ (Their Light will run forward before them),

> "They will pass on the **Sirat**, according to their deeds. The light that some people have will be as big as a mountain, while the light of others will be as big as a date tree. The people who will have the least light are those whose index fingers will sometimes be lit and extinguished at other times.''

Ibn Abi Hatim also reported that Ibn Abbas said,

> "Every person among the people of **Tawhid** (Islamic Monotheism) will gain a light on the Day of Resurrection. As for the hypocrite, his light will be extinguished. When the believers witness the hypocrite's light being extinguished, they will feel

anxious. Hence, they will supplicate, رَبَّنَا أَتْمِمْ لَنَا نُورَنَا (Our Lord! Keep perfect our Light for us).''

Ad-Dahhak bin Muzahim said,

> "On the Day of Resurrection, everyone who has embraced the faith will be given a light. When they arrive at the **Sirat**, the light of the hypocrites will be extinguished. When the believers see this, they will feel anxious and supplicate, رَبَّنَا أَتْمِمْ لَنَا نُورَنَا (Our Lord! Keep perfect our Light for us).''

Types of Believers and Types of Disbelievers

Consequently, there are several types of people.

- There are the believers whom the first four **Ayat** (2:2-5) in Surah **Al-Baqarah** describe.
- There are the disbelievers who were described in the next two **Ayat**.
- And there are two categories of hypocrites:

  the complete hypocrites who were mentioned in the parable of the fire,

  and the hesitant hypocrites, whose light of faith is sometimes lit and sometimes extinguished. The parable of the rain was revealed about this category, which is not as evil as the first category.

  This is similar to the parables that were given in Surah **An-Nur**. Like the example of the believer and the faith that Allah put in his heart, compared to a brightly illuminated lamp, just like a rising star. This is the believer, whose heart is built on faith and receiving its support from the divine legislation that was revealed to it, without any impurities or imperfections, as we will come to know, Allah willing.

Allah gave a parable of the disbelievers who think that they have something, while in reality they have nothing; such people are those who have compounded ignorance.

Allah said,

وَالَّذِينَ كَفَرُوا أَعْمَـلُهُمْ كَسَرَابٍ بِقِيعَةٍ يَحْسَبُهُ الظَّمْآنُ مَآءً حَتَّى إِذَا جَآءَهُ لَمْ يَجِدْهُ شَيْئاً

As for those who disbelieved, their deeds are like a mirage in a desert. The thirsty one thinks it to be water, until he comes up to it, he finds it to be nothing. (24:39)

Allah then gave the example of ignorant disbelievers, simple in their ignorance.

He said;

أَوْ كَظُلُمَـتٍ فِى بَحْرٍ لُّجِّىٍّ يَغْشَـهُ مَوْجٌ مِّن فَوْقِهِ مَوْجٌ مِّن فَوْقِهِ سَحَابٌ ظُلُمَـتٌ بَعْضُهَا فَوْقَ بَعْضٍ إِذَآ أَخْرَجَ يَدَهُ لَمْ يَكَدْ يَرَاهَا وَمَن لَّمْ يَجْعَلِ اللَّهُ لَهُ نُوراً فَمَا لَهُ مِن نُورٍ

Or (the state of a disbeliever) is like the darkness in a vast deep sea, overwhelmed by waves, topped by dark clouds, (layers of) darkness upon darkness: if a man stretches out his hand, he can hardly see it! And he for whom Allah has not appointed light, for him there is no light. (24:40)

Therefore, Allah divided the camp of the disbelievers into two groups, advocates and followers.

Allah mentioned these two groups in the beginning of Surah **Al-Hajj**,

وَمِنَ النَّاسِ مَن يُجَـدِلُ فِى اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّبِعُ كُلَّ شَيْطَـنٍ مَّرِيدٍ

And among mankind is he who disputes about Allah, without knowledge, and follows every rebellious (disobedient to Allah) **Shaytan** (devil) (devoid of every kind of good). (22:3)

ومِنَ النَّاسِ مَن يُجَـدِلُ فِى اللَّهِ بِغَيْرِ عِلْمٍ وَلاَ هُدًى وَلاَ كِتَـبٍ مُّنِيرٍ

And among men is he who disputes about Allah, without knowledge or guidance, or a Book giving light (from Allah). (22:8)

Furthermore, Allah has divided the group of the believers in the beginning of Surah **Al-Waqi`ah** and at the end. He also divided them in Surah **Al-Insan** into two groups,

- the **Sabiqun** (those who preceded), they are the "near ones" (**Muqaribun**) and
- **Ashab Al-Yamin** (the companions of the right), and they are righteous (**Abrar**).

In summary, these **Ayat** divide the believers into two categories,

- the near ones and
- righteous.

Also, the disbelievers are of two types,

- advocates and
- followers.

In addition, the hypocrites are divided into two types,

- pure hypocrites and
- those who have some hypocrisy in them.

The Two **Sahihs** record that Abdullah bin Amr said that the Prophet said,

ثَلَاثٌ مَنْ كُنَّ فِيهِ كَانَ مُنَافِقًا خَالِصًا، وَمَنْ كَانَتْ فِيهِ وَاحِدَةٌ مِنْهُنَّ كَانَتْ فِيهِ خَصْلَةٌ مِنَ النِّفَاقِ حَتَّى يَدَعَهَا:

- مَنْ إِذَا حَدَّثَ كَذَبَ،
- وَإِذَا وَعَدَ أَخْلَفَ،
- وَإِذَا اؤْتُمِنَ خَانَ

Whoever has the following three (characteristics) will be a pure hypocrite, and whoever has one of the following three characteristics will have one characteristic of hypocrisy, unless and until he gives it up.

- Whenever he speaks, he tells a lie.
- Whenever he makes a covenant, he proves treacherous.
- Whenever he is entrusted, he breaches the trust.

Hence, man might have both a part of faith and a part of hypocrisy, whether in deed, as this **Hadith** stipulates, or in the creed, as the **Ayah** (2:20) stipulates.

Types of Hearts

Imam Ahmad recorded Abu Sa`id saying that the Messenger of Allah said

الْقُلُوبُ أَرْبَعَةٌ:

- قَلْبٌ أَجْرَدُ فِيهِ مِثْلُ السِّرَاجِ يَزْهَرُ
- وَقَلْبٌ أَغْلَفُ مَرْبُوطٌ عَلى غِلَافِهِ
- وَقَلْبٌ مَنْكُوسٌ
- وَقَلْبٌ مُصْفَحٌ،

The hearts are four (types):

- polished as shiny as the radiating lamp,
- a sealed heart with a knot tied around its seal,
- a heart that is turned upside down and
- a wrapped heart.

فَأَمَّا الْقَلْبُ الْأَجْرَدُ فَقَلْبُ الْمُؤْمِنِ فَسِرَاجُهُ فِيهِ نُورُهُ،

As for the polished heart, it is the heart of the believer and the lamp is the light of faith.

وَأَمَّا الْقَلْبُ الْأَغْلَفُ فَقَلْبُ الْكَافِرِ،

The sealed heart is the heart of the disbeliever.

وَأَمَّا الْقَلْبُ الْمَنْكُوسُ فَقَلْبُ الْمُنَافِقِ الْخَالِصِ عَرَفَ ثُمَّ أَنْكَرَ

The heart that is turned upside down is the heart of the pure hypocrite, because he had knowledge but denied it.

وَأَمَّا الْقَلْبُ الْمُصْفَحُ فَقَلْبٌ فِيهِ إِيمَانٌ وَنِفَاقٌ

As for the wrapped heart, it is a heart that contains belief and hypocrisy.

وَمَثَلُ الْإِيمَانِ فِيهِ كَمَثَلِ الْبَقْلَةِ يَمُدُّهَا الْمَاءُ الطَّيِّبُ

The example of faith in this heart, is the example of the herb that is sustained by pure water.

وَمَثَلُ النِّفَاقِ فِيهِ كَمَثَلِ الْقُرْحَةِ يَمُدُّهَا الْقَيْحُ وَالدَّمُ فَأَيُّ الْمَادَّتَيْنِ غَلَبَتْ عَلَى الْأُخْرَى غَلَبَتْ عَلَيْهِ

The example of hypocrisy in it, is the example of an ulcer that thrives on puss and blood. Whichever of the two substances has the upper hand, it will have the upper hand on that heart.

This **Hadith** has a **Jayid Hasan** (good) chain of narration.

Allah said,

... وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمْ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (٢٠)

And if Allah willed, He would have taken away their hearing and their sight. Certainly, Allah has power over all things.

Muhammad bin Ishaq reported that Ibn Abbas commented on Allah's statement, **وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمْ** (And if Allah willed, He would have taken away their hearing and their sight),

"Because they abandoned the truth after they had knowledge in it.''

... إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (٢٠)

Certainly, Allah has power over all things.

Ibn Abbas said,

"Allah is able to punish or pardon His servants as He wills.''

Ibn Jarir commented,

> "Allah only described Himself with the ability to do everything in this Ayah as a warning to the hypocrites of His control over everything, and to inform them that His ability completely encompasses them and that He is able to take away their hearing and sight.''

Ibn Jarir and several other scholars of Tafsir stated that;

> these two parables are about the same kind of hypocrite. So the `or' mentioned in, أَوْ كَصَيِّبٍ مِّنَ السَّمَاءِ (Or like a rainstorm from the sky) means `and', just as the **Ayah**, وَلَا تُطِعْ مِنْهُمْ آثِمًا أَوْ كَفُورًا (And obey neither a sinner or a disbeliever among them).
>
> Therefore, `or' in the **Ayah** includes a choice of using either example for the hypocrites.

Also, Al-Qurtubi said that `or' means,

> "To show compatibility of the two choices, just as when one says, `Sit with Al-Hasan or Ibn Sirin.'
>
> According to the view of Az-Zamakhshari, `so it means each of these persons is the same as the other, so you may sit with either one of them.'
>
> The meaning of `or' thus becomes `either.' Allah gave these two examples of the hypocrites, because they both perfectly describe them.''

I (Ibn Kathir) say,

> these descriptions are related to the type of hypocrite, because there is a difference between them as we stated.
>
> For instance, Allah mentioned these types in Surah **Bara'h** when He repeated the statement, "And among them'' three times, describing their types, characteristics, statements and deeds.

So the two examples mentioned here describe two types of hypocrites whose characteristics are similar.

For instance, Allah gave two examples in Surah **An-Nur**, one for the advocates of disbelief and one for the followers of disbelief, He said, **وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ بِقِيعَةٍ** (As for those who disbelieved, their deeds are like a mirage in a desert) (24:39), until, **أَوْ كَظُلُمَاتٍ فِي بَحْرٍ لُّجِّيٍّ** (Or (the state of a disbeliever) is like the darkness in a vast deep sea), (24:40).

The first example is of the advocates of disbelief who have complex ignorance, while the second is about the followers who have simple ignorance. Allah knows best.

يَـأَيُّهَا النَّاسُ اعْبُدُواْ رَبَّكُمُ الَّذِى خَلَقَكُمْ وَالَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

2:21 O mankind! Worship your Lord (Allah), Who created you and those who were before you so that you may acquire Taqwa.

الَّذِى جَعَلَ لَكُمُ الاٌّرْضَ فِرَاشاً وَالسَّمَآءَ بِنَآءً وَأَنزَلَ مِنَ السَّمَآءِ مَآءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَتِ رِزْقاً لَّكُمْ فَلاَ تَجْعَلُواْ لِلَّهِ أَندَاداً وَأَنتُمْ تَعْلَمُونَ

2:22 Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals unto Allah (in worship) while you know (that He alone has the right to be worshipped).

Allah says;

يَا أَيُّهَا النَّاسُ اعْبُدُواْ رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ (٢١)

O mankind! Worship your Lord (Allah), Who created you and those who were before you so that you may acquire **Taqwa**.

Allah mentioned His Oneness in divinity and stated that He has favored His servants by bringing them to life after they did not exist.

He also surrounded them with blessings, both hidden and apparent.

الَّذِي جَعَلَ لَكُمُ الأَرْضَ فِرَاشاً ...

Who has made the earth a resting place for you,

He made the earth a resting place for them, just like the bed, stable with the firm mountains.

... وَالسَّمَاء بِنَاء ...

And the sky as a canopy,

meaning, `a ceiling'.

Similarly, Allah said in another **Ayah**,

وَجَعَلْنَا السَّمَآءَ سَقْفاً مَّحْفُوظاً وَهُمْ عَنْ ءَايَـتِهَا مُعْرِضُونَ

And We have made the heaven a roof, safe and well-guarded. Yet they turn away from its signs (i.e. sun, moon, winds, clouds). (21:32)

... وَأَنزَلَ مِنَ السَّمَاء مَاء ...

And sends down for you water (rain) from the sky,

meaning, through the clouds, when they need the rain.

... فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقاً لَّكُمْ ...

and brought forth therewith fruits as a provision for you.

Hence, Allah caused the various types of vegetation and fruits to grow as a means of sustenance for people and their cattle.

Allah reiterated this bounty in various parts of the Qur'an.

There is another **Ayah** that is similar to this **Ayah** (2:22), that is, Allah's statement,

الَّذِى جَعَلَ لَكُمُ الاٌّرْضَ قَرَاراً وَالسَّمَآءَ بِنَـآءً وَصَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ وَرَزَقَكُمْ مِّنَ الطَّيِّبَـتِ ذَلِكُمْ اللَّهُ رَبُّكُمْ فَتَبَـرَكَ اللَّهُ رَبُّ الْعَـلَمِينَ

It is He Who has made for you the earth as a dwelling place and the sky as a canopy, and has given you shape and made your shapes good (looking) and has provided you with good things. That is Allah, your Lord, so Blessed be Allah, the Lord of all that exists. (40:64)

The meaning that is reiterated here is that Allah is the Creator, the Sustainer, the Owner and Provider of this life, all that is in and on it. Hence, He alone deserves to be worshipped, and no one and nothing is to be associated with Him.

This is why Allah said next,

... فَلاَ تَجْعَلُواْ لِلّهِ أَندَاداً وَأَنتُمْ تَعْلَمُونَ (٢٢)

Then do not set up rivals unto Allah (in worship) while you know (that He alone has the right to be worshipped).

The Two **Sahihs** record that Ibn Mas`ud said,

"I said to the Messenger of Allah, `Which evil deed is the worst with Allah?'

He said,

أَنْ تَجْعَلَ للهِ نِدًّا وَهُوَ خَلَقَكَ

To take an equal with Allah, while He alone created you.''

Also, Mu`adh narrated the Prophet's statement,

أَتَدْرِي مَا حَقُّ اللهِ عَلَى عِبَادِهِ ؟

أَنْ يَعْبُدُوهُ وَلَا يُشْرِكُوا بِهِ شَيْئًا

Do you know Allah's right on His servants?

They must worship Him alone and refrain from associating anything with Him in worship.

Another **Hadith** states,

لَا يَقُولَنَّ أَحَدُكُمْ مَا شَاءَ اللهُ وَشَاءَ فُلَانٌ، وَلكِنْ لِيَقُلْ: مَا شَاءَ اللهُ ثُمَّ شَاءَ فُلَان

None of you should say, `What Allah and so-and-so person wills. Rather, let him say, `What Allah wills, and then what so-and-so person wills.

A Hadith with the same Meaning

Imam Ahmad narrated that Al-Harith Al-Ashari said that the Prophet of Allah said,

إِنَّ اللهَ عَزَّوَجَلَّ أَمَرَ يَحْيَى بْنَ زَكَرِيَّا عَلَيْهِ السَّلَامُ بِخَمْسِ كَلِمَاتٍ أَنْ يَعْمَلَ بِهِنَّ، وَأَنْ يَأْمُرَ بَنِي إِسْرَائِيلَ أَنْ يَعْمَلُوا بِهِنَّ وَأَنَّهُ كَادَ أَنْ يُبْطِىءَ بِهَا،

Allah commanded Yahya bin Zakariyya to implement five commands and to order the Children of Israel to implement them, but Yahya was slow in carrying out these commands.

فَقَالَ لَهُ عِيسَى عَلَيْهِ السَّلَامُ: إِنَّكَ قَدْ أُمِرْتَ بِخَمْسِ كَلِمَاتٍ أَنْ تَعْمَلَ بِهِنَّ وَتَأْمُرَ بَنِي إِسْرَائِيلَ أَنْ يَعْمَلُوا بِهِنَّ فَإِمَّا أَنْ تُبَلِّغَهُمْ وَإِمَّا أَنْ أُبَلِّغَهُنَّ،

`Isa said to Yahya, `You were ordered to implement five commands and to order the Children of Israel to implement them. So either order, or I will do it.'

فَقَالَ: يَا أَخِي إِنِّي أَخْشَى إِنْ سَبَقْتَنِي أَنْ أُعَذَّبَ أَوْ يُخْسَفَ بِي قَالَ: فَجَمَعَ يَحْيَى بْنُ زَكَرِيَّا بَنِي إِسْرَائِيلَ فِي بَيْتِ الْمَقْدِسِ حَتَّى امْتَلَأَ الْمَسْجِدُ،

Yahya said, 'My brother! I fear that if you do it before me, I will be punished or the earth will be shaken under my feet.' Hence, Yahya bin Zakariyya called the Children of Israel to **Bayt Al-Maqdis** (Jerusalem), until they filled the **Masjid**.

فَقَعَدَ عَلَى الشَّرَفِ فَحَمِدَ اللهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ:

He sat on the balcony, thanked Allah and praised him and then said,

إِنَّ اللهَ أَمَرَنِي بِخَمْسِ كَلِمَاتٍ أَنْ أَعْمَلَ بِهِنَّ وَآمُرَكُمْ أَنْ تَعْمَلُوا بِهِنَّ أَوَّلُهُنَّ: أَنْ تَعْبُدُوا اللهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا، فَإِنَّ مَثَلَ ذَلِكَ كَمَثَلِ رَجُلٍ اشْتَرَى عَبْدًا مِنْ خَالِصِ مَالِهِ بِوَرِقٍ أَوْ ذَهَبٍ فَجَعَلَ يَعْمَلُ وَيُؤَدِّي غَلَّتَهُ إِلَى غَيْرِ سَيِّدِهِ، فَأَيُّكُمْ يَسُرُّهُ أَنْ يَكُونَ عَبْدُهُ كَذَلِكَ، وَإِنَّ اللهَ خَلَقَكُمْ وَرَزَقَكُمْ فَاعْبُدُوهُ وَلَا تُشْرِكُوا بِهِ شَيْئًا.

`Allah ordered me to implement five commandments and that I should order you to adhere to them. The first is that you worship Allah alone and not associate any with Him. The example of this command is the example of a man who bought a servant from his money with paper or gold. The servant started to work for the master, but was paying the profits to another person. Who among you would like his servant to do that Allah created you and sustains you. Therefore, worship Him alone and do not associate anything with Him.

وَآمُرُكُمْ بِالصَّلَاةِ فَإِنَّ اللهَ يَنْصِبُ وَجْهَهُ لِوَجْهِ عَبْدِهِ مَا لَمْ يَلْتَفِتْ فَإِذَا صَلَّيْتُمْ فَلَا تَلْتَفِتُوا.

I also command you to pray, for Allah directs His Face towards His servant's face, as long as the servant does not turn away. So when you pray, do not turn your heads to and fro.

وَآمُرُكُمْ بِالصِّيَامِ فَإِنَّ مَثَلَ ذلِكَ كَمَثَلِ رَجُلٍ مَعَهُ صُرَّةٌ مِنْ مِسْكٍ فِي عِصَابَةٍ كُلُّهُمْ يَجِدُ رِيحَ الْمِسْكِ وَإِنَّ خَلُوفَ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللهِ مِنْ رِيحِ الْمِسْكِ.

I also command you to fast. The example of it is the example of a man in a group of men and he has some musk wrapped in a piece of cloth, and consequently, all of the group smells the scent of the wrapped musk. Verily, the odor of the mouth of a fasting person is better before Allah than the scent of musk.

وَآمُرُكُمْ بِالصَّدَقَةِ فَإِنَّ مَثَلَ ذلِكَ كَمَثَلِ رَجُلٍ أَسَرَهُ الْعَدُوُّ فَشَدُّوا يَدَيْهِ إِلى عُنُقِهِ وَقَدَّمُوهُ لِيَضْرِبُوا عُنُقَهُ فَقَالَ لَهُمْ: هَلْ لَكُمْ أَنْ أَفْتَدِيَ نَفْسِي مِنْكُمْ فَجَعَلَ يَفْتَدِي نَفْسَهُ مِنْهُمْ بِالْقَلِيلِ وَالْكَثِيرِ حَتَّى فَكَّ نَفْسَهُ.

I also command you to give charity. The example of this is the example of a man who was captured by the enemy. They tied his hands to his neck and brought him forth to cut off his neck. He said to them, 'Can I pay a ransom for myself?' He kept ransoming himself with small and large amounts until he liberated himself.

وَآمُرُكُمْ بِذِكْرِ اللهِ كَثِيرًا وَإِنَّ مَثَلَ ذلِكَ كَمَثَلِ رَجُلٍ طَلَبَهُ الْعَدُوُّ سِرَاعًا فِي أَثَرِهِ فَأَتَى حِصْنًا حَصِينًا فَتَحَصَّنَ فِيهِ وَإِنَّ الْعَبْدَأَحْصَنَ مَا يَكُونُ مِنَ الشَّيْطَانِ إِذَا كَانَ فِي ذِكْرِ اللهِ

I also command you to always remember Allah. The example of this deed is that of a man who the enemy is tirelessly pursuing. He takes refuge in a fortified fort. When the servant remembers Allah, he will be resorting to the best refuge from Satan.

Al-Harith then narrated that the Messenger of Allah said,

وَأَنَا آمُرُكُمْ بِخَمْسٍ اللهُ أَمَرَنِي بِهِنَّ:

- الْجَمَاعَةِ
- وَالسَّمْعِ وَالطَّاعَةِ
- وَالْهِجْرَةِ
- وَالْجِهَادِ فِي سَبِيلِ اللهِ.

- فَإِنَّهُ مَنْ خَرَجَ مِنَ الْجَمَاعَةِ قِيدَ شِبْرٍ فَقَدْ خَلَعَ رِبْقَةَ الْإِسْلَامِ مِنْ عُنُقِهِ إِلَّا أَنْ يُرَاجِعَ وَمَنْ دَعَا بِدَعْوَى جَاهِلِيَّةٍ فَهُوَ مِنْ جُثَى جَهَنَّمَ

And I order you with five commandments that Allah has ordered me.

- Stick to the **Jama`ah** (community of the faithful),
- listen and obey (your leaders) and
- perform **Hijrah** (migration) and
- **Jihad** for the sake of Allah.
- Whoever abandons the **Jama`ah**, even the distance of a hand span, will have removed the tie of Islam from his neck, unless he returns. Whoever uses the slogans of **Jahiliyah** (the pre-Islamic period of ignorance) he will be among those kneeling in **Jahannam** (Hellfire).)

They said, "O Messenger of Allah! Even if he prays and fasts?''

He said,

وَإِنَّ صَلَّى وَصَامَ وَزَعَمَ أَنَّهُ مُسْلِمٌ،

فَادْعُوا الْمُسْلِمِينَ بِأَسْمَائِهِمْ عَلَى مَا سَمَّاهُمُ اللهُ عَزَّ وَجَلَّ الْمُسْلِمِينَ الْمُؤْمِنِينَ عِبَادَ الله

Even if he prays, fasts and claims to be Muslim.

So call the Muslims with their names that Allah has called them: `The Muslims, the believing servants of Allah.'

This is a **Hasan Hadith**, and it contains the statement,

"Allah has created and sustains you, so worship Him and do not associate anything with Him in worship.''

This statement is relevant in the **Ayat** (2:21-22) we are discussing here and support singling Allah in worship, without partners.

Signs of Allah's Existence

Several scholars of Tafsir, like Ar-Razi and others, used these **Ayat** as an argument for the existence of the Creator, and it is a most worthy method of argument. Indeed, whoever ponders over the things that exist, the higher and lower creatures, their various shapes, colors, behavior, benefits and ecological roles, then he will realize the ability, wisdom, knowledge, perfection and majesty of their Creator.

Once a Bedouin was asked about the evidence to Allah's existence, he responded,

> "All praise is due to Allah! The camel's dung testifies to the existence of the camel, and the track testifies to the fact that someone was walking. A sky that holds the giant stars, a land that has fairways and a sea that has waves, does not all of this testify that the Most Kind, Most Knowledgeable exists''

Hence, whoever gazes at the sky in its immensity, its expanse, and the various kinds of planets in it, some of which appear stationary in the sky - whoever gazes at the seas that surround the land from all sides, and the mountains that were placed on the earth to stabilize it, so that whoever lives on land, whatever their shape and color, are able to live and thrive - whoever reads Allah's statement,

وَمِنَ الْجِبَالِ جُدَدٌ بِيضٌ وَحُمْرٌ مُّخْتَلِفٌ أَلْوَنُهَا وَغَرَابِيبُ سُودٌ

وَمِنَ النَّاسِ وَالدَّوَآبِّ وَالأٌّنْعَمِ مُخْتَلِفٌ أَلْوَنُهُ كَذَلِكَ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ

> And among the mountains are streaks white and red, of varying colours and (others) very black. And likewise, men and **Ad-Dawabb** (moving (living) creatures, beasts) and cattle are of various colours. It is only those who have knowledge among His servants that fear Allah. (35: 27-28)

Whoever thinks about the running rivers that travel from area to area bringing benefit, whoever ponders over what Allah has created on earth; various animals and plants of different tastes, scents, shapes and colors that are a result of unity between

land and water, whoever thinks about all of this then he will realize that these facts testify to the existence of the Creator, His perfect ability, wisdom, mercy, kindness, generosity and His overall compassion for His creation. There is no deity worthy of worship except Allah, nor is there a Lord besides Him, upon Him we rely and to Him we turn in repentance.

There are numerous **Ayat** in the Qur'an on this subject.

وَإِن كُنتُمْ فِى رَيْبٍ مِّمَّا نَزَّلْنَا عَلَى عَبْدِنَا فَأْتُواْ بِسُورَةٍ مِّن مِّثْلِهِ وَادْعُواْ شُهَدَآءَكُم مِّن دُونِ اللَّهِ إِن كُنْتُمْ صَـدِقِينَ

2:23 And if you (Arab pagans, Jews, and Christians) are in doubt concerning that which We have sent down (i.e. the Qur'an) to Our servant (Muhammad), then produce a Surah (chapter) of the like thereof and call your witnesses (supporters and helpers) besides Allah, if you are truthful.

فَإِن لَّمْ تَفْعَلُواْ وَلَن تَفْعَلُواْ فَاتَّقُواْ النَّارَ الَّتِى وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَـفِرِينَ

2:24 But if you do it not, and you can never do it, then fear the Fire (Hell) whose fuel is men and stones, prepared for the disbelievers.

The Message of Messenger of Allah is True

Allah says;

وَإِن كُنتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَى عَبْدِنَا فَأْتُواْ بِسُورَةٍ مِّن مِّثْلِهِ وَادْعُواْ شُهَدَاءكُم مِّن دُونِ اللّهِ إِنْ كُنْتُمْ صَادِقِينَ (٢٣)

And if you (Arab pagans, Jews, and Christians) are in doubt concerning that which We have sent down (i.e. the Qur'an) to Our servant (Muhammad), then produce a

Surah of the like thereof and call your witnesses (supporters and helpers) besides Allah, if you are truthful.

> Allah begins to prove the truth of Prophethood after He stated that there is no deity worthy of worship except Him.
>
> Allah said to the disbelievers, وَإِن كُنتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَى عَبْدِنَا (And if you (Arab pagans, Jews, and Christians) are in doubt concerning that which We have sent down (i.e. the Qur'an) to Our servant) meaning, Muhammad, فَأْتُواْ بِسُورَةٍ (then produce a Surah) meaning, similar to what he brought to you.
>
> Hence, if you claim that what he was sent with did not come from Allah, then produce something similar to what he has brought to you, using the help of anyone you wish instead of Allah. However, you will not be able to succeed in this quest.

Ibn Abbas said that, شُهَدَاءكُم (your witnesses),

> means "Aids.''

Also, As-Suddi reported that Abu Malik said the **Ayah** means,

"Your partners, meaning, some other people to help you in that. Meaning then go and seek the help of your deities to support and aid you.''

Also, Mujahid said that, وَادْعُواْ شُهَدَاءكُم (and call your witnesses) means,

> "People, meaning, wise and eloquent men who will provide the testimony that you seek.''

The Challenge

Allah challenged the disbelievers in various parts of the Qur'an. For instance, Allah said in Surah **Al-Qasas**,

قُلْ فَأْتُواْ بِكِتَـبٍ مِّنْ عِندِ اللَّهِ هُوَ أَهْدَى مِنْهُمَآ أَتَّبِعْهُ إِن كُنتُمْ صَـدِقِينَ

Say (to them, O Muhammad): "Then bring a Book from Allah, which is a better guide than these two (the **Tawrah** (Torah) and the Qur'an), that I may follow it, if you are truthful''. (28:49)

Also, Allah said in Surah **Al-Isra**,

قُل لَّئِنِ اجْتَمَعَتِ الإِنسُ وَالْجِنُّ عَلَى أَن يَأْتُواْ بِمِثْلِ هَـذَا الْقُرْءَانِ لاَ يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا

Say: "If mankind and the Jinn were together to produce the like of this Qur'an, they could not produce the like thereof, even if they helped one another.'' (17:88)

Allah said in Surah **Hud**,

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُواْ بِعَشْرِ سُوَرٍ مِّثْلِهِ مُفْتَرَيَاتٍ وَادْعُواْ مَنِ اسْتَطَعْتُمْ مِّن دُونِ اللَّهِ إِن كُنتُمْ صَـدِقِينَ

Or they say, "He (Prophet Muhammad) forged it (the Qur'an).''

Say: "Bring you then ten forged **Surahs** like it, and call whomsoever you can, other than Allah (to your help), if you speak the truth!'' (11:13)

and in Surah **Yunus**,

وَمَا كَانَ هَـذَا الْقُرْءَانُ أَن يُفْتَرَى مِن دُونِ اللَّهِ وَلَـكِن تَصْدِيقَ الَّذِى بَيْنَ يَدَيْهِ وَتَفْصِيلَ الْكِتَابِ لاَ رَيْبَ فِيهِ مِن رَّبِّ الْعَـلَمِينَ

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُواْ بِسُورَةٍ مِّثْلِهِ وَادْعُواْ مَنِ اسْتَطَعْتُمْ مِّن دُونِ اللَّهِ إِن كُنتُمْ صَـدِقِينَ

And this Qur'an is not such as could ever be produced by other than Allah (Lord of the heavens and the earth), but it is a confirmation of (the revelation) which was before it (i.e. the **Tawrah**, and the **Injil**), and a full explanation of the Book (i.e. Laws decreed for mankind) - wherein there is no doubt - from the Lord of all that exists.

Or do they say: "He (Muhammad) has forged it!''

Say: "Bring then a Surah like it, and call upon whomsoever you can besides Allah, if you are truthful!'' (10:37-38)

All of these **Ayat** were revealed in Makkah.

Allah also challenged the disbelievers in the **Ayat** that were revealed in Al-Madinah.

In this **Ayah**, Allah said, وَإِن كُنتُمْ فِي رَيْبٍ (And if you (Arab pagans, Jews, and Christians) are in **Rayb**) meaning, doubt. مِّمَّا نَزَّلْنَا عَلَى عَبْدِنَا (Concerning that which We have sent down (i.e. the Qur'an) to Our servant) meaning, Muhammad, فَأْتُواْ بِسُورَةٍ مِّن مِّثْلِهِ (then produce a Surah (chapter) the like thereof) meaning, similar to the Qur'an.

This is the Tafsir of Mujahid, Qatadah, Ibn Jarir At-Tabari, Az-Zamakhshari and Ar-Razi.

Ar-Razi said that this is the Tafsir of Umar, Ibn Mas`ud, Ibn Abbas, Al-Hasan Al-Basri and the majority of the scholars. And he gave preference to this view and mentioned the fact that Allah has challenged the disbelievers as individuals and as groups, whether literate or illiterate, thus making the challenge truly complete. This type of challenge is more daring than simply challenging the disbelievers who might not be literate or knowledgeable. This is why Allah said,

فَأْتُواْ بِعَشْرِ سُوَرٍ مِّثْلِهِ

Bring you then ten forged **Surahs** like it) (11:13)

and,

لاَ يَأْتُونَ بِمِثْلِهِ

They could not produce the like thereof. (17:88)

Therefore, this is a general challenge to the Arab disbelievers, the most eloquent among all nations. Allah challenged the Arab disbelievers both in Makkah and Al-

Madinah several times, especially since they had tremendous hatred and enmity for the Prophet and his religion. Yet, they were unable to succeed in answering the challenge, and this is why Allah said,

فَإِن لَّمْ تَفْعَلُواْ وَلَن تَفْعَلُواْ ...

But if you do it not, and you can never do it,

> indicating that they will never be able to answer the challenge.

This is another miracle, in that, Allah clearly stated without doubt that the Qur'an will never be opposed or challenged by anything similar to it, for eternity. This is a true statement that has not been changed until the present and shall never change.

How can anyone be able to produce something like the Qur'an, when the Qur'an is the Word of Allah Who created everything!

How can the words of the created ever be similar to the Words of the Creator!

Examples of the Miracle of the Qur'an

Whoever reads through the Qur'an will realize that it contains various levels of superiority through both the apparent and hidden meanings that it mentions.

Allah said,

الر كِتَابٌ أُحْكِمَتْ ءايَـتُهُ ثُمَّ فُصِّلَتْ مِن لَّدُنْ حَكِيمٍ خَبِيرٍ

Alif Lam Ra. (This is) a Book, the verses whereof are perfect (in every sphere of knowledge, etc.), and then explained in detail from One (Allah), Who is Wise and well-acquainted (with all things). (11:1)

So the expressions in the Qur'an are perfect and its meanings are explained. Further, every word and meaning in the Qur'an is eloquent and cannot be surpassed. The Qur'an also mentioned the stories of the people of the past; and these accounts and stories occurred exactly as the Qur'an stated. Also, the Qur'an

commanded every type of righteousness and forbade every type of evil, just as Allah stated,

وَتَمَّتْ كَلِمَةُ رَبِّكَ صِدْقاً وَعَدْلاً

> And the Word of your Lord has been fulfilled in truth and in justice. (6:115)

> meaning, true in the stories it narrates and just in its Laws.

The Qur'an is true, just and full of guidance. It does not contain exaggerations, lies or falsehood, unlike Arabic and other types of poems that contained lies. These poems, conform with the popular statement,

> "The most eloquent speech is the one that contains the most lies!''

Sometimes, one would find a long poem that mainly contains descriptions of women, horses or alcohol. Or, the poem might contain praise or the description of a certain person, horse, camel, war, incident, fear, lion, or other types of items and objects. Such praise or descriptions do not bring any benefit, except shed light on the poet's ability to clearly and eloquently describe such items. Yet, one will only be able to find one or two sentences in many long poems that elaborate on the main theme of the poem, while the rest of the poem contains insignificant descriptions and repetitions.

As for the Qur'an, it is entirely eloquent in the most perfect manner, as those who have knowledge in such matters and understand Arabic methods of speech and expressions concur.

When one reads through the stories in the Qur'an, he will find them fruitful, whether they were in extended or short forms, repeated or not. The more these stories are repeated, the more fruitful and beautiful they become. The Qur'an does not become old when one repeats reciting it, nor do the scholars ever get bored with it.

When the Qur'an mentions the subject of warning and promises, it presents truths that would make solid, firm mountains shake, so what about the comprehending, understanding hearts! When the Qur'an promises, it opens the hearts and the ears, making

them eager to attain the abode of peace - Paradise - and to be the neighbors of the Throne of the Most Beneficent.

For instance, on the subject of promises and encouragement, the Qur'an said,

فَلاَ تَعْلَمُ نَفْسٌ مَّآ أُخْفِىَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَآءً بِمَا كَانُواْ يَعْمَلُونَ

> No person knows what is kept hidden for them of joy as a reward for what they used to do. (32:17)
>
> and,

وَفِيهَا مَا تَشْتَهِيهِ الأٌّنْفُسُ وَتَلَذُّ الأٌّعْيُنُ وَأَنتُمْ فِيهَا خَـلِدُونَ

> (There will be) therein all that inner selves could desire, and all that eyes could delight in and you will abide therein forever. (43:71)

On the subject of warning and discouragement;

أَفَأَمِنتُمْ أَن يَخْسِفَ بِكُمْ جَانِبَ الْبَرِّ

> Do you then feel secure that He will not cause a side of the land to swallow you up! (17:68)
>
> and,

أَءَمِنتُمْ مَّن فِى السَّمَآءِ أَن يَخْسِفَ بِكُمُ الأٌّرْضَ فَإِذَا هِىَ تَمُورُ

أَمْ أَمِنتُمْ مِّن فِى السَّمَآءِ أَن يُرْسِلَ عَلَيْكُمْ حَـصِباً فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ

> Do you feel secure that He, Who is over the heaven (Allah), will not cause the earth to sink with you, and then it should quake!
>
> Or do you feel secure that He, Who is over the heaven (Allah), will not send against you a violent whirlwind! Then you shall know how (terrible) has been My warning. (67:16-17)

On the subject of threats, the Qur'an said,

فَكُلاًّ أَخَذْنَا بِذَنبِهِ

> So We punished each (of them) for his sins. (29:40)

Also, on the subject of soft advice, the Qur'an said,

أَفَرَأَيْتَ إِن مَّتَّعْنَـهُمْ سِنِينَ

ثُمَّ جَآءَهُم مَّا كَانُواْ يُوعَدُونَ

مَآ أَغْنَى عَنْهُمْ مَّا كَانُواْ يُمَتَّعُونَ

> Tell Me, (even) if We do let them enjoy for years. And afterwards comes to them that (punishment) which they had been promised. All that with which they used to enjoy shall not avail them. (26:205-207).

> There are many other examples of the eloquence, beauty, and benefits of the Qur'an.

When the Qur'an is discussing Laws, commandments and prohibitions, it commands every type of righteous, good, pleasing and beneficial act. It also forbids every type of evil, disliked and amoral act.

Ibn Mas`ud and other scholars of the Salaf said,

> "When you hear what Allah said in the Qur'an, such as, **يَا أَيُّهَا الَّذِينَ آمَنُواْ** O you who believe! then listen with full attention, for it either contains a type of righteousness that Allah is enjoining, or an evil that He is forbidding.''

> For instance, Allah said,

> يَأْمُرُهُم بِالْمَعْرُوفِ وَيَنْهَـهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَـتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَـئِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالاٌّغْلَـلَ الَّتِى كَانَتْ عَلَيْهِمْ

> He (Muhammad) commands them for **Al-Ma`ruf** (i.e. Islamic Monotheism and all that Islam has ordained); and forbids them from **Al-Munkar** (i.e. disbelief, polytheism of all kinds, and all that Islam has forbidden); he allows them as lawful **At-Tayyibat** (i.e. all good and lawful things), and prohibits them as unlawful **Al-Khaba'ith** (i.e. all evil and unlawful things), he releases them from their heavy burdens and from the fetters (bindings) that were upon them. (7:157)

When the **Ayat** mention Resurrection and the horrors that will occur on that Day, and Paradise and the Fire and the joys and

safe refuge that Allah prepared for His loyal friends, or torment and Hell for His enemies, these **Ayat** contain glad tidings or warnings. The **Ayat** then call to perform good deeds and avoid evil deeds, making the life of this world less favorable and the Hereafter more favorable. They also establish the correct methods and guide to Allah's straight path and just legislation, all the while ridding the hearts of the evil of the cursed devil.

The Qur'an is the Greatest Miracle given to the Prophet

The Two **Sahihs** record that Abu Hurayrah said that the Prophet said,

مَا مِنْ نَبِيَ مِنَ الْأَنْبِيَاءِ إِلَّا قَدْ أُعْطِيَ مِنَ الآيَاتِ مَا آمَنَ عَلَى مِثْلِهِ الْبَشَرُ، وَإِنَّمَا كَانَ الَّذِي أُوتِيتُه وَحْيًا أَوْحَاهُ اللهُ إِلَيَّ فَأَرْجُو أَنْ أَكُونَ أَكْثَرَهُمْ تَابِعًا يَوْمَ الْقِيَامَة

Every Prophet was given a miracle, the type of which brings mankind to faith. What I was given is a revelation that Allah sent down to me. Yet, I hope that I will have the most following on the Day of Resurrection.

This is the wording narrated by Muslim.

The Prophet stated that among the Prophets he was given a revelation, meaning, he was especially entrusted with the miraculous Qur'an that challenged mankind to produce something similar to it. As for the rest of the divinely revealed Books, they were not miraculous according to many scholars. Allah knows best.

The Prophet was also aided with innumerable signs and indications that testify to the truth of his Prophethood and what he was sent with, all thanks and praise is due to Allah.

Meaning of `Stones

Allah said,

... فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ (٢٤)

Then fear the Fire (Hell) whose fuel is men and stones, prepared for the disbelievers.

`Fuel' is wood or similar substances, used to start and feed a fire.

Similarly, Allah said,

وَأَمَّا الْقَـسِطُونَ فَكَانُواْ لِجَهَنَّمَ حَطَباً

And as for the **Qasitun** (disbelievers who deviated from the right path), they shall be firewood for Hell. (72:15)

and,

إِنَّكُمْ وَمَا تَعْبُدُونَ مِن دُونِ اللَّهِ حَصَبُ جَهَنَّمَ أَنتُمْ لَهَا وَارِدُونَ

لَوْ كَانَ هَـؤُلاءِ ءَالِهَةً مَّا وَرَدُوهَا وَكُلٌّ فِيهَا خَـلِدُونَ

Certainly you (disbelievers) and that which you are worshipping now besides Allah, are (but) fuel for Hell! (Surely) you enter it.

Had these (idols) been **alihah** (gods), they would not have entered there (Hell), and all of them will abide therein. (21:98-99)

The stones mentioned here are the giant, rotten, black, sulfuric stones that become the hottest when heated, may Allah save us from this evil end.

It was also reported that the stones mentioned here are the idols and rivals that were worshipped instead of Allah, just as Allah said,

إِنَّكُمْ وَمَا تَعْبُدُونَ مِن دُونِ اللَّهِ حَصَبُ جَهَنَّمَ

Certainly you (disbelievers) and that which you are worshipping now besides Allah, are (but) fuel for Hell! (21:28)

Allah's statement, **أُعِدَّتْ لِلْكَافِرِينَ** (prepared for the disbelievers),

It appears most obvious that it refers to the Fire that is fueled by men and stones, and it also may refer to the stones themselves.

There is no contradiction between these two views, because they are dependent upon each other.

`Prepared' means,

it is `kept' and will surely touch those who disbelieve in Allah and His Messenger.

Ibn Ishaq narrated that Muhammad said that Ikrimah or Sa`id bin Jubayr said that Ibn Abbas said, أُعِدَّتْ لِلْكَافِرِينَ (prepared for the disbelievers),

"For those who embrace the disbelief that you (disbelievers) have embraced.''

Jahannam (Hellfire) exists now

Many of the Imams of the **Sunnah** used this **Ayah** to prove that the Fire exists now. This is because Allah said, أُعِدَّتْ (prepared) meaning, prepared and kept.

There are many **Hadiths** on this subject. For instance, the Prophet said,

تَحَاجَّتِ الْجَنَّةُ وَالنَّار

Paradise and the Fire had an argument..

Also, the Prophet said,

اسْتَأْذَنَتِ النَّارُ رَبَّهَا فَقَالَتْ: رَبِّ أَكَلَ بَعْضِي بَعْضًا فَأَذِنَ لَهَا بِنَفَسَيْنِ: نَفَسٍ فِي الشِّتَاءِ وَنَفَسٍ فِي الصَّيْف

The Fire sought the permission of her Lord. She said, 'O my Lord! Some parts of me consumed the other parts.' And Allah allowed her two periods to exhale, one in winter and one in summer.

Also, there is a Hadith recorded from Ibn Mas`ud that the Companions heard the sound of a falling object. When they asked about it, the Messenger of Allah said,

هَذَا حَجَرٌ أُلْقِيَ بِهِ مِنْ شَفِيرِ جَهَنَّمَ مُنْذُ سَبْعِينَ سَنَةً، الْآنَ وَصَلَ إِلى قَعْرِهَا

This is a stone that was thrown from the top of **Jahannam** seventy years ago, but only now reached its bottom.

This **Hadith** is in **Sahih** Muslim.

There are many **Hadiths** that are **Mutawatir** (narrated by many different chains of narrations) on this subject, such as the **Hadiths** about the eclipse prayer, the night of **Isra** etc.

Allah's statements, فَأْتُواْ بِسُورَةٍ مِّن مِّثْلِهِ (Then produce a **Surah** of the like thereof) (2:23), and, بِسُورَةٍ مِّثْلِهِ (A **Surah** like it) (10:38),

this includes the short and long **Surahs** of the Qur'an. Therefore, the challenge to creation stands with regards to both the long and short **Surahs**, and there is no disagreement that I know of on this fact between the scholars of old and new.

Before he became Muslim, Amr bin Al-`As met Musaylimah the Liar who asked him, "What has recently been revealed to your fellow (meaning Muhammad) in Makkah?''

Amr said, "A short, yet eloquent **Surah**.''

He asked, "What is it?''

He said,

وَالْعَصْرِ

إِنَّ الإِنسَـنَ لَفِى خُسْرٍ

By **Al-`Asr** (the time). Verily, man is in loss, (103:1-2)

Musaylimah thought for a while and said, "A similar **Surah** was also revealed to me.''

Amr asked, "What is it?''

He said, "O **Wabr**, O **Wabr** (i.e. a wild cat), you are but two ears and a chest, and the rest of you is unworthy and thin.''

Amr said, "By Allah! You know that I know that you are lying.''

وَبَشِّرِ الَّذِينَ ءَامَنُواْ وَعَمِلُواْ الصَّـلِحَاتِ أَنَّ لَهُمْ جَنَّـتٍ تَجْرِى مِن تَحْتِهَا الأَنْهَـرُ

2:25 And give glad tidings to those who believe and do righteous good deeds, that for them will be Gardens under which rivers flow (Paradise).

كُلَّمَا رُزِقُواْ مِنْهَا مِن ثَمَرَةٍ رِّزْقاً قَالُواْ هَـذَا الَّذِى رُزِقْنَا مِن قَبْلُ وَأُتُواْ بِهِ مُتَشَـبِهاً

Every time they will be provided with a fruit therefrom, they will say: "This is what we were provided with before,'' and they will be given things in resemblance (i.e. in the same form but different in taste),

وَلَهُمْ فِيهَآ أَزْوَجٌ مُّطَهَّرَةٌ وَهُمْ فِيهَا خَـلِدُونَ

and they shall have therein Azwajun Mutahharatun (purified mates or wives), and they will abide therein forever.

Rewards of Righteous Believers

After mentioning the torment that Allah has prepared for His miserable enemies who disbelieve in Him and in His Messengers, He mentions the condition of His happy, loyal friends who believe in Him and in His Messengers, adhere to the faith and perform the good deeds. This is the reason why the Qur'an was called **Mathani**, based on the correct opinion of the scholars. We will elaborate upon this subject later.

Mathani means to mention faith and then disbelief, or vice versa. Or, Allah mentions the miserable and then the happy, or vice versa.

As for mentioning similar things, it is called **Tashabbuh**, as we will come to know, Allah willing.

Allah said,

وَبَشِّرِ الَّذِين آمَنُواْ وَعَمِلُواْ الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الأَنْهَارُ ...

And give glad tidings to those who believe and do righteous good deeds, that for them will be Gardens under which rivers flow (Paradise),

Consequently, Allah stated that Paradise has rivers that run beneath it, meaning, underneath its trees and rooms.

From **Hadiths** it is learned that the rivers of Paradise do not run in valleys, and that the banks of **Al-Kawthar** (the Prophet's lake in Paradise) are made of domes of hollow pearls, the sand of Paradise is made of scented musk while its stones are made from pearls and jewels. We ask Allah to grant Paradise to us, for verily, He is the Most Beneficent, Most Gracious.

Ibn Abi Hatim reported that Abu Hurayrah said that the Messenger of Allah said,

أَنْهَارُ الْجَنَّةِ تَفَجَّرُ تَحْتَ تِلَالٍ أَوْ مِنْ تَحْتِ جِبَالِ الْمِسْك

The rivers of Paradise spring from beneath hills, or mountains of musk.

He also reported from Masruq that Abdullah said,

"The rivers of Paradise spring from beneath mountains of musk.''

The similarity between the Fruits of Paradise

Allah said next,

... كُلَّمَا رُزِقُواْ مِنْهَا مِن ثَمَرَةٍ رِّزْقاً قَالُواْ هَـذَا الَّذِي رُزِقْنَا مِن قَبْلُ ...

Every time they will be provided with a fruit therefrom, they will say: "This is what we were provided with before''.

Ibn Abi Hatim reported that Yahya bin Abi Kathir said,

"The grass of Paradise is made of saffron, its hills from musk and the boys of everlasting youth will serve the believers with fruits which they will eat. They will then be brought similar fruits, and the people of Paradise will comment, `This is the same as what you have just brought us.' The boys will say to them, `Eat, for the color is the same, but the taste is different.

Hence Allah's statement,

... وَأُتُواْ بِهِ مُتَشَابِهاً ...

and they will be given things in resemblance."

Abu Jafar Ar-Razi narrated that Ar-Rabi bin Anas said that Abu Al-Aliyah said that, وَأُتُواْ بِهِ مُتَشَابِهاً (and they will be given things in resemblance) means,

> "They look like each other, but the taste is different.''

Also, Ikrimah said, وَأُتُواْ بِهِ مُتَشَابِهاً (and they will be given things in resemblance),

> "They are similar to the fruits of this life, but the fruits of Paradise taste better.''

Sufyan Ath-Thawri reported from Al-Amash, from Abu Thubyan, that Ibn Abbas said,

> "Nothing in Paradise resembles anything in the life of this world, except in name.''

In another narration, Ibn Abbas said,

> "Only the names are similar between what is in this life and what is in Paradise.''

The Wives of the People of Paradise are Pure

Allah said,

... وَلَهُمْ فِيهَا أَزْوَاجٌ مُّطَهَّرَةٌ ...

and they shall have therein **Azwajun Mutahharatun**,

Ibn Abi Talhah reported that Ibn Abbas said,

"Purified from filth and impurity.''

Also, Mujahid said,

"From menstruation, relieving the call of nature, urine, spit, semen and pregnancies.''

Also, Qatadah said,

"Purified from impurity and sin.''

In another narration, he said,

"From menstruation and pregnancies.''

Further, Ata, Al-Hasan, Ad-Dahhak, Abu Salih, Atiyah and As-Suddi were reported to have said similarly.

Allah's statement,

... وَهُمْ فِيهَا خَالِدُونَ (٢٥)

and they will abide therein forever.

meaning ultimate happiness, for the believers will enjoy everlasting delight, safe from death and disruption of their bliss, for it never ends or ceases.

We ask Allah to make us among these believers, for He is the Most Generous, Most Kind and Most merciful.

إِنَّ اللَّهَ لاَ يَسْتَحْىِ أَن يَضْرِبَ مَثَلاً مَّا بَعُوضَةً فَمَا فَوْقَهَا

2:26 Verily, Allah is not ashamed to set forth a parable even of a mosquito or so much more when it is bigger (or less when it is smaller) than it.

فَأَمَّا الَّذِينَ ءَامَنُواْ فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِن رَّبِّهِمْ وَأَمَّا الَّذِينَ كَفَرُواْ فَيَقُولُونَ مَاذَآ أَرَادَ اللَّهُ بِهَـذَا

And as for those who believe, they know that it is the truth from their Lord, but as for those who disbelieve, they say: "What did Allah intend by this parable?''

مَثَلاً يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا وَمَا يُضِلُّ بِهِ إِلاَّ الْفَـسِقِينَ

By it He misleads many, and many He guides thereby. And He misleads thereby only the Fasiqin (the rebellious, disobedient to Allah).

الَّذِينَ يَنقُضُونَ عَهْدَ اللَّهِ مِن بَعْدِ مِيثَـقِهِ وَيَقْطَعُونَ مَآ أَمَرَ اللَّهُ بِهِ أَن يُوصَلَ وَيُفْسِدُونَ فِي الاٌّرْضِ أُولَـئِكَ هُمُ الْخَـسِرُونَ

2:27 Those who break Allah's covenant after ratifying it, and sever what Allah has ordered to be joined and do mischief on earth, it is they who are the losers.

Allah says;

إِنَّ اللَّهَ لاَ يَسْتَحْيِي أَن يَضْرِبَ مَثَلاً مَّا بَعُوضَةً فَمَا فَوْقَهَا ...

Verily, Allah is not ashamed to set forth a parable even of a mosquito or so much more when it is bigger (or less when it is smaller) than it.

In his **Tafsir**, As-Suddi reported that Ibn Abbas, Ibn Mas`ud, and some Companions said;

> "When Allah gave these two examples of the hypocrites'' meaning Allah's statements, مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَاراً (Their likeness is as the likeness of one who kindled a fire), (2:17) and, أَوْ كَصَيِّبٍ مِّنَ السَّمَاءِ (Or like a rainstorm from the sky), (2:19) "The hypocrites said, `Allah's far more exalted than for Him to make such examples.' So Allah revealed these Ayat (2:26-27) up to: هُمُ الْخَاسِرُونَ (Who are the losers)''.

Sa`id said that Qatadah said,

> "Allah does not shy away from the truth when He mentions a matter as a parable, whether this matter is significant or not. When Allah mentioned the flies and the spider in His Book, the people of misguidance said, `Why did Allah mention these things.' So Allah revealed; إِنَّ اللَّهَ لاَ يَسْتَحْيِي أَن يَضْرِبَ مَثَلاً مَّا بَعُوضَةً فَمَا فَوْقَهَا (Verily, Allah is not ashamed to set forth a parable even of a mosquito or so much more when it is bigger (or less when it is smaller) than it).''

A Parable about the Life of This World

Abu Jafar Ar-Razi reported that Ar-Rabi bin Anas commented on this **Ayah** (2:26);

> "This is an example that Allah has given for the life of this world. The mosquito lives as long as it needs food, but when it gets fat, it dies. This is also the example of people whom Allah mentioned in the Qur'an: when they acquire (and collect the delights of) the life of this world, Allah then takes them away.''

Afterwards, he recited,

فَلَمَّا نَسُواْ مَا ذُكِّرُواْ بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَىْءٍ

> So, when they forgot (the warning) with which they had been reminded, We opened for them the gates of every (pleasant) thing. (6:44)

In this **Ayah** (2:26) Allah stated that He does not shy away or hesitate in making an example or parable of anything, whether the example involves a significant or an insignificant matter. Allah's statement, **فَمَا فَوْقَهَا** (Or so much more when it is bigger than it) **Fama fawqaha** means,

> something bigger than the mosquito, which is one of the most insignificant and tiniest of creatures.

Muslim narrated that Aishah said that the Messenger of Allah said,

> مَا مِنْ مُسْلِمٍ يُشَاكُ شَوكَةً فَمَا فَوْقَهَا إِلَّا كُتِبَتْ لَهُ بِهَا دَرَجَةٌ، وَمُحِيَتْ عَنْهُ بِهَا خَطِيئَةٌ

> No Muslim is harmed by a thorn, **Fama fawqaha** (or something larger), but a good deed will be written for him and an evil deed will be erased from his record.

So Allah has informed us that there is no matter that is too small that is exempt from being used as an example, even if it was as insignificant as a mosquito or a spider.

Allah said,

> يأَيُّهَا النَّاسُ ضُرِبَ مَثَلٌ فَاسْتَمِعُواْ لَهُ إِنَّ الَّذِينَ تَدْعُونَ مِن دُونِ اللَّهِ لَن يَخْلُقُواْ ذُبَاباً وَلَوِ اجْتَمَعُواْ لَهُ وَإِن يَسْلُبْهُمُ الذُّبَابُ شَيْئاً لاَّ يَسْتَنقِذُوهُ مِنْهُ ضَعُفَ الطَّالِبُ وَالْمَطْلُوبُ

> O mankind! A similitude has been coined, so listen to it (carefully): Verily, those on whom you call besides Allah, cannot create (even) a fly, even though they combine together for the purpose. And if the fly snatches away a thing from them, they will have no power to release it from the fly. So weak are (both) the seeker and the sought. (22:73)

> مَثَلُ الَّذِينَ اتَّخَذُواْ مِن دُونِ اللَّهِ أَوْلِيَآءَ كَمَثَلِ الْعَنكَبُوتِ اتَّخَذَتْ بَيْتاً وَإِنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتُ الْعَنكَبُوتِ لَوْ كَانُواْ يَعْلَمُونَ

> The likeness of those who take (false deities as) **Awliya** (protectors, helpers) other than Allah is the likeness of a spider who builds (for itself) a house; but verily, the

frailest (weakest) of houses is the spider's house - if they but knew. (29:41)

and,

أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلاً كَلِمَةً طَيِّبَةً كَشَجَرةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِى السَّمَآءِ

تُؤْتِى أُكُلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَيَضْرِبُ اللَّهُ الأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ

وَمَثلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ مِن فَوْقِ الاٌّرْضِ مَا لَهَا مِن قَرَارٍ

يُثَبِّتُ اللَّهُ الَّذِينَ ءَامَنُواْ بِالْقَوْلِ الثَّابِتِ فِى الْحَيَوةِ الدُّنْيَا وَفِى الاٌّخِرَةِ وَيُضِلُّ اللَّهُ الظَّـلِمِينَ وَيَفْعَلُ اللَّهُ مَا يَشَآءُ

See you not how Allah sets forth a parable!

A goodly word as a goodly tree, whose root is firmly fixed, and its branches (reach) to the sky (i.e. very high). Giving its fruit at all times, by the leave of its Lord, and Allah sets forth parables for mankind in order that they may remember.

And the parable of an evil word is that of an evil tree uprooted from the surface of earth, having no stability.

Allah will keep firm those who believe, with the word that stands firm in life of this world (i.e. they will keep on worshipping Allah alone and none else), and in the Hereafter. And Allah will cause the **Zalimin** (polytheists and wrongdoers) to go astray those and Allah does what He wills. (14:24-27)

Allah said,

ضَرَبَ اللَّهُ مَثَلاً عَبْدًا مَّمْلُوكًا لاَّ يَقْدِرُ عَلَى شَىْءٍ

Allah puts forward the example of (two men - a believer and a disbeliever); a servant under the possession of another, he has no power of any sort. (16:75)

He then said,

وَضَرَبَ اللَّهُ مَثَلاً رَّجُلَيْنِ أَحَدُهُمَآ أَبْكَمُ لاَ يَقْدِرُ عَلَى شَىْءٍ وَهُوَ كَلٌّ عَلَى مَوْلاهُ أَيْنَمَا يُوَجِّههُّ لاَ يَأْتِ بِخَيْرٍ هَلْ يَسْتَوِى هُوَ وَمَن يَأْمُرُ بِالْعَدْلِ

And Allah puts forward (another) example of two men, one of them dumb, who has no power over anything, and he is a burden on his master; whichever way he directs him, he brings no good. Is such a man equal to one who commands justice! (16:76)

Also, Allah said,

ضَرَبَ لَكُمْ مَّثَلاً مِّنْ أَنفُسِكُمْ هَلْ لَّكُمْ مِّن مَّا مَلَكَتْ أَيْمَـنُكُمْ مِّن شُرَكَآءَ فِى مَا رَزَقْنَـكُمْ

He sets forth for you a parable from your own selves: Do you have partners among those whom your right hands possess (i.e. your servants) to share as equals in the wealth we have bestowed on you! (30:28)

Mujahid commented on Allah's statement, إِنَّ اللَّهَ لاَ يَسْتَحْيِي أَن يَضْرِبَ مَثَلاً مَّا بَعُوضَةً فَمَا فَوْقَهَا (Verily, Allah is not ashamed to set forth a parable even of a mosquito or so much more when it is bigger than it),

"The believers believe in these parables, whether they involve large matters or small, because they know that they are the truth from their Lord, and Allah guides the believers by these parables.''

Allah's statement;

... فَأَمَّا الَّذِينَ آمَنُواْ فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِن رَّبِّهِمْ وَأَمَّا الَّذِينَ كَفَرُواْ فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَـذَا مَثَلاً ...

And as for those who believe, they know that it is the truth from their Lord, but as for those who disbelieve, they say: "What did Allah intend by this parable?''

... يُضِلُّ بِهِ كَثِيراً ...

By it He misleads many,

In his Tafsir, As-Suddi reported that Ibn Abbas, Ibn Mas`ud and other people among the Companions said,

> "Meaning the hypocrites. Allah guides the believers with these parables, and the straying of the hypocrites increases when they reject the parables that Allah mentioned for them which they know are true. This is how Allah misleads them.''

... وَيَهْدِي بِهِ ...

And He guides thereby,

> meaning, with the parables,

... كَثِيراً ...

many,

> from among the people of faith and conviction. Allah adds guidance to their guidance, and faith to their faith, because they firmly believe in what they know to be true, that is, the parables that Allah has mentioned. This is guidance that Allah grants them;

... وَمَا يُضِلُّ بِهِ إِلاَّ الْفَاسِقِينَ (٢٦)

And He misleads thereby only the **Fasiqin** (the rebellious, disobedient to Allah),

> meaning, the hypocrites.
>
> The Arabs say that the date has **Fasaqat**, when it comes out of its skin, and they call the mouse a **Fuwaysiqah**, because it leaves its den to cause mischief.

The Two **Sahihs** recorded Aishah saying that the Messenger of Allah said,

خَمْسٌ فَوَاسِقُ يُقْتَلْنَ فِي الْحِلِّ وَالْحَرَمِ: الْغُرَابُ وَالْحِدَأَةُ وَالْعَقْرَبُ وَالْفَأْرَةُ وَالْكَلْبُ الْعَقُور

Five animals are **Fawasiq**, and they must be killed during **Ihram** and otherwise:

- the crow,
- the kite,
- the scorpion,
- the mouse and
- the rabid dog.

Fasiq, includes the disbeliever and the disobedient. However, the **Fisq** of the disbeliever is worse, and this is the type of **Fasiq** that the **Ayah** is describing here, because Allah described them as,

الَّذِينَ يَنقُضُونَ عَهْدَ اللَّهِ مِن بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَن يُوصَلَ وَيُفْسِدُونَ فِي الأَرْضِ أُولَـئِكَ هُمُ الْخَاسِرُونَ (٢٧)

Those who break Allah's covenant after ratifying it, and sever what Allah has ordered to be joined and do mischief on earth, it is they who are the losers.

These are the characteristics of the disbelievers and they contradict the qualities of the believers.

Similarly, Allah said in Surah **Ar-Ra`d**,

أَفَمَن يَعْلَمُ أَنَّمَآ أُنزِلَ إِلَيْكَ مِن رَبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَى إِنَّمَا يَتَذَكَّرُ أُوْلُواْ الأَلْبَـبِ

الَّذِينَ يُوفُونَ بِعَهْدِ اللَّهِ وَلاَ يِنقُضُونَ الْمِيثَـقَ

وَالَّذِينَ يَصِلُونَ مَآ أَمَرَ اللَّهُ بِهِ أَن يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الحِسَابِ

Shall he then, who knows that what has been revealed unto you (O Muhammad) from your Lord is the truth, be like him who is blind! But it is only the men of understanding that pay heed.

Those who fulfill the covenant of Allah and break not the **Mithaq** (bond, treaty, covenant).

And those who join that which Allah has commanded to be joined (i.e. they are good to their relatives and do not sever the bond of kinship), and fear their Lord, and dread the terrible reckoning. (13:19-21)) until,

وَالَّذِينَ يَنقُضُونَ عَهْدَ اللَّهِ مِن بَعْدِ مِيثَـقِهِ وَيَقْطَعُونَ مَآ أَمَرَ اللَّهُ بِهِ أَن يُوصَلَ وَيُفْسِدُونَ فِى الأَرْضِ أُوْلَـئِكَ لَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ

And those who break the covenant of Allah, after its ratification, and sever that which Allah has commanded to be joined (i.e. they sever the bond of kinship and are not good to their relatives), and work mischief in the land, on them is the curse (i.e. they will be far away from Allah's mercy), and for them is the unhappy (evil) home (i.e. Hell). (13:25)

The covenant that these deviant people broke is Allah's covenant with His creation, that is, to obey Him and avoid the sins that He prohibited. This covenant was reiterated in Allah's Books and by the words of His Messengers. Ignoring this covenant constitutes breaking it.

It was said that the **Ayah** (2:27) is about the disbelievers and the hypocrites among the People of the Book. In this case, the covenant that they broke is the pledge that Allah took from them in the **Tawrah** to follow Muhammad when he is sent as a Prophet, and to believe in him, and in what he was sent with. Breaking Allah's covenant in this case occurred when the People of the Book rejected the Prophet after they knew the truth about him, and they hid this truth from people, even though they swore to Allah that they would do otherwise. Allah informed us that they threw the covenant behind their backs and sold it for a miserable price.

It was also reported that the **Ayah** (2:27) refers to all disbelievers, idol worshippers and hypocrites. Allah took their pledge to believe in His Oneness, showing them the

signs that testify to His Lordship. He also took a covenant from them to obey His commands and refrain from His prohibitions, knowing that His Messengers would bring proofs and miracles that none among the creation could ever produce. These miracles testified to the truth of Allah's Messengers. The covenant was broken when the disbelievers denied what was proven to them to be authentic and rejected Allah's Prophets and Books, although they knew that they were the truth.

This Tafsir was reported from Muqatil bin Hayyan, and it is very good. It is also the view that Az-Zamakhshari held.

Allah's statement next,

... وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَن يُوصَلَ ...

And sever what Allah has ordered to be joined,

is in reference to keeping the relations with the relatives, as Qatadah asserted.

This **Ayah** is similar to Allah's statement,

فَهَلْ عَسَيْتُمْ إِن تَوَلَّيْتُمْ أَن تُفْسِدُواْ فِى الأَرْضِ وَتُقَطِّعُواْ أَرْحَامَكُمْ

Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship. (47:22)

Ibn Jarir At-Tabari preferred this opinion.

However, it has been said that the meaning of the **Ayah** (2:27) here is more general. Hence, everything that Allah has commanded to nurture, and the people severed, is included in its meaning.

The Meaning of `Loss

Muqatil bin Hayyan commented on Allah's statement, أُولَـئِكَ هُمُ الْخَاسِرُونَ (It is they who are the losers),

"In the Hereafter.''

Similarly, Allah said,

أُوْلَـئِكَ لَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ

On them is the curse (i.e. they will be far away from Allah's mercy), and for them is the unhappy (evil) home (i.e. Hell). (13:25)

Also, Ad-Dahhak said that Ibn Abbas said,

"Every characteristic that Allah describes those other than the people of Islam - such as being losers - then it refers to disbelief. However, when they are attributed to the people of Islam, then these terms refer to sin.''

Ibn Jarir commented on Allah's statement, أُولَـئِكَ هُمُ الْخَاسِرُونَ (It is they who are the losers),

"Losers is plural for loser, this word refers to whoever decreased his own share of Allah's mercy by disobeying Him, just as the merchant loses in his trade by sustaining capital loss. Such is the case with the hypocrite and the disbeliever who lose their share of the mercy that Allah has in store for His servants on the Day of Resurrection. And that is when the disbeliever and the hypocrite most desperately need Allah's mercy.''

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنتُمْ أَمْوَتًا فَأَحْيَـكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ

2:28 How can you disbelieve in Allah seeing that you were dead and He gave you life! Then He will give you death, then again will bring you to life (on the Day of Resurrection) and then unto Him you will return.

Allah testifies to the fact that He exists and that He is the Creator and the Sustainer Who has full authority over His servants,

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنتُمْ أَمْوَاتاً فَأَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ (٢٨)

How can you disbelieve in Allah seeing that you were dead and He gave you life! Then He will give you death, then again will bring you to life (on the Day of Resurrection) and then unto Him you will return.

How can anyone deny Allah's existence or worship others with Him while; وَكُنتُمْ أَمْوَاتاً فَأَحْيَاكُمْ (You were dead and He gave you life),

meaning, He brought them from the state of non-existence to life.

Similarly, Allah said,

أَمْ خُلِقُواْ مِنْ غَيْرِ شَىْءٍ أَمْ هُمُ الْخَـلِقُونَ

أَمْ خَلَقُواْ السَّمَـوَتِ وَالاٌّرْضَ بَل لاَّ يُوقِنُونَ

Were they created by nothing! Or were they themselves the creators! Or did they create the heavens and the earth! Nay, but they have no firm belief. (52:35-36)

هَلْ أَتَى عَلَى الإِنسَـنِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُن شَيْئاً مَّذْكُوراً

Has there not been over man a period of time, when he was not a thing worth mentioning. (76:1)

There are many other **Ayat** on this subject.

Ibn Jarir reported from Ata that Ibn Abbas said that, وَكُنتُمْ أَمْوَاتاً فَأَحْيَاكُمْ (Seeing that you were dead and He gave you life) means,

"You did not exist beforehand. You were nothing until Allah created you; He will bring death to you and then bring you back to life during Resurrection.''

Ibn Abbas then said, "This is similar to Allah's statement;

قَالُواْ رَبَّنَآ أَمَتَّنَا اثْنَتَيْنِ وَأَحْيَيْتَنَا اثْنَتَيْنِ

They will say: "Our Lord! You have made us to die twice and You have given us life twice.'' (40:11)''

هُوَ الَّذِى خَلَقَ لَكُم مَّا فِى الاٌّرْضِ جَمِيعاً ثُمَّ اسْتَوَى إِلَى السَّمَآءِ فَسَوَّاهُنَّ سَبْعَ سَمَـوَاتٍ وَهُوَ بِكُلِّ شَىْءٍ عَلِيمٌ

2:29 He it is Who created for you all that is on earth. Then He Istawa ila the heaven and made them seven heavens and He is the Knower of everything.

Evidence of Allah's Ability

After Allah mentioned the proofs of His creating them, and what they can witness in themselves as proof of that, He mentioned another proof that they can witness, that is, the creation of the heavens and earth.

Allah said,

هُوَ الَّذِي خَلَقَ لَكُم مَّا فِي الأَرْضِ جَمِيعاً ثُمَّ اسْتَوَى إِلَى السَّمَاء فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ ...

He it is Who created for you all that is on earth. Then He **Istawa ila** the heaven and made them seven heavens.

meaning, He turned towards the heaven,

فَسَوَّاهُنَّ (And made them) meaning,

that He made the heaven, seven heavens.

Allah said,

... فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ (٢٩)

And made them seven heavens and He is the Knower of everything.

meaning, His knowledge encompasses all His creation, just as He said in another **Ayah**,

أَلاَ يَعْلَمُ مَنْ خَلَقَ

Should not He Who has created know! (67:14)

The Beginning of the Creation

This **Ayah** (2:29) is explained in detail in Surah **As-Sajdah** where Allah said;

قُلْ أَءِنَّكُمْ لَتَكْفُرُونَ بِالَّذِى خَلَقَ الاٌّرْضَ فِى يَوْمَيْنِ وَتَجْعَلُونَ لَهُ أَندَاداً ذَلِكَ رَبُّ الْعَـلَمِينَ

وَجَعَلَ فِيهَا رَوَاسِىَ مِن فَوْقِهَا وَبَـرَكَ فِيهَا وَقَدَّرَ فِيهَآ أَقْوَتَهَا فِى أَرْبَعَةِ أَيَّامٍ سَوَآءً لِّلسَّآئِلِينَ

ثُمَّ اسْتَوَى إِلَى السَّمَآءِ وَهِىَ دُخَانٌ فَقَالَ لَهَا وَلِلاٌّرْضِ ائْتِيَا طَوْعاً أَوْ كَرْهاً قَالَتَآ أَتَيْنَا طَآئِعِينَ

فَقَضَاهُنَّ سَبْعَ سَمَـوَتٍ فِى يَوْمَيْنِ وَأَوْحَى فِى كُلِّ سَمَآءٍ أَمْرَهَا وَزَيَّنَّا السَّمَآءَ الدُّنْيَا بِمَصَـبِيحَ وَحِفْظاً ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ

Say (O Muhammad): "Do you verily disbelieve in Him Who created the earth in two Days And you set up rivals (in worship) with Him! That is the Lord of all that exists.

He placed therein (i.e. the earth) firm mountains from above it, and He blessed it, and measured therein its sustenance (for its dwellers) in four Days equal (i.e. all these four `days' were equal in the length of time) for all those who ask (about its creation). Then He **Istawa ila** the heaven when it was smoke, and said to it and to the earth: "Come both of you willingly or unwillingly.''

They both said: "We come willingly.''

Then He finished them (as) seven heavens in two Days and He made in each heaven its affair. And We adorned the nearest (lowest) heaven with lamps (stars) to be an adornment as well as to guard (from the devils by using them as missiles against the devils).

Such is the decree of the Almighty, the Knower. (41:9-12).

These **Ayat** indicate that Allah started creation by creating earth, then He made heaven into seven heavens. This is how building usually starts, with the lower floors first and then the top floors, as the scholars of Tafsir reiterated, as we will come to know, Allah willing.

Allah also said,

أَءَنتُمْ أَشَدُّ خَلْقاً أَمِ السَّمَآءُ بَنَـهَا

رَفَعَ سَمْكَهَا فَسَوَّاهَا

وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَـهَا

وَالأٌّرْضَ بَعْدَ ذَلِكَ دَحَـهَا

أَخْرَجَ مِنْهَا مَآءَهَا وَمَرْعَـهَا

وَالْجِبَالَ أَرْسَـهَا

مَتَـعاً لَّكُمْ وَلأًّنْعَـمِكُمْ

Are you more difficult to create or is the heaven that He constructed He raised its height, and has perfected it. Its night He covers with darkness and its forenoon He brings out (with light). And the earth, after that, He spread it out. And brought forth therefrom its water and its pasture. And the mountains He has fixed firmly. (To be) a provision and benefit for you and your cattle. (79:27-33)

It is said that "Then'' in the **Ayah** (2:29) relates only to the order of reciting the information being given, it does not relate to the order that the events being mentioned took place, this was reported from Ibn Abbas by Ali bin Abi Talhah.

The Earth was created before Heaven

Mujahid commented on Allah's statement, هُوَ الَّذِي خَلَقَ لَكُم مَّا فِي الأَرْضِ جَمِيعاً (He it is Who created for you all that is on earth),

"Allah created the earth before heaven, and when He created the earth, smoke burst out of it. This is why Allah said, ثُمَّ اسْتَوَى إِلَى السَّمَاءِ وَهِيَ دُخَانٌ (Then He **Istawa ila** (turned towards) the heaven when it was smoke. (41:11), فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ (And made them seven heavens) means, one above the other, while the `seven earths' means, one below the other.''

This **Ayah** testifies to the fact that the earth was created before heaven, as Allah has indicated in the **Ayat** in Surah **As-Sajdah**.

Spreading the Earth out after the Heavens were created

Sahih Al-Bukhari records that;

when Ibn Abbas was questioned about this matter, he said that the earth was created before heaven, and the earth was spread out only after the creation of the heaven.

Several Tafsir scholars of old and recent times also said similarly, as we have elaborated on in the Tafsir of Surah **An-Nazi`at**.

The result of that discussion is that the word **Daha** (translated above as "spread'') is mentioned and explained in Allah's statement,

وَالاٌّرْضَ بَعْدَ ذَلِكَ دَحَـهَا

أَخْرَجَ مِنْهَا مَآءَهَا وَمَرْعَـهَا

وَالْجِبَالَ أَرْسَـهَا

And the earth, after that, He spread it out. And brought forth therefrom its water and its pasture. And the mountains He has fixed firmly. (79:30-32)

Therefore, **Daha** means that the earth's treasures were brought to its surface after finishing the job of creating whatever will reside on earth and heaven. When the earth became **Daha**, the water burst out to its surface and the various types, colors, shapes and kinds of plants grew. The stars started rotating along with the planets that rotate around them. And Allah knows best.

وَإِذْ قَالَ رَبُّكَ لِلْمَلَـئِكَةِ إِنِّي جَاعِلٌ فِى الأَرْضِ خَلِيفَةً

2:30 And (remember) when your Lord said to the angels: "Verily, I am going to place (mankind) generations after generations on earth.''

قَالُواْ أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ

They said: "Will You place therein those who will make mischief therein and shed blood, - while we glorify You with praises and thanks and sanctify You.''

قَالَ إِنِّي أَعْلَمُ مَا لاَ تَعْلَمُونَ

He (Allah) said: "I know that which you do not know.''

Adam and His Children inhabited the Earth, Generation after Generation

Allah reiterated His favor on the Children of Adam when He stated that He mentioned them in the highest of heights before He created them. Allah said,

وَإِذْ قَالَ رَبُّكَ لِلْمَلاَئِكَةِ ...

And (remember) when your Lord said to the angels,

This **Ayah** means, "O Muhammad! Mention to your people what Allah said to the angels.

... إِنِّي جَاعِلٌ فِي الأَرْضِ خَلِيفَةً ...

Verily, I am going to place a **Khalifah** on earth.

Meaning people reproducing generation after generation, century after century, just as Allah said,

وَهُوَ الَّذِى جَعَلَكُمْ خَلَـئِفَ الأٌّرْضِ

And it is He Who has made you (**Khala'if**) generations coming after generations, replacing each other on the earth. (6:165)

وَيَجْعَلُكُمْ خُلَفَآءَ الأٌّرْضِ

And makes you (**Khulafa**) inheritors of the earth. (27:62)

وَلَوْ نَشَآءُ لَجَعَلْنَا مِنكُمْ مَّلَـئِكَةً فِى الأٌّرْضِ يَخْلُفُونَ

And if it were Our will, We would have (destroyed you (mankind all, and) made angels to replace you (**Yakhlufun**) on the earth. (43: 60)

and,

فَخَلَفَ مِن بَعْدِهِمْ خَلْفٌ

Then after them succeeded an (evil) generation (**Khalf**)) (7:169).

It appears that Allah was not referring to Adam specifically as **Khalifah**, otherwise he would not have allowed the angels' statement,

... قَالُواْ أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاء ...

They said: "Will You place therein those who will make mischief therein and shed blood!"

> The angels meant that this type of creature usually commits the atrocities they mentioned. The angels knew of this fact, according to their understanding of human nature, for Allah stated that He would create man from clay. Or, the angels understood this fact from the word **Khalifah**, which also means the person who judges disputes that occur between people, forbidding them from injustice and sin, as Al-Qurtubi said.

The statement the angels uttered was not a form of disputing with Allah's, nor out of envy for the Children of Adam, as some mistakenly thought. Allah has described them as those who do not precede Him in speaking, meaning that they do not ask Allah anything without His permission.

When Allah informed them that He was going to create a creation on the earth, and they had knowledge that this creation would commit mischief on it, as Qatadah mentioned, they said, أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاء (Will You place therein those who will make mischief therein and shed blood).

This is only a question for the sake of learning about the wisdom of that, as if they said, Our Lord! What is the wisdom of creating such creatures since they will cause trouble in the earth and spill blood.

> "If the wisdom behind this action is that You be worshipped, we praise and glorify You (meaning we pray to You) we never indulge in mischief, so why create other creatures''
>
> ... وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ...
>
> while we glorify You with praises and thanks and sanctify You.''

Allah said to the angels in answer to their inquiry,

... قَالَ إِنِّي أَعْلَمُ مَا لاَ تَعْلَمُونَ (٣٠)

He (Allah) said: I know that which you do not know.

meaning, "I know that the benefit of creating this type of creature outweighs the harm that you mentioned, that which you have no knowledge of. I will create among them Prophets and send Messengers. I will also create among them truthful, martyrs, righteous believers, worshippers, the modest, the pious, the scholars who implement their knowledge, humble people and those who love Allah and follow His Messengers.''

The **Sahih** recorded that;

when the angels ascend to Allah with the records of the servant's deeds, Allah asks them, while having better knowledge, "How did you leave My servants?''

They will say, "We came to them while they were praying and left them while they were praying.''

This is because the angels work in shifts with mankind, and they change shifts during the **Fajr** and **`Asr** prayers.

The angels who descended will remain with us, while the angels who have remained with us ascend with our deeds. The Messenger of Allah said,

يُرْفَعُ إِلَيْهِ عَمَلُ اللَّيْلِ قَبْلَ النَّهَارِ وَعَمَلُ النَّهَارِ قَبْلَ اللَّيْلِ

The deeds of the night are elevated to Allah before the morning, and the deeds of the morning before the night falls.

Hence, the angels' statement, "We came to them while they were praying and left them while they were praying,'' explains Allah's statement, **إِنِّي أَعْلَمُ مَا لاَ تَعْلَمُونَ** (I know that which you do not know).

It was said that the meaning of Allah's statement, **إِنِّي أَعْلَمُ مَا لاَ تَعْلَمُونَ** (I know that which you do not know) is,

"I have a specific wisdom in creating them, which you do not have knowledge of.''

It was also said that it is in answer to, وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ (While we glorify You with praises and thanks and sanctify You) after which Allah said, إِنِّي أَعْلَمُ مَا لاَ تَعْلَمُونَ (I know that which you do not know). Meaning,

"I know that Iblis is not as you are, although he is among you.''

Others said,

أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ "(Will You place therein those who will make mischief therein and shed blood, - while we glorify you with praises and thanks and sanctify You) is their request that they should be allowed to inhabit the earth, instead of the Children of Adam. So Allah said to them, إِنِّي أَعْلَمُ مَا لاَ تَعْلَمُونَ (I know that which you do not know) if your inhabiting the heavens is better, or worse for you.''

Ar-Razi as well as others said this.

Allah knows best.

The Obligation of appointing a Khalifah and some related Issues

Al-Qurtubi, as well as other scholars, said that;

this **Ayah** (2:30) proves the obligation of appointing a **Khalifah** to pass judgments on matters of dispute between people, to aid the oppressed against the oppressor, to implement the Islamic penal code and to forbid evil. There are many other tasks that can only be fulfilled by appointing the **Imam**, and what is necessary in performing an obligation, is an obligation itself.

We should state here that **Imamah** occurs by;

- either naming a successor, as a group among **Ahl As-Sunnah** scholars said occurred - by the Prophet - in the case of Abu Bakr, or hinting to a successor.
- Or, the current **Khalifah** names a certain person as **Khalifah** after him, as Abu Bakr did with Umar.
- Or, the **Khalifah** might leave the matter in the hands of the Muslim consultative council, or a group of righteous men, just as Umar did.
- Or, the people of authority could gather around a certain person to whom they give the pledge of allegiance, or they could select one among them to choose the candidate, according to the majority of the scholars.

The **Khalifah** must be a responsible adult Muslim male, able to perform **Ijtihad** (independent legal judgments), bodily able, righteous, with knowledge of warfare, politics.

He also must be from the tribe of Quraysh, according to the correct view, but it is not necessary that he be from the tribe of Bani Hashim, or that he be immune from error, as the **Rafidah** (Shiites) falsely claim.

When the **Khalifah** becomes an immoral person (**Fasiq**), should he be impeached. There is disagreement over this matter, but the correct view is that he is not to be removed, because the Messenger of Allah said,

إِلَّا أَنْ تَرَوْا كُفْرًا بَوَاحًا عِنْدَكُمْ مِنَ اللهِ فِيهِ بُرْهَان

> Unless you witness a clear **Kufr** regarding which you have clear proof from Allah.

Does the **Khalifah** have the right to resign from his post?

There is a difference on this issue.

It is a fact that Al-Hasan bin Ali removed himself from the position of **Khalifah** and surrendered it to Muawiyah. However, this occurred because of a necessity, and Al-Hasan was praised for this action.

It is not permissible to appoint two **Imams** for the world or more at the same time. This is not allowed because the Messenger of Allah said,

> مَنْ جَاءَكُمْ وَأَمْرُكُمْ جَمِيعٌ يُرِيدُ أَنْ يُفَرِّقَ بَيْنَكُمْ فَاقْتُلُوهُ كَائِنًا مَنْ كَانْ
>
> Whoever came to you while you are united and tried to divide you, then execute him, no matter who he is.

This is the view of the majority of scholars.

Imam Al-Haramayn stated that;

> Abu Ishaq allowed the appointment of two or more **Imams** when the various provinces are far away from each other.
>
> However, Imam Al-Haramayn himself was indecisive about this view.

وَعَلَّمَ ءَادَمَ الأَسْمَآءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَـئِكَةِ فَقَالَ أَنبِئُونِى بِأَسْمَآءِ هَـؤُلاَءِ إِن كُنتُمْ صَـدِقِينَ

2:31 And He taught Adam all the names (of everything), then He showed them to the angels and said, "Tell Me the names of these if you are truthful.''

قَالُواْ سُبْحَـنَكَ لاَ عِلْمَ لَنَآ إِلاَّ مَا عَلَّمْتَنَآ إِنَّكَ أَنتَ الْعَلِيمُ الْحَكِيمُ

2:32 They (angels) said: "Glory is to You, we have no knowledge except what you have taught us. Verily, You are the Knower, the Wise.''

قَالَ يَـاءَادَمُ أَنبِئْهُم بِأَسْمَآئِهِمْ

2:33 He said: "O Adam! Inform them of their names,''

فَلَمَّآ أَنبَأَهُم بِأَسْمَآئِهِمْ قَالَ أَلَمْ أَقُل لَّكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَـوَاتِ وَالأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنتُمْ تَكْتُمُونَ

and when he had informed them of their names, He said: "Did I not tell you that I know the Ghayb (unseen) in the heavens and the earth, and I know what you reveal and what you have been concealing!''

The Virtue of Adam over the Angels

Allah stated the virtue of Adam above the angels, because He taught Adam, rather than them, the names of everything. This occurred after they prostrated to him. This discussion precedes that event here, only to show the importance of his position, and the absence of the angels' knowledge about creating the **Khalifah** when they asked about it. So Allah informed the angels that He knows what they do not know, and then He mentioned this to show them Adam's superiority over them in knowledge.

Allah said,

وَعَلَّمَ آدَمَ الأَسْمَاءَ كُلَّهَا ...

And He taught Adam all the names (of everything).

Ad-Dahhak said that Ibn Abbas commented on the **Ayah**;

"Meaning, the names that people use, such as human, animal, sky, earth, land, sea, horse, donkey, and so forth, including the names of the other species.''

Ibn Abi Hatim and Ibn Jarir reported that Asim bin Kulayb narrated from Sa`id bin Ma`bad that;

Ibn Abbas was questioned, وَعَلَّمَ آدَمَ الأَسْمَاءَ كُلَّهَا (And He taught Adam all the names (of everything)

"Did Allah teach him the names of the plate and the pot?''

He said, "Yes, and even the terms for breaking wind!''

Allah taught Adam the names of everything, their proper names, the names of their characteristics, and what they do, just as Ibn Abbas stated about the terms for passing gas.

In his **Sahih**, Al-Bukhari explained this **Ayah** in the Book of Tafsir with a report from Anas bin Malik who said that the Messenger of Allah said,

يَجْتَمِعُ الْمُؤمِنُونَ يَوْمَ الْقِيَامَةِ فَيَقُولُونَ: لَوِ اسْتَشْفَعْنَا إِلَى رَبِّنَا

The believers will gather on the Day of Resurrection and will say, `We should seek a means of intercession with our Lord.'

فَيَأْتُونَ آدَمَ فَيَقُولُونَ: أَنْتَ أَبُو النَّاسِ خَلَقَكَ اللهُ بِيَدِهِ وَأَسْجَدَ لَكَ مَلَائِكَتَهُ وَعَلَّمَكَ أَسْمَاءَ كُلِّ شَيْءٍ، فَاشْفَعْ لَنَا عِنْدَ رَبِّكَ حَتَّى يُرِيحَنَا مِنْ مَكَانِنَا هَذَا،

They will go to Adam and say, `O Adam! You are the father of all mankind, Allah created you with His Own Hand, ordered the angels to prostrate for you and taught you the names of everything. Will you not intercede for us with your Lord, so that he relieve us from this gathering place.'

فَيَقُولُ: لَسْتُ هُنَاكُمْ وَيَذْكُرُ ذَنْبَهُ فَيَسْتَحْيِي ائْتُوا نُوحًا فَإِنَّهُ أَوَّلُ رَسُولٍ بَعَثَهُ اللهُ إِلَى أَهْلِ الْأَرْضِ،

On that Adam will reply, `I cannot do what you have asked'. He will have remembered his error and will be embarrassed, saying, `Go to Nuh, for he is the first of Allah's Messengers whom Allah sent to the people of the earth.'

فَيَأْتُونَه،

They will go to Nuh and ask him.

فَيَقُولُ: لَسْتُ هُنَاكُمْ وَيَذْكُر سُؤَالَه رَبَّه مَا لَيْسَ لَهُ بِهِ عِلْمٌ فَيَسْتَحْيِي فَيَقُولُ: ائْتُوا خَلِيلَ الرَّحْمن

He will say, `I cannot do what you have asked.' He will recall asking Allah what he was not to know, and will also be embarrassed. He will say, `Go to **Khalil Ar-Rahman**.'

فَيَأْتُونَهُ فَيقُولُ: لَسْتُ هُنَاكُمْ فَيَقُولُ: ائْتُوا مُوسَى عَبْدًا كَلَّمَهُ اللهُ وَأَعْطَاهُ التَّوْرَاةَ،

They will go to Ibrahim and he will also say, `I cannot do what you have asked.' He will say, `Go to Musa, a servant to whom Allah spoke directly and gave the **Tawrah**.'

فَيقُولُ: لَسْتُ هُنَاكُم فَيَذْكُرُ قَتْلَ النَّفْسِ بِغَيْرِ نَفْسٍ فَيَسْتَحْيِي مِنْ رَبِّهِ فَيَقُولُ: ائْتُوا عِيسى عَبْدَاللهِ وَرَسُولَهُ وَكَلِمَةَ اللهِ ورُوحَهُ،

Musa will say, `I cannot do what you have asked.' He will remember that he killed a person without justification and will be embarrassed before his Lord. He will say, `Go to `Isa, Allah's servant and Messenger and His Word and a spirit of His.'

فَيَأْتُونَهُ فَيَقُولُ: لَسْتُ هُنَاكُمْ ائْتُوا مُحَمَّدًا عَبْدًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ،

They will go to `Isa and he will say, `I will not do what you asked. Go to Muhammad, a servant whose previous and latter errors were forgiven.'

فَيَأْتُونِّي فَأَنْطَلِقُ حَتَّى أَسْتَأْذِنَ عَلَى رَبِّي فَيَأْذَنُ لِي،

They will come to me, and I will go to Allah and seek His permission and He will give me His permission.

فَإِذَا رَأَيْتُ رَبِّي وَقَعْتُ سَاجِدًا فَيَدَعُنِي مَا شَاءَ اللهُ

When I gaze at my Lord, I will prostrate myself and Allah will allow me to remain like that as much as He will.

ثُمَّ يُقَالُ: ارْفَعْ رَأْسَكَ وَسَلْ تُعْطَهْ وَقُلْ يُسْمَعْ وَاشْفَعْ تُشَفَّعْ،

Then I will be addressed, `O Muhammad! Raise your head; ask, for you will be given what you ask, and intercede, for your intercession will be accepted.'

فَأَرْفَعُ رَأْسِي فَأَحْمَدُهُ بِتَحْمِيدٍ يُعَلِّمُنِيهِ ثُمَّ أَشْفَعُ فَيُحَدُّ لِي حَدًّا فَأُدْخِلُهُمُ الْجَنَّة

I will raise my head and thank and praise Allah with such praise as He will inspire me. I will intercede and He will grant me a quantity of people that He will admit into Paradise.

ثُمَّ أَعُودُ إِلَيْهِ فَإِذَا رَأَيْتُ رَبِّي مِثْلَهُ ثُمَّ أَشْفَعُ فَيُحَدُّ لِي حدًّا فَأُدْخِلُهُمُ الْجَنَّة

I will go back to Him, and when I see my Lord, I will intercede and He will allow me a quantity that He will admit into Paradise.

ثُمَّ أَعُودُ الثَّالِثَة ثُمَّ أَعُودُ الرَّابِعَة

I will do that for a third and then a fourth time.

فَأَقُولُ:مَا بَقِيَ فِي النَّارِ إِلَّا مَنْ حَبَسَهُ الْقُرْآنُ وَوَجَبَ عَلَيْهِ الْخُلُود

I will say, `There are no more people left in Hell except those whom the Qur'an has incarcerated and have thus acquired eternity in Hell.'

This **Hadith** was collected by Muslim, An-Nasa'i and Ibn Majah.

The reason why we mentioned this **Hadith** here is the Prophet's statement,

فَيَأْتُونَ آدَمَ فَيَقُولُون: أَنْتَ أَبُو النَّاسِ خَلَقَكَ اللهُ بِيَدِهِ وَأَسْجَدَ لَكَ مَلَائِكَتَهُ وَعَلَّمَكَ أَسْمَاءَ كُلِّ شَيْء

They will go to Adam and say, `O Adam! You are the father of all mankind, and

Allah created you with His Own Hand, ordered the angels to prostrate for you, and taught you the names of everything.

This part of the **Hadith** testifies to the fact that Allah taught Adam the names of all creatures.

This is why Allah said,

... ثُمَّ عَرَضَهُمْ عَلَى الْمَلاَئِكَةِ ...

Then He showed them to the angels,

meaning, the objects or creations.

Abdur-Razzaq narrated that Ma`mar said that Qatadah said,

"Allah paraded the objects before the angels,

... فَقَالَ أَنبِئُونِي بِأَسْمَاء هَـؤُلاء إِن كُنتُمْ صَادِقِينَ (٣١)

And said, "Tell Me the names of these if you are truthful''.''

Allah's statement means,

"Tell Me the names of what I paraded before you, O angels who said, **أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ** (Will You place therein those who will make mischief therein and shed blood), (2:30). You asked, `Are You appointing a **Khalifah** from us or from other creations We praise and glorify You.

Therefore, Allah said, "If you say the truth, that if I appoint a non-angel **Khalifah** on the earth, he and his offspring will disobey Me, commit mischief and shed blood, but if I designate you the **Khalifahs** you will obey Me, follow My command and honor and glorify Me. However, since you do not know the names of the objects I paraded before you, then you have even less knowledge of what will occur on the earth that does not exist yet.''

قَالُواْ سُبْحَانَكَ لاَ عِلْمَ لَنَا إِلاَّ مَا عَلَّمْتَنَا إِنَّكَ أَنتَ الْعَلِيمُ الْحَكِيمُ (٣٢)

They (angels) said: "Glory is to You, we have no knowledge except what you have taught us. Verily, it is You, the Knower, the Wise.''

> Here the angels are praising Allah's holiness, and perfection above every kind of deficiency, affirming that no creature could ever acquire any part of Allah's knowledge, except by His permission, nor could anyone know anything except what Allah teaches them. This is why they said, سُبْحَانَكَ لاَ عِلْمَ لَنَا إِلاَّ مَا عَلَّمْتَنَا إِنَّكَ أَنتَ الْعَلِيمُ الْحَكِيمُ ("Glory is to You, we have no knowledge except what you have taught us. Verily You are the Knower, the Wise) meaning,
>
> Allah is knowledgeable of everything, Most Wise about His creation, and He makes the wisest decisions, and He teaches and deprives whom He wills from knowledge. Verily, Allah's wisdom and justice in all matters is perfect.

Adam's Virtue of Knowledge is demonstrated

Allah said,

قَالَ يَا آدَمُ أَنبِئْهُم بِأَسْمَآئِهِمْ فَلَمَّا أَنبَأَهُمْ بِأَسْمَآئِهِمْ قَالَ أَلَمْ أَقُل لَّكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنتُمْ تَكْتُمُونَ (٣٣)

He said: "O Adam! Inform them of their names,'' and when he had informed them of their names, He said: "Did I not tell you that I know the **Ghayb** (unseen) in the heavens and the earth, and I know what you reveal and what you have been concealing!''

Zayd bin Aslam said,

> "You are Jibril, you are Mikhail, you are Israfil, until he mentioned the name of the crow.''

Mujahid said that Allah's statement, قَالَ يَا آدَمُ أَنبِئْهُم بِأَسْمَآئِهِمْ (He said: "O Adam! Inform them of their names''),

"The name of the pigeon, the crow and everything.''

Statements of a similar meaning were reported from Sa`id bin Jubayr, Al-Hasan, and Qatadah.

When Adam's virtue over the angels became apparent, as he mentioned the names that Allah taught him, Allah said to the angels,

... أَلَمْ أَقُل لَّكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنتُمْ تَكْتُمُونَ

Did I not tell you that I know the **Ghayb** (unseen) in the heavens and the earth, and I know what you reveal and what you have been concealing!

This means, "Did I not state that I know the seen and unseen matters.''

Similarly, Allah said,

وَإِن تَجْهَرْ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ وَأَخْفَى

And if you (O Muhammad) speak (the invocation) aloud, then verily, He knows the secret and that which is yet more hidden. (20:7)

Also, Allah said about the hoopoe, that it said to Suleiman;

أَلاَّ يَسْجُدُواْ لِلَّهِ الَّذِى يُخْرِجُ الْخَبْءَ فِى السَّمَـوَتِ وَالاٌّرْضِ وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ

اللَّهُ لاَ إِلَـهَ إِلاَّ هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

(As **Shaytan** (Satan) has barred them from Allah's way) so they do not prostrate before Allah, Who brings to light what is hidden in the heavens and the earth, and knows what you conceal and what you reveal. Allah, **La ilaha illa Huwa** (none has the right to be worshipped but He), the Lord of the Supreme Throne! (27:25-26)

They also have comments other than what we have said about the meaning of Allah's statement,

... وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنتُمْ تَكْتُمُونَ

And I know what you reveal and what you have been concealing.

It is reported from Ad-Dahhak that Ibn Abbas said that it means,

> "`I know the secrets, just as I know the apparent things, such as, what Iblis concealed in his heart of arrogance and pride.''

Abu Jafar Ar-Razi narrated that Ar-Rabi bin Anas said that, **وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنتُمْ تَكْتُمُونَ** (And I know what you reveal and what you have been concealing) means,

> "The apparent part of what they said was: `Do you create in it that which would commit mischief and shed blood!'
>
> The hidden meaning was: `We have more knowledge and honor than any creation our Lord would create.'
>
> But they came to know that Allah favored Adam above them regarding knowledge and honor.''

وَإِذْ قُلْنَا لِلْمَلَـئِكَةِ اسْجُدُواْ لاًّدَمَ فَسَجَدُواْ إِلاَّ إِبْلِيسَ أَبَى وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَـفِرِينَ

2:34 And (remember) when We said to the angels: "Prostrate yourselves before Adam.'' And they prostrated except Iblis (Shaytan), he refused and was proud and was one of the disbelievers (disobedient to Allah).

Honoring Adam when the Angels prostrated before Him

Allah tells;

وَإِذْ قُلْنَا لِلْمَلاَئِكَةِ اسْجُدُواْ لآدَمَ فَسَجَدُواْ إِلاَّ إِبْلِيسَ أَبَى وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ (٣٤)

And (remember) when We said to the angels: "Prostrate yourselves before Adam.'' And they prostrated except Iblis (**Shaytan**), he refused and was proud and was one of the disbelievers (disobedient to Allah).

This **Ayah** mentions the great honor that Allah granted Adam, and Allah reminded Adam's offspring of this fact.

Allah commanded the angels to prostrate before Adam, as this **Ayah** and many **Hadiths** testify, such as the **Hadith** about the intercession that we discussed.

There is a **Hadith** about the supplication of Musa,

> "O my Lord! Show me Adam who caused us and himself to be thrown out of Paradise.''
>
> When Musa met Adam, he said to him, "Are you Adam whom Allah created with His Own Hands, blew life into and commanded the angels to prostrate before!''

Iblis was among Those ordered to prostrate before Adam, although He was not an Angel

When Allah commanded the angels to prostrate before Adam, Iblis was included in this command. Although Iblis was not an angel, he was trying - and pretending - to imitate the angels' behavior and deeds, and this is why he was also included in the command to the angels to prostrate before Adam.

Satan was criticized for defying that command, as we will explain with detail, Allah willing, when we mention the Tafsir of Allah's statement, إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ (Except Iblis (Satan). He was one of the Jinn; he disobeyed the command of his Lord), (18:50).

Similarly, Muhammad bin Ishaq reported that Ibn Abbas said,

> "Before he undertook the path of sin, Iblis was with the angels and was called `Azazil.' He was among the residents of the earth and was one of the most active worshippers and knowledgeable persons among the angels. This fact caused him to be arrogant. Iblis was from a genus called Jinn.''

The Prostration was before Adam but the Obedience was to Allah

Qatadah commented on Allah's statement, وَإِذْ قُلْنَا لِلْمَلاَئِكَةِ اسْجُدُواْ لآدَمَ (And (remember) when We said to the angels: "Prostrate yourselves before Adam''),

> "The obedience was for Allah and the prostration was before Adam. Allah honored Adam and commanded the angels to prostrate before him.''

Some people said that this prostration was just a prostration of greeting, peace and honor, hence Allah's statement,

> وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّواْ لَهُ سُجَّدَا وَقَالَ يأَبَتِ هَـذَا تَأْوِيلُ رُؤْيَـى مِن قَبْلُ قَدْ جَعَلَهَا رَبِّى حَقًّا
>
> And he (Prophet Yusuf) raised his parents to the throne and they fell down before him prostrate. And he said: "O my father! This is the interpretation of my dream aforetime! My Lord has made it come true!'' (12:100)
>
> The practice of prostrating was allowed for previous nations, but was repealed for ours.

Mu`adh said to the Prophet,

> "I visited Ash-Sham and found that they used to prostate before their priests and scholars. You, O Messenger of Allah, are more deserving of prostration.''
>
> The Prophet said,
>
> لَا لَوْ كُنْتُ آمِرًا بَشَرًا أَنْ يَسْجُدَ لِبَشَرٍ لَأَمَرْتُ الْمَرْأَةَ أَنْ تَسْجُدَ لِزَوجِهَا مِنْ عِظَمِ حَقِّهِ عَلَيْهَا

No. If I was to command any human to prostrate before another human, I would command the wife to prostrate before her husband because of the enormity of his right on her.

Ar-Razi agreed with this view.

Also, Qatadah said about Allah's statement, فَسَجَدُواْ إِلاَّ إِبْلِيسَ أَبَى وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ (And they prostrated except Iblis (**Shaytan**), he refused and was proud and was one of the disbelievers (disobedient to Allah),

"Iblis, the enemy of Allah, envied Adam because Allah honored Adam. He said, `I was created from fire, and he was created from clay.' Therefore, the first error ever committed was arrogance, for the enemy of Allah was too arrogant to prostrate before Adam.''

I - Ibn Kathir - say, the following is recorded in the **Sahih**,

لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ كِبْر

No person who has the weight of a mustard seed of arrogance in his heart shall enter Paradise.

Iblis had disbelief, arrogance, and rebellion, all of which caused him to be expelled from the holy presence of Allah, and His mercy.

وَقُلْنَا يَاءَادَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلاَ مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلاَ تَقْرَبَا هَـذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الْظَّـلِمِينَ

2:35 And We said: "O Adam! Dwell you and your wife in the Paradise and eat both of you freely with pleasure and delight, of things therein wherever you will, but come not near this tree or you both will be of the Zalimin (wrongdoers). ''

فَأَزَلَّهُمَا الشَّيْطَـٰنُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ

2:36 Then the Shaytan made them slip therefrom (the Paradise), and got them out from that in which they were.

وَقُلْنَا اهْبِطُواْ بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِى الأَرْضِ مُسْتَقَرٌّ وَمَتَـٰعٌ إِلَى حِينٍ

We said: "Get you down, all, with enmity between yourselves. On earth will be a dwelling place for you and an enjoyment for a time.''

Adam was honored again

Allah tells;

وَقُلْنَا يَا آدَمُ اسْكُنْ أَنتَ وَزَوْجُكَ الْجَنَّةَ وَكُلاَ مِنْهَا رَغَداً حَيْثُ شِئْتُمَا وَلاَ تَقْرَبَا هَـذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الْظَّالِمِينَ (٣٥)

And We said: "O Adam! Dwell you and your wife in the Paradise and eat both of you freely with pleasure and delight, of things therein wherever you will, but come not near this tree or you both will be of the **Zalimin** (wrongdoers).''

Allah honored Adam by commanding the angels to prostrate before him, so they all complied except for Iblis. Allah then allowed Adam to live and eat wherever and whatever he wished in Paradise.

Al-Hafiz Abu Bakr bin Marduwyah reported Abu Dharr saying,

"I said, `O Messenger of Allah! Was Adam a Prophet?'

He said,

نَعَمْ نَبِيًّا رَسُولًا كَلَّمَهُ اللَّهُ قُبُلًا

Yes. He was a Prophet and a Messenger, to whom Allah spoke directly,

meaning, اسْكُنْ أنتَ وَزَوْجُكَ الْجَنَّةَ ((O Adam!) Dwell you and your wife in the Paradise)."

Hawwa' was created before Adam entered Paradise

Muhammad bin Ishaq stated,

> The **Ayah** (2:35) indicates that **Hawwa** was created before Adam entered Paradise.

Ibn Ishaq said,

> "After Allah finished criticizing Iblis, and after teaching Adam the names of everything, He said, قَالَ يَا آدَمُ أنبِئْهُم بِأَسْمَآئِهِمْ (O Adam! Inform them of their names...) until, the end of the **Ayah** ...and I know what you reveal and what you have been concealing. (2:33)
>
> Then Adam fell asleep, as the People of the Book and other scholars such as Ibn Abbas have stated, Allah took one of Adam's left ribs and made flesh grow in its place, while Adam was asleep and unaware. Allah then created Adam's wife, **Hawwa**, from his rib and made her a woman, so that she could be a comfort for him.
>
> When Adam woke up and saw Hawwa next to him, it was claimed, he said, `My flesh and blood, my wife.' Hence, Adam reclined with **Hawwa**.
>
> When Allah married Adam to **Hawwa** and gave him comfort, Allah said to him directly,
>
> وَقُلْنَا يَا آدَمُ اسْكُنْ أَنتَ وَزَوْجُكَ الْجَنَّةَ وَكُلاَ مِنْهَا رَغَداً حَيْثُ شِئْتُمَا وَلاَ تَقْرَبَا هَـذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الْظَّالِمِينَ
>
> "O Adam! Dwell you and your wife in the Paradise and eat both of you freely with pleasure and delight, of things therein wherever you will, but come not near this tree or you both will be of the **Zalimin** (wrongdoers).""

Allah tests Adam

Allah's statement to Adam, وَلاَ تَقْرَبَا هَـذِهِ الشَّجَرَةَ (but come not near this tree) is a test for Adam. There are conflicting opinions over the nature of the tree mentioned here.

Some said that it was the grape tree, barley, date tree, fig tree, and so forth. Some said that it was a certain tree, and whoever eats from it will be relieved of the call of nature. It was also said that it was a tree from which the angels eat so that they live for eternity.

Imam Abu Jafar bin Jarir said,

> "The correct opinion is that Allah forbade Adam and his wife from eating from a certain tree in Paradise, but they ate from it. We do not know which tree that was, because Allah has not mentioned anything in the Qur'an or the authentic **Sunnah** about the nature of this tree. It was said that it was barley, grape, or a fig tree. It is possible that it was one of those trees. Yet, this is knowledge that does not bring any benefit, just as being ignorant in its nature does no harm. Allah knows best.''
>
> This is similar to what Ar-Razi stated in his Tafsir, and this is the correct opinion.

Allah's statement,

فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا ...

> Then the **Shaytan** made them slip therefrom,
>
> > either refers to Paradise, and in this case, it means that **Shaytan** led Adam and **Hawwa** away from it, as Asim bin Abi An-Najud recited it.
>
> It is also possible that this **Ayah** refers to the forbidden tree. In this case, the **Ayah** would mean, as Al-Hasan and Qatadah stated,
>
> > "He tripped them.''
> >
> > In this case, فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا (Then the **Shaytan** made them slip therefrom) means,

"Because of the tree'', just as Allah said,

يُؤْفَكُ عَنْهُ مَنْ أُفِكَ

Turned aside therefrom (i.e. from Muhammad and the Qur'an) is he who is turned aside (by the decree and preordainment of Allah), (51:9),

meaning, the deviant person becomes turned aside - or slips - from the truth because of so and so reason.

This is why then Allah said,

... فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ ...

And got them out from that in which they were.

meaning, the clothes, spacious dwelling and comfortable sustenance.

... وَقُلْنَا اهْبِطُواْ بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَى حِينٍ (٣٦)

We said: "Get you down, all, with enmity between yourselves. On earth will be a dwelling place for you and an enjoyment for a time.''

meaning, dwelling, sustenance and limited life, until the commencement of the Day of Resurrection

Adam was very Tall

Ibn Abi Hatim narrated that Ubayy bin Ka`b said that the Messenger of Allah said,

إِنَّ اللهَ خَلَقَ آدَمَ رَجُلًا طُوَالًا كَثِيرَ شَعْرِ الرَّأْسِ كَأَنَّهُ نَخْلَةٌ سَحُوقٌ، فَلَمَّا ذَاقَ الشَّجَرَةَ سَقَطَ عَنْهُ لِبَاسُهُ فَأَوَّلُ مَا بَدَا مِنْهُ عَوْرَتُهُ، فَلَمَّا نَظَرَ إِلَى عَوْرَتِهِ جَعَلَ يَشْتَدُّ فِي الْجَنَّةِ فَأَخَذَتْ شَعْرَهُ شَجَرَةٌ فَنَازَعَهَا، فَنَادَاهُ الرَّحْمنُ: يَا آدَمُ مِنِّي تَفِرُّ ؟

Allah created Adam tall, with thick hair, just as a date tree with full branches. When Adam ate from the

forbidden tree, his cover fell off, and the first thing that appeared was his private area. When he saw his private area, he ran away in Paradise and his hair got caught in a tree. He tried to free himself and **Ar-Rahman** called him, 'O Adam! Are you running away from Me?'

فَلَمَّا سَمِعَ كَلاَمَ الرَّحْمنِ قَالَ: يَا رَبِّ لَا ولَكِن اسْتِحْيَاء

When Adam heard the words of **Ar-Rahman** (Allah), he said, 'No, O my Lord! But I am shy.'

Adam remained in Paradise for an Hour

Al-Hakim recorded that Ibn Abbas said,

"Adam was allowed to reside in Paradise during the time period between the **`Asr** (Afternoon) prayer, until sunset.''

Al-Hakim then commented this is "**Sahih** according to the Two Sheikhs (Al-Bukhari and Muslim), but they did not include it in their collections.''

Also, Ibn Abi Hatim recorded Ibn Abbas saying,

"Allah sent Adam to earth to an area called, Dahna, between Makkah and At-Ta'if.''

Al-Hasan Al-Basri said that;

Adam was sent down to India, while **Hawwa** was sent to Jeddah. Iblis was sent down to Dustumaysan, several miles from Basra. Further, the snake was sent down to Asbahan.

This was reported by Ibn Abi Hatim.

Also, Muslim and An-Nasa'i recorded that Abu Hurayrah said that the Messenger of Allah said,

خَيْرُ يَوْمٍ طَلَعَتْ فِيهِ الشَّمْسُ يَوْمُ الْجُمُعَةِ فِيهِ خُلِقَ آدَمُ وَفِيهِ أُدْخِلَ الْجَنَّةَ وَفِيهِ أُخْرِجَ مِنْهَا

Friday is the best day on which the sun has risen. On Friday, Allah created Adam, admitted him into Paradise, and expelled him from it.

A Doubt and a Rebuttal

If one asks, "If the Paradise that Adam was thrown out of was in heaven, as the majority of the scholars assert, then is it possible for Iblis to enter Paradise, although he was expelled from it by Allah's decision (when he refused to prostrate before Adam)?''

Basically, the response to this would be that the Paradise which Adam was in, was in the heavens, not on the earth, as we explained in the beginning of our book Al-Bidayah wan-Nihayah.

The majority of scholars said that **Shaytan** was originally prohibited from entering Paradise, but there were times when he sneaked into it in secret. For instance, the **Tawrah** stated that Iblis hid inside the snake's mouth and entered Paradise.

Some scholars said that it is possible that **Shaytan** led Adam and **Hawwa** astray on his way out of Paradise.

Some scholars said that he led Adam and **Hawwa** astray when he was on earth, while they were still in heaven, as stated by Az-Zamakhshari.

Al-Qurtubi mentioned several beneficial **Hadiths** here about snakes and the ruling on killing them.

فَتَلَقَّى ءَادَمُ مِن رَّبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ

1:37 Then Adam received from his Lord Words. And his Lord pardoned him (accepted his repentance). Verily, He is the One Who forgives (accepts repentance), the Most Merciful.

Adam repents and supplicates to Allah

Allah tells;

فَتَلَقَّى آدَمُ مِن رَّبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ (٣٧)

Then Adam received from his Lord Words. And his Lord pardoned him (accepted his repentance). Verily, He is the One Who forgives (accepts repentance), the Most Merciful.

Mujahid, Sa`id bin Jubayr, Abu Al-Aliyah, Ar-Rabi bin Anas, Al-Hasan, Qatadah, Muhammad bin Ka`b Al-Qurazi, Khalid bin Ma`dan, Ata Al-Khurasani and Abdur-Rahman bin Zayd bin Aslam have stated that the above **Ayah** is explained by Allah's statement,

قَالاَ رَبَّنَا ظَلَمْنَآ أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَـسِرِينَ

> They said: "Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your mercy, we shall certainly be of the losers.'' (7:23)

As-Suddi said that Ibn Abbas commented on, **فَتَلَقَّى آدَمُ مِن رَّبِّهِ كَلِمَاتٍ** (Then Adam received from his Lord Words),

> "Adam said, `O Lord! Did You not created me with Your Own Hands?'
>
> He said, `Yes.'
>
> He said, `And blow life into me?'
>
> He said, `Yes.'
>
> He said, `And when I sneezed, You said, `May Allah grant you His mercy.' Does not Your mercy precede Your anger?'
>
> He was told, `Yes.'
>
> Adam said, `And You destined me to commit this evil act?'
>
> He was told, `Yes.'
>
> He said, `If I repent, will You send me back to Paradise?'
>
> Allah said, `Yes.''

Similar is reported from Al-Awfi, Sa`id bin Jubayr, Sa`id bin Ma`bad, and Ibn Abbas.

Al-Hakim recorded this **Hadith** in his **Mustadrak** from Ibn Jubayr, who narrated it from Ibn Abbas.

Al-Hakim said, "Its chain is **Sahih** and they (Al-Bukhari and Muslim) did not record it."

Allah's statement,

... إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ

Verily, He is the One Who forgives (accepts repentance), the Most Merciful.

> means that Allah forgives whoever regrets his error and returns to Him in repentance.
>
> This meaning is similar to Allah's statements,
>
> أَلَمْ يَعْلَمُواْ أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ
>
> Know they not that Allah accept repentance from His servants. (9:104)
>
> وَمَن يَعْمَلْ سُوءاً أَوْ يَظْلِمْ نَفْسَهُ
>
> And whoever does evil or wrongs himself. (4:110)
>
> and,
>
> وَمَن تَابَ وَعَمِلَ صَـلِحاً
>
> And whosoever repents and does righteous good deeds. (25:71)

The **Ayat** mentioned above, testify to the fact that Allah forgives the sins of whoever repents, demonstrating His kindness and mercy towards His creation and servants.

There is no deity worthy of worship except Allah, the Most Forgiving, the Most Merciful.

قُلْنَا اهْبِطُواْ مِنْهَا جَمِيعًا فَإِمَّا يَأْتِيَنَّكُم مِّنِّى هُدًى فَمَن تَبِعَ هُدَايَ فَلاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ

2:38 We said: "Get down all of you from this place (the Paradise), then whenever there comes to you Hudan (guidance) from Me, and whoever follows My guidance, there shall be no fear on them, nor shall they grieve.

وَالَّذِينَ كَفَرُواْ وَكَذَّبُواْ بِآيَـتِنَآ أُولَـئِكَ أَصْحَـبُ النَّارِ هُمْ فِيهَا خَـلِدُونَ

2:39 But those who disbelieve and belie Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) - such are the dwellers of the Fire. They shall abide therein forever.''

Allah tells;

قُلْنَا اهْبِطُواْ مِنْهَا جَمِيعاً فَإِمَّا يَأْتِيَنَّكُم مِّنِّي هُدًى ...

We said: "Get down all of you from this place (the Paradise), then whenever there comes to you **Hudan** (guidance) from Me,

Allah stated that when He sent Adam, **Hawwa**, and **Shaytan** to earth from Paradise, He warned them that He will reveal Books and send Prophets and Messengers to them, i.e., to their offspring.

Abu Al-Aliyah said,

"**Al-Huda**, refers to the Prophets, Messengers, the clear signs and plain explanation.''

... فَمَن تَبِعَ هُدَايَ ...

And whoever follows My guidance,

meaning, whoever accepts what is contained in My Books and what I send the Messengers with.

... فَلاَ خَوْفٌ عَلَيْهِمْ ...

There shall be no fear on them,

regarding the Hereafter,

... وَلاَ هُمْ يَحْزَنُونَ (٣٨)

nor shall they grieve.

regarding the life of this world.

Similarly, in Surah **Ta Ha**, Allah said,

قَالَ اهْبِطَا مِنْهَا جَمِيعاً بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ فَإِمَّا يَأْتِيَنَّكُم مِّنِّى هُدًى فَمَنِ اتَّبَعَ هُدَاىَ فَلاَ يَضِلُّ وَلاَ يَشْقَى

He (Allah) said: "Get you down (from the Paradise to the earth), both of you, together, some of you are an enemy to some others. Then if there comes to you guidance from Me, then whoever follows My guidance, he shall neither go astray, nor shall he be distressed. (20:123)

Ibn Abbas commented,

"He will not be misguided in this life or miserable in the Hereafter.''

The **Ayah**, وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى (But whosoever turns away from My Reminder (i.e. neither believes in this Qur'an nor acts on its teachings) verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection), (20:124) is similar to what Allah stated here,

وَالَّذِينَ كَفَرواْ وَكَذَّبُواْ بِآيَاتِنَا أُولَـئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ (٣٩)

But those who disbelieve and belie Our **Ayat** - such are the dwellers of the Fire. They shall abide therein forever,

meaning, they will remain in Hell for eternity and will not find a way out of it.

يَـبَنِى إِسْرَءِيلَ اذْكُرُواْ نِعْمَتِيَ الَّتِى أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُواْ بِعَهْدِى أُوفِ بِعَهْدِكُمْ وَإِيَّـىَ فَارْهَبُونِ

2:40 O Children of Israel! Remember My favor which I bestowed upon you, and fulfill (your obligations to) My covenant (with you) so that I fulfill (My obligations to) your covenant (with Me), and fear none but Me.

وَءَامِنُواْ بِمَآ أَنزَلْتُ مُصَدِّقًا لِّمَا مَعَكُمْ وَلاَ تَكُونُواْ أَوَّلَ كَافِرٍ بِهِ وَلاَ تَشْتَرُواْ بِآيَـتِي ثَمَنًا قَلِيلاً وَإِيَّـىَ فَاتَّقُونِ

2:41 And believe in what I have sent down (this Qur'an), confirming that which is with you (the Tawrah and the Injil), and be not the first to disbelieve therein, and buy not with My verses (the Tawrah and the Injil) a small price (i.e. getting a small gain by selling My verses), and fear Me and Me alone.

Encouraging the Children of Israel to embrace Islam

Allah says;

يَا بَنِي إِسْرَائِيلَ ...

O Children of Israel!

Allah commanded the Children of Israel to embrace Islam and to follow Muhammad. He also reminded them with the example of their father Israel, Allah's Prophet Yaqub, as if saying, "O children of the pious, righteous servant of Allah who obeyed Allah! Be like your father, following the truth.''

This statement is similar to one's saying, "O you son of that generous man! Do this or that,'' or, "O son of the brave man, engage the strong fighters,'' or "O son of the scholar, seek the knowledge,'' and so forth. Similarly, Allah said,

ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ إِنَّهُ كَانَ عَبْدًا شَكُورًا

O offspring of those whom We carried (in the ship) with Nuh (Noah)! Verily, he was a grateful servant. (17:3)

Israel is Prophet Yaqub (Jacob)

Israel is Prophet Yaqub, for Abu Dawud At-Tayalisi recorded that Abdullah Ibn Abbas said,

"A group of Jews came to the Prophet and he said to them,

هَلْ تَعْلَمُونَ أَنَّ إِسْرَائِيلَ يَعْقُوبُ ؟

Do you know that Israel is Jacob?

They said, "Yes, by Allah.''

He said,

اللَّهُمَّ اشْهَدْ

O Allah! Be witness.''

At-Tabari recorded that Abdullah Ibn Abbas said that;

`Israel' means, `the servant of Allah.'

Allah's Blessings for the Children of Israel

Allah said,

... اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ ...

Remember My favor which I bestowed upon you.

Mujahid commented,

"Allah's favor that;

- He granted the Jews is that He made water gush from stones,
- sent down manna and quails for them,
- and saved them from being enslaved by Pharaoh.''

Abu Al-Aliyah also said,

> "Allah's favor mentioned here is His sending Prophets and Messengers among them, and revealing Books to them.''

I - Ibn Kathir - say that this **Ayah** is similar to what Musa said to the Children of Israel,

> يَـقَوْمِ اذْكُرُواْ نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنْبِيَآءَ وَجَعَلَكُمْ مُّلُوكاً وَءَاتَـكُمْ مَّا لَمْ يُؤْتِ أَحَداً مِّن الْعَـلَمِينَ

> O my people! Remember the favor of Allah to you: when He made Prophets among you, made you kings, and gave you what He had not given to any other among the nations (of their time. (5:20),

> meaning, during their time.

Also, Muhammad bin Ishaq said that Ibn Abbas said, **اذْكُرُواْ نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ** (Remember My favor which I bestowed upon you), means,

> "My support for you and your fathers,''

> that is saving them from Pharaoh and his people.

Reminding the Children of Israel of Allah's Covenant with Them

Allah's statement,

... وَأَوْفُواْ بِعَهْدِي أُوفِ بِعَهْدِكُمْ ...

> And fulfill (your obligations to) My covenant (with you) so that I fulfill (My obligations to) your covenant (with Me),

> means, `My covenant that I took from you concerning Prophet Muhammad, when he is sent to you, so that I grant you what I promised you if you believe in him and follow him. I will then remove the chains and restrictions that were

placed around your necks, because of the errors that you committed.'

Also, Al-Hasan Al-Basri said,

"The `covenant' is in reference to Allah's statement,

وَلَقَدْ أَخَذَ اللَّهُ مِيثَـقَ بَنِى إِسْرَءِيلَ وَبَعَثْنَا مِنهُمُ اثْنَىْ عَشَرَ نَقِيباً وَقَالَ اللَّهُ إِنِّى مَعَكُمْ لَئِنْ أَقَمْتُمُ الصَّلَوةَ وَءَاتَيْتُمْ الزَّكَوةَ وَءَامَنتُمْ بِرُسُلِى وَعَزَّرْتُمُوهُمْ وَأَقْرَضْتُمُ اللَّهَ قَرْضاً حَسَناً لأُكَفِّرَنَّ عَنْكُمْ سَيِّئَـتِكُمْ وَلأُدْخِلَنَّكُمْ جَنَّـتٍ تَجْرِى مِن تَحْتِهَا الأَنْهَـرُ

Indeed, Allah took the covenant from the Children of Israel (Jews), and We appointed twelve leaders among them. And Allah said: "I am with you if you perform **As-Salah** and give **Zakah** and believe in My Messengers; honor and assist them, and lend a good loan to Allah, verily, I will expiate your sins and admit you to Gardens under which rivers flow (in Paradise).'' (5:12)

Other scholars said,

"The covenant is what Allah took from them in the **Tawrah**, in that, He will send a great Prophet - meaning Muhammad - from among the offspring of Ismail, who will be obeyed by all peoples. Therefore, whoever obeys him, then Allah will forgive his sins, enter him into Paradise and award him two rewards.''

We should mention here that Ar-Razi mentioned several cases of information brought by the earlier Prophets regarding the coming of Muhammad.

Further, Abu Al-Aliyah said that, **وَأَوْفُواْ بِعَهْدِي** (And fulfill (your obligations to) My covenant (with you)) means,

"His covenant with His servants is to embrace Islam and to adhere to it.''

Ad-Dahhak said that Ibn Abbas said,

"`I fulfill My obligations to you' means, `I (Allah) will be pleased with you and admit you into Paradise.'''

As-Suddi, Ad-Dahhak, Abu Al-Aliyah and Ar-Rabi bin Anas said similarly.

Allah's statement,

... وَإِيَّايَ فَارْهَبُونِ (٤٠)

And fear Me and Me alone.

Ibn Abbas said that it means,

"Fear the torment that I might exert on you, just as I did with your fathers, like the mutation, etc.''

This **Ayah** contains encouragement, followed by warning. Allah first called the Children of Israel, using encouragement, then He warned them, so that they might return to the Truth, follow the Messenger, heed the Qur'an's prohibitions and commands and believe in its content. Surely, Allah guides whom He wills to the straight path.

Allah said next,

وَآمِنُواْ بِمَا أَنزَلْتُ مُصَدِّقاً لِّمَا مَعَكُمْ ...

And believe in what I have sent down, confirming that which is with you (the **Tawrah** and the **Injil**),

meaning, the Qur'an that Allah sent down to Muhammad, the unlettered Arab Prophet, as bringer of glad tidings, a warner and a light. The Qur'an contains the Truth from Allah and affirms what was revealed beforehand in the **Tawrah** and the **Injil** (the Gospel).

Abu Al-Aliyah said that Allah's statement,

"means, `O People of the Book! Believe in what I sent down that conforms to what you have.' This is because they find the description of Muhammad recorded in the **Tawrah** and the **Injil**.''

Similar statements were attributed to Mujahid, Ar-Rabi bin Anas and Qatadah.

Allah said,

... وَلاَ تَكُونُواْ أَوَّلَ كَافِرٍ بِهِ ...

and be not the first to disbelieve therein.

Ibn Abbas commented,

"Do not become the first to disbelieve in the Qur'an (or Muhammad), while you have more knowledge in it than other people.''

Abu Al-Aliyah commented,

"`Do not become the first to disbelieve in Muhammad,' meaning from among the People of the Book, `after you hear that he was sent as a Prophet.'''

Similar statements were attributed to Al-Hasan, As-Suddi and Ar-Rabi bin Anas.

Ibn Jarir stated that;

the **Ayah** (disbelieve therein 2:41) refers to the Qur'an, mentioned earlier in the **Ayah**, بِمَا أَنزَلْتُ (in what I have sent down (this Qur'an).

Both statements are correct because they are inter-related. For instance, whoever disbelieves in the Qur'an will have disbelieved in Muhammad, and whoever disbelieves in Muhammad will have disbelieved in the Qur'an.

Allah's statement, أَوَّلَ كَافِرٍ بِهِ (the first to disbelieve therein) means,

do not become the first among the Children of Israel to disbelieve in it, for there were people from Quraysh and the Arabs in general who rejected Muhammad before the People of the Book disbelieved in him.

We should state here that the **Ayah** is talking about the Children of Israel in specific, because the Jews in Al-Madinah were the first among the Children of Israel to be addressed by the Qur'an. Hence, their disbelief in the Qur'an means that they were the first among the People of the Book to disbelieve in it.

Allah's statement,

... وَلاَ تَشْتَرُواْ بِآيَاتِي ثَمَناً قَلِيلاً ...

and buy not with My verses a small price,

> means, "Do not substitute faith in My **Ayat** and belief in My Prophet with the life of this world and its lusts which are minute and bound to end.''

Allah said,

... وَإِيَّايَ فَاتَّقُونِ (٤١)

and have **Taqwa** of Me and Me alone.

Ibn Abi Hatim reported that Talq bin Habib said,

> "**Taqwa** is to work in Allah's obedience, on a light from Allah, hoping in Allah's mercy, and to avoid Allah's disobedience, on a light from Allah, fearing Allah's punishment.''

Allah's statement, **وَإِيَّايَ فَاتَّقُونِ** (and fear Me and Me alone) means,

> that Allah warns the People of the Book against intentionally hiding the truth and spreading the opposite of it, as well as, against defying the Messenger.

وَلاَ تَلْبِسُواْ الْحَقَّ بِالْبَـطِلِ وَتَكْتُمُواْ الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ

2:42 And mix not truth with falsehood, nor conceal the truth while you know (the truth).

وَأَقِيمُواْ الصَّلَوٰةَ وَآتُواْ الزَّكَوٰةَ وَارْكَعُواْ مَعَ الرَّاكِعِينَ

2:43 And perform As-Salah, and give Zakah, and bow down along with Ar-Raki`in.

The Prohibition of hiding the Truth and distorting It with Falsehood

Allah forbade the Jews from intentionally distorting the truth with falsehood and from hiding the truth and spreading falsehood,

وَلاَ تَلْبِسُواْ الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُواْ الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ (٤٢)

And mix not truth with falsehood, nor conceal the truth while you know (the truth).

So Allah forbade them from two things;

He ordered them to make the truth known, as well as explaining it.

Ad-Dahhak said that Ibn Abbas mentioned the **Ayah**, وَلاَ تَلْبِسُواْ الْحَقَّ بِالْبَاطِلِ (And mix not truth with falsehood) and said;

"Do not mix the truth with falsehood and the facts with lies.''

Qatadah said that, وَلاَ تَلْبِسُواْ الْحَقَّ بِالْبَاطِلِ (And mix not truth with falsehood) means,

"Do not mix Judaism and Christianity with Islam, وَأَنْتُمْ تَعْلَمُونَ (while you know (the truth), that the religion of Allah is Islam, and that Judaism and Christianity are innovations that did not come from Allah.''

It was reported that Al-Hasan Al-Basri said similarly.

Also, Muhammad bin Ishaq narrated that Ibn Abbas said that, وَتَكْتُمُواْ الْحَقَّ وَأَنتُمْ تَعْلَمُونَ (nor conceal the truth while you know (the truth),

> means, "Do not hide the knowledge that you have of My Messenger and what he was sent with. His description, which you know about, can be found written in the Books that you have.''

It is possible that it means,

> "..although you know the tremendous harm that this evil will cause people, misguiding them and leading them to the Fire, because they will follow the falsehood that you mixed with the truth in your claims.''

وَأَقِيمُواْ الصَّلاَةَ وَآتُواْ الزَّكَاةَ وَارْكَعُواْ مَعَ الرَّاكِعِينَ (٤٣)

And perform **As-Salat** and give **Zakah**, and bow down along with **Ar-Raki`in**.

Muqatil said,

> "Allah's statement to the People of the Book,
>
> وَأَقِيمُواْ الصَّلاَةَ (And perform **As-Salah**) commands them to perform the prayer behind the Prophet,
>
> وَآتُواْ الزَّكَاةَ (and give **Zakah**) commands them to pay the **Zakah** to the Prophet, and
>
> وَارْكَعُواْ مَعَ الرَّاكِعِينَ (and bow down along with **Ar-Raki`in**) commands them to bow down with those who bow down among the **Ummah** of Muhammad.
>
> Allah therefore commands the People of the Book to be with, and among the **Ummah** of Muhammad.''

In addition, Allah's statement, وَارْكَعُواْ مَعَ الرَّاكِعِينَ (And bow down along with **Ar-Raki`in**) means,

"And be among the believers performing the best deeds they perform, such as, and foremost, the prayer.''

Many scholars said that this **Ayah** (2:43) is proof for the obligation of performing the prayer in congregation (for men only).

I will explain this ruling in detail in Kitab Al-Ahkam Al-Kabir, Allah willing.

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنسَوْنَ أَنفُسَكُمْ وَأَنتُمْ تَتْلُونَ الْكِتَـبَ أَفَلاَ تَعْقِلُونَ

2:44 Enjoin you Al-Birr (piety and righteousness and every act of obedience to Allah) on the people and you forget (to practice it) yourselves, while you recite the Scripture (Tawrah))! Have you then no sense!

The Condemnation of commanding Others to observe Righteousness while ignoring Righteousness

Allah said

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنسَوْنَ أَنفُسَكُمْ وَأَنتُمْ تَتْلُونَ الْكِتَابَ ...

Enjoin you **Al-Birr** (piety and righteousness and every act of obedience to Allah) on the people and you forget (to practice it) yourselves, while you recite the Scripture (**Tawrah**)! Have you then no sense!

Allah said, "How is it, O People of the Book, that you command people to perform **Al-Birr**, which encompasses all types of righteousness, yet forget yourselves and do not heed what you call others to! And you read Allah's Book (the **Tawrah**) and know what it promises to those who do not fulfill Allah's commandments.

... أفَلاَ تَعْقِلُونَ (٤٤)

> Have you then no sense!
>
> of what you are doing to yourselves, so that you might become aware of your slumber and restore your sight from blindness''

Abdur-Razzaq said that Ma`mar stated that Qatadah commented on Allah's statement, أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنسَوْنَ أَنفُسَكُمْ (Enjoin you Al-Birr (piety and righteousness and every act of obedience to Allah) on the people and you forget (to practice it) yourselves),

> "The Children of Israel used to command people to obey Allah, fear Him and perform **Al-Birr**. Yet, they contradicted these orders, so Allah reminded them of this fact.''
>
> As-Suddi said similarly.

Ibn Jurayj said that the Ayah: أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ (Enjoin you **Al-Birr** on the people),

> "Is about the People of the Book and the hypocrites. They used to command people to pray and fast. However, they did not practice what they commanded others. Allah reminded them of this behavior. So whoever commands people to do righteousness let him be among the first of them to implement that command.''

Also, Muhammad bin Ishaq narrated that Ibn Abbas said that, وَتَنسَوْنَ أَنفُسَكُمْ (And you forget yourselves0,

> means, "You forget to practice it yourselves, وَأَنتُمْ تَتْلُونَ الْكِتَابَ أَفَلاَ تَعْقِلُونَ (While you recite the Scripture (**Tawrah**)! Have you then no sense!).
>
> You forbid the people from rejecting the Prophethood and the covenant that you have mentioned with you in the **Tawrah**, while you yourselves have forgotten it, meaning that `you have forgotten the covenant that I made with you

that you will accept My Messenger. You have breeched My covenant, and rejected what you know is in My Book.'''

Therefore, Allah admonished the Jews for this behavior and alerted them to the wrongs that they were perpetrating against themselves by ordering righteousness, yet refraining themselves from righteousness.

We should state that Allah is not criticizing the People of the Book for ordering righteousness, because enjoining good is a part of righteousness and is an obligation for the scholars. However, the scholar is himself required to heed, and adhere to, what he invites others to. For instance, Prophet Shu`ayb said,

وَمَآ أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَى مَآ أَنْهَـكُمْ عَنْهُ إِنْ أُرِيدُ إِلاَّ الإِصْلَـحَ مَا اسْتَطَعْتُ وَمَا تَوْفِيقِى إِلاَّ بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ

I wish not, in contradiction to you, to do that which I forbid you. I only desire reform to the best of my power. And my guidance cannot come except from Allah, in Him I trust and unto Him I repent. (11:88)

Therefore, enjoining righteousness and performing righteousness are both required. Neither category is rendered not necessary by the practice of the other, according to the most correct view of the scholars among the **Salaf** (predecessors) and the **Khalaf**.

Imam Ahmad reported that Abu Wa'il said,

"While I was riding behind Usamah, he was asked, `Why not advise `Uthman?'

He said, `Do you think that if I advise him I should allow you to hear it I advise him in secret, and I will not start something that I would hate to be the first to start. I will not say to a man, `You are the best man,' even if he was my leader, after what I heard from the Messenger of Allah.'

They said, `What did he say?'

He said, `I heard him say,

يُجَاءُ بِالرَّجُلِ يَوْمَ الْقِيَامَةِ فَيُلْقَى فِي النَّارِ فَتَنْدَلِقُ بِه أَقْتَابُهُ فيَدُورُ بِهَا فِي النَّارِ كَمَا يَدُورُ الْحِمَارُ بِرَحَاهُ فيُطِيفُ بِهِ أَهْلُ النَّارِ فَيَقُولُون: يَا فُلَانُ ما أصَابَكَ؟ أَلَمْ تَكُنْ تَأْمُرُنَا بِالْمَعْرُوفِ وَتَنْهَانَا عَنِ الْمُنْكَرِ؟ فَيَقُولُ: كُنْتُ آمرُكُمْ بِالْمَعْرُوفِ وَلَا آتِيهِ وَأَنْهَاكُمْ عَنِ الْمُنْكَرِ وَآتِيه

A man will be brought on the Day of Resurrection and thrown in the Fire. His intestines will fall out and he will continue circling pulling them behind him, just as the donkey goes around the pole. The people of the Fire will go to that man and ask him, `What happened to you? Did you not used to command us to do righteous acts and forbid us from committing evil?'

He will say, `Yes. I used to enjoin righteousness, but refrained from performing righteousness, and I used to forbid you to perform from evil while I myself did it.'''

This **Hadith** was also recorded by Al-Bukhari and Muslim.

Also, Ibrahim An-Nakhai said,

"I hesitate in advising people because of three Ayat:

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنسَوْنَ أَنفُسَكُمْ

Enjoin you **Al-Birr** on the people and you forget (to practice it) yourselves.

يأَيُّهَا الَّذِينَ ءَامَنُوا لِمَ تَقُولُونَ مَا لاَ تَفْعَلُونَ

كَبُرَ مَقْتاً عِندَ اللَّهِ أَن تَقُولُوا مَا لاَ تَفْعَلُونَ

O you who believe! Why do you say that which you do not do! Most hateful it is to Allah that you say that which you do not do! (61:2-3)."

And Allah informed us that the Prophet Shu`ayb said,

وَمَآ أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَى مَآ أَنْهَـكُمْ عَنْهُ إِنْ أُرِيدُ إِلاَّ الإِصْلَـحَ مَا اسْتَطَعْتُ وَمَا تَوْفِيقِى إِلاَّ بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ

I wish not, in contradiction to you, to do that which I forbid you. I only desire reform to the best of my power. And my guidance cannot come except from Allah, in Him I trust and unto Him I repent. (11:88)

وَاسْتَعِينُواْ بِالصَّبْرِ وَالصَّلَوةِ وَإِنَّهَا لَكَبِيرَةٌ إِلاَّ عَلَى الْخَـشِعِينَ

2:45 And seek help in patience and As-Salat (the prayer) and truly, it is extremely heavy and hard except for Al-Khashi`in.

الَّذِينَ يَظُنُّونَ أَنَّهُم مُّلَـقُوا رَبِّهِمْ وَأَنَّهُمْ إِلَيْهِ رَجِعُونَ

2:46 (They are those) who are certain that they are going to meet their Lord, and that unto Him they are going to return.

The Support that comes with Patience and Prayer

Allah says;

وَاسْتَعِينُواْ بِالصَّبْرِ وَالصَّلاَةِ ...

And seek help in patience and As-Salah (the prayer).

Allah commanded His servants to use patience and prayer to acquire the good of this life and the Hereafter.

Muqatil bin Hayyan said that this **Ayah** means,

"Utilize patience and the obligatory prayer in seeking the Hereafter.

As for patience (here), they say that it means fasting.''

There are similar texts reported from Mujahid.

Al-Qurtubi and other scholars commented,

"This is why **Ramadan** is called the month of patience,'' as is mentioned in the Hadith literature.

It was also said that;

`patience' in the **Ayah** means, refraining from evil, and this is why `patience' was mentioned along with practicing acts of worship, especially and foremost, the prayer.

Also, Ibn Abi Hatim narrated that Umar bin Al-Khattab said,

"There are two types of patience:

- good patience when the disaster strikes,
- and a better patience while avoiding the prohibitions of Allah.''

Ibn Abi Hatim said that Al-Hasan Al-Basri was reported to have said similarly.

Allah then said, وَالصَّلاَةِ (And **As-Salah** (the prayer). The prayer is one of the best means of assistance for firmly adhering to Allah's orders, just as Allah said;

اتْلُ مَا أُوْحِىَ إِلَيْكَ مِنَ الْكِتَـبِ وَأَقِمِ الصَّلَوةَ إِنَّ الصَّلَوةَ تَنْهَى عَنِ الْفَحْشَآءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ

Recite (O Muhammad) what has been revealed to you of the Book (the Qur'an), and perform **As-Salah**. Verily, **As-Salah** (the prayer) prevents from **Al-Fahsha** (i.e. great sins of every kind), and **Al-Munkar** and the remembrance of

(praising) of (you by) Allah is greater indeed. (29:45)

The personal pronoun in the **Ayah**,

... وَإِنَّهَا لَكَبِيرَةٌ ...

And truly, it is extremely heavy and hard,

refers to prayer, as Mujahid is reported to have said, and it was also the choice of Ibn Jarir.

It is possible that the pronoun might be referring to the advice - to observe patience and the prayer - mentioned in the same **Ayah**. Similarly, Allah said about Qarun (Korah),

وَقَالَ الَّذِينَ أُوتُواْ الْعِلْمَ وَيْلَكُمْ ثَوَابُ اللَّهِ خَيْرٌ لِّمَنْ ءَامَنَ وَعَمِلَ صَـلِحاً وَلاَ يُلَقَّاهَآ إِلاَّ الصَّـبِرُونَ

But those who had been given (religious) knowledge said: "Woe to you! The reward of Allah (in the Hereafter) is better for those who believe and do righteous good deeds, and this, none shall attain except **As-Sabirun** (the patient).'' (28:80)

Also, Allah said,

وَلاَ تَسْتَوِى الْحَسَنَةُ وَلاَ السَّيِّئَةُ ادْفَعْ بِالَّتِى هِىَ أَحْسَنُ فَإِذَا الَّذِى بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِىٌّ حَمِيمٌ

وَمَا يُلَقَّاهَا إِلاَّ الَّذِينَ صَبَرُواْ وَمَا يُلَقَّاهَآ إِلاَّ ذُو حَظٍّ عَظِيمٍ

The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better then verily he, between whom and you there was enmity, (will become) as though he was a close friend. But none is granted it (the above quality) except those who are patient - and none is granted it except the owner of the great portion (of happiness in the Hereafter and) in this world. (41:34-35),

meaning, this advice is only implemented by those who are patient and the fortunate.

In any case, Allah's statement here means, prayer is `heavy and burdensome',

... إِلاَّ عَلَى الْخَاشِعِينَ (٤٥)

except for **Al-Khashi`in**.

Ibn Abi Talhah reported that Ibn Abbas commented on this **Ayah**,

"They (**Al-Khashi`in**) are those who believe in what Allah has revealed.''

Allah's statement,

الَّذِينَ يَظُنُّونَ أَنَّهُم مُّلاَقُو رَبِّهِمْ وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ (٤٦)

They are those who are certain that they are going to meet their Lord, and that unto Him they are going to return.

continues the subject that was started in the previous **Ayah**. Therefore, the prayer, or the advice to observe it is heavy, إِلاَّ عَلَى الْخَاشِعِينَ الَّذِينَ يَظُنُّونَ أَنَّهُم مُّلاَقُو رَبِّهِمْ (except for **Al-Khashi`in**. (They are those) who are certain (**Yazunnuna**) that they are going to meet their Lord), meaning, they know that they will be gathered and face their Lord on the Day of Resurrection, وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ (and that unto Him they are going to return), meaning, their affairs are all subject to His will and He justly decides what He wills.

Since they are certain that they will be returned to Allah and be reckoned, it is easy for them to perform the acts of obedience and refrain from the prohibitions.

Ibn Jarir commented on Allah's statement; يَظُنُّونَ أَنَّهُم مُّلاَقُو رَبِّهِم (**Yazunnuna** that they are going to meet their Lord),

> Ibn Jarir said; "The Arabs call certainty as well as doubt, **Zann**. There are similar instances in the Arabic language where a subject as well as its opposite share the same name. For instance, Allah said,
>
> وَرَأَى الْمُجْرِمُونَ النَّارَ فَظَنُّواْ أَنَّهُمْ مُّوَاقِعُوهَا
>
> And the **Mujrimun** (criminals, polytheists, sinners), shall see the Fire and **Zannu** (apprehend) that they have to fall therein.'' (18:53)

It is recorded in the **Sahih** that;

> on the Day of Resurrection, Allah will say to a servant, "Have I not allowed you to marry, honored you, made the horses and camels subservient to you and allowed you to become a chief and a master?''
>
> He will say, "Yes.''
>
> Allah will say, "Did you have **Zann** (think) that you will meet Me?''
>
> He will say, "No.''
>
> Allah will say, "This Day, I will forget you, just as you forgot Me.''

If Allah wills, we will further elaborate on this subject when we explain Allah's statement, نَسُواْ اللَّهَ فَنَسِيَهُمْ (They have forgotten Allah, so He has forgotten them), (9:67).

يَـبَنِى إِسْرَءِيلَ اذْكُرُواْ نِعْمَتِىَ الَّتِى أَنْعَمْتُ عَلَيْكُمْ وَأَنِّى فَضَّلْتُكُمْ عَلَى الْعَـلَمِينَ

2:47 O Children of Israel! Remember My favor which I bestowed upon you and that I preferred you over the Alamin (nations).

Reminding the Children of Israel that They were preferred above the Other Nations

Allah says;

يَا بَنِي إِسْرَائِيلَ اذْكُرُواْ نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ (٤٧)

O Children of Israel! Remember My favor which I bestowed upon you and that I preferred you over the **Alamin** (nations).

Allah reminds the Children of Israel of the favors that He granted their fathers and grandfathers, how He showed preference to them by sending them Messengers from among them and revealing Books to them, more so than any of the other previous nations.

Similarly, Allah said,

وَلَقَدِ اخْتَرْنَـهُمْ عَلَى عِلْمٍ عَلَى الْعَـلَمِينَ

And We chose them (the Children of Israel) over the **Alamin**, (nations) with knowledge. (44:32)

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَـقَوْمِ اذْكُرُواْ نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنْبِيَآءَ وَجَعَلَكُمْ مُّلُوكاً وَءَاتَـكُمْ مَّا لَمْ يُؤْتِ أَحَداً مِّن الْعَـلَمِينَ

And (remember) when Musa (Moses) said to his people: "O my people! Remember the favor of Allah to you: when He made Prophets among you, made you kings, honored you above the **Alamin** (nations).'' (5:20)

Abu Jafar Ar-Razi reported that Ar-Rabi bin Anas said that Abu Al-Aliyah said that Allah's statement, وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ (and that I preferred you over the **Alamin**) means,

"The kingship, Messengers and Books that were granted to them, instead of granting such to the other kingdoms that existed during their time, for every period there is a nation.''

It was also reported that Mujahid, Ar-Rabi bin Anas, Qatadah and Ismail bin Abi Khalid said similarly.

The Ummah of Muhammad is Better than the Children of Israel

This is the only way the **Ayah** can be understood, because this **Ummah** is better than theirs, as Allah said;

كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ ءَامَنَ أَهْلُ الْكِتَـبِ لَكَانَ خَيْراً لَّهُمْ

You are the best of people ever raised up for mankind; you enjoin good and forbid evil, and you believe in Allah. And had the People of the Book (Jews and Christians) believed, it would have been better for them. (3:110)

Also, the Musnad and Sunan Collections of **Hadith** recorded that Muawiyah bin Haydah Al-Qushayri said that the Messenger of Allah said,

أَنْتُمْ تُوَفُّونَ سَبْعِينَ أُمَّةً أَنْتُمْ خَيْرُهَا وَأَكْرَمُهَا عَلَى الله

You (Muslims) are the seventieth nation, but you are the best and most honored of them according to Allah.

There are many **Hadiths** on this subject, and they will be mentioned when we discuss Allah's statement, كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ (You are the best of peoples ever raised up for mankind), (3:110).

وَاتَّقُواْ يَوْمًا لاَّ تَجْزِى نَفْسٌ عَن نَّفْسٍ شَيْئًا وَلاَ يُقْبَلُ مِنْهَا شَفَـعَةٌ وَلاَ يُؤْخَذُ مِنْهَا عَدْلٌ وَلاَ هُمْ يُنصَرُونَ

2:48 And fear a Day (of Judgment) when a person shall not avail another, nor will intercession be accepted from him, nor will compensation be taken from him, nor will they be helped.

After Allah reminded the Children of Israel of the favors that He has granted them, He warned them about the duration of the torment which He will punish them with on the Day of Resurrection.

He said,

وَاتَّقُواْ يَوْماً ...

And fear a Day,

meaning, the Day of Resurrection.

... لاَّ تَجْزِي نَفْسٌ عَن نَّفْسٍ شَيْئاً ...

When a person shall not avail another,

meaning, on that Day, no person shall be of any help to another.

Similarly, Allah said,

وَلاَ تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى

And no bearer of burdens shall bear another's burden. (35:18)

لِكُلِّ امْرِىءٍ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ

Every man that Day will have enough to make him careless of others. (80:37)

يأَيُّهَا النَّاسُ اتَّقُواْ رَبَّكُمْ وَاخْشَوْاْ يَوْماً لاَّ يَجْزِى وَالِدٌ عَن وَلَدِهِ وَلاَ مَوْلُودٌ هُوَ جَازٍ عَن وَالِدِهِ شَيْئاً

O mankind! Have **Taqwa** of your Lord (by keeping your duty to Him and avoiding all evil), and fear a Day when no father can avail aught for his son, nor a son avail aught for his father. (31:33)

This indeed should serve as a great warning that both the father and the son will not be of help to each other on that Day.

Neither Intercession, Ransom, or Assistance will be accepted on behalf of the Disbelievers

Allah said,

... وَلاَ يُقْبَلُ مِنْهَا شَفَاعَةٌ ...

nor will intercession be accepted from him,

meaning, from the disbelievers.

Similarly, Allah said,

فَمَا تَنفَعُهُمْ شَفَـعَةُ الشَّـفِعِينَ

So no intercession of intercessors will be of any use to them. (74:48)

and described the people of the Fire saying,

فَمَا لَنَا مِن شَـفِعِينَ

وَلاَ صَدِيقٍ حَمِيمٍ

Now we have no intercessors. Nor a close friend (to help us). (26:100-101)

Allah's statement here, (2:48),

... وَلاَ يُؤْخَذُ مِنْهَا عَدْلٌ ...

nor will compensation be taken from him,

means, that Allah does not accept the disbelievers to ransom themselves.

Similarly, Allah said,

إِنَّ الَّذِينَ كَفَرُواْ وَمَاتُواْ وَهُمْ كُفَّارٌ فَلَن يُقْبَلَ مِنْ أَحَدِهِم مِّلْءُ الأٌّرْضِ ذَهَبًا وَلَوِ افْتَدَى بِهِ

Verily, those who disbelieved, and died while they were disbelievers, the (whole) earth full of gold will not be accepted from anyone of them even if they offered it as a ransom. (3:91)

إِنَّ الَّذِينَ كَفَرُواْ لَوْ أَنَّ لَهُمْ مَّا فِى الأٌّرْضِ جَمِيعاً وَمِثْلَهُ مَعَهُ لِيَفْتَدُواْ بِهِ مِنْ عَذَابِ يَوْمِ الْقِيَـمَةِ مَا تُقُبِّلَ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ

Verily, those who disbelieve, if they had all that is in the earth, and as much again therewith to ransom themselves from the torment on the Day of Resurrection, it would never be accepted of them, and theirs would be a painful torment. (5:36)

وَإِن تَعْدِلْ كُلَّ عَدْلٍ لاَّ يُؤْخَذْ مِنْهَآ

And even if he offers every ransom, it will not be accepted from him. (6:70)

and,

فَالْيَوْمَ لاَ يُؤْخَذُ مِنكُمْ فِدْيَةٌ وَلاَ مِنَ الَّذِينَ كَفَرُواْ مَأْوَاكُمُ النَّارُ هِىَ مَوْلَـكُمْ

So this Day no ransom shall be taken from you (hypocrites), nor of those who disbelieved. Your abode is the Fire. That is your **Mawla** (friend - proper place). (57:15)

Allah stated that if the people do not believe in His Messenger and follow what He sent him with, then when they meet Him on the Day of Resurrection, after remaining on the path of disbelief, their family lineage and/or the intercession of their masters will not help them at all. It will not be accepted of them, even if they paid the earth's fill of gold as ransom.

Similarly, Allah said,

مِّن قَبْلِ أَن يَأْتِىَ يَوْمٌ لاَّ بَيْعٌ فِيهِ وَلاَ خُلَّةٌ وَلاَ شَفَـعَةٌ

Before a Day comes when there will be no bargaining, nor friendship, nor intercession. (2:254)

لاَّ بَيْعٌ فِيهِ وَلاَ خِلَـلٌ

> On which there will be neither mutual bargaining nor befriending. (19:31)

Allah's statement next,

... وَلاَ هُمْ يُنصَرُونَ (٤٨)

nor will they be helped.

> means, "no person shall get angry - or anxious - on their behalf and offer them any help, or try to save them from Allah's punishment.''

As stated earlier on that Day, neither the relative, nor persons of authority will feel pity for the disbelievers, nor will any ransom be accepted for them. Consequently, they will receive no help from others and they will be helpless themselves.

Allah said,

وَهُوَ يُجْيِرُ وَلاَ يُجَارُ عَلَيْهِ

> While He (Allah) grants refuge (or protection), but none grants refuge from Him. (23:88)

فَيَوْمَئِذٍ لاَّ يُعَذِّبُ عَذَابَهُ أَحَدٌ

وَلاَ يُوثِقُ وَثَاقَهُ أَحَدٌ

> So on that Day none will punish as He will punish. And none will bind (the wicked, disbelievers and polytheists) as He will bind. (89:25-26)

مَا لَكُمْ لَا تَنَاصَرُونَ

بَلْ هُمُ الْيَوْمَ مُسْتَسْلِمُونَ

> "What is the matter with you? Why do you not help one another (as you used to do in the world)!'' Nay, but that Day they shall surrender! (37:25-26)

فَلَوْلاَ نَصَرَهُمُ الَّذِينَ اتَّخَذُواْ مِن دُونِ اللَّهِ قُرْبَاناً ءَالِهَةَ بَلْ ضَلُّواْ عَنْهُمْ

> Then why did those whom they had taken for **alihah** (gods) besides Allah, as a way of approach (to Allah) not help them Nay, but they vanished completely from them) (46:28).

Also, Ad-Dahhak said that Ibn Abbas said that Allah's statement, **مَا لَكُمْ لَا تَنَاصَرُونَ** ("What is the matter with you? Why do you not help one another?''), (37:25) means,

> "This Day, you shall not have a refuge from Us. Not this Day.''

Ibn Jarir said that Allah's statement, **وَلاَ هُمْ يُنصَرُونَ** (nor will they be helped),

> meaning, on that Day, they shall neither be helped by any helper, nor shall anyone intercede on their behalf. No repeal or ransom will be accepted for them, all courtesy towards them will have ceased, along with any helpful intercession. No type of help or cooperation will be available for them on that Day. The judgment will, on that Day, be up to the Most Great, the Most Just, against whom no intercessor or helper can ever assist. He will then award the evil deed its kind and will multiply the good deeds.
>
> This is similar to Allah's statement,

وَقِفُوهُمْ إِنَّهُم مَّسْئُولُونَ

مَا لَكُمْ لَا تَنَاصَرُونَ

بَلْ هُمُ الْيَوْمَ مُسْتَسْلِمُونَ

> But stop them, verily, they are to be questioned. "What is the matter with you? Why do you not help one another?'' Nay, but that Day they shall surrender. (37:24-26)

وَإِذْ نَجَّيْنَـكُم مِّنْ ءَالِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ يُذَبِّحُونَ أَبْنَآءَكُمْ وَيَسْتَحْيُونَ نِسَآءَكُمْ وَفِى ذَلِكُمْ بَلاَءٌ مِّن رَّبِّكُمْ عَظِيمٌ

2:49 And (remember) when We delivered you from Fir`awn's (Pharaoh) people, who were afflicting you with a horrible torment, killing your sons and sparing your women, and therein was a mighty trial from your Lord.

وَإِذْ فَرَقْنَا بِكُمُ الْبَحْرَ فَأَنجَيْنَـكُمْ وَأَغْرَقْنَا ءَالَ فِرْعَوْنَ وَأَنتُمْ تَنظُرُونَ

2:50 And (remember) when We separated the sea for you and saved you and drowned Fir`awn's (Pharaoh) people while you were watching.

The Children of Israel were saved from Pharaoh and His Army Who drowned

Allah said to the Children of Israel, "Remember My favor on you

وَإِذْ نَجَّيْنَاكُم مِّنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوَءَ الْعَذَابِ ...

And (remember) when We delivered you from Fir`awn's (Pharaoh) people, who were afflicting you with a horrible torment,

meaning, `I - Allah - saved you from them and delivered you from their hands in the company of Musa, after they subjected you to horrible torture.'

This favor came after the cursed Pharaoh had a dream in which he saw a fire emerge from **Bayt Al-Maqdis** (Jerusalem), and then the fire entered the houses of the Coptics in Egypt, with the exception of the Children of

Israel. Its purport was that his kingship would be toppled by a man among the Children of Israel.

It was also said that some of Pharaoh's entourage said that the Children of Israel were expecting a man among them to arise who would establish a state for them. We will mention the **Hadith** on this subject when we explain Surah **Ta Ha**, Allah willing.

After the dream, Pharaoh ordered that every newborn male among the Children of Israel be killed and that the girls be left alone. He also commanded that the Children of Israel be given tasks of hard labor and assigned the most humiliating jobs.

> The torment here refers to killing the male infants.

In Surah **Ibrahim** this meaning is clearly mentioned,

> يَسُومُونَكُمْ سُوءَ الْعَذَابِ وَيُذَبِّحُونَ أَبْنَاءكُمْ وَيَسْتَحْيُونَ نِسَاءكُمْ
>
> Who were afflicting you with horrible torment, and were slaughtering your sons and letting your women live. (14:6)
>
> We will explain this **Ayah** in the beginning of Surah **Al-Qasas**, Allah willing, and our reliance and trust are with Him.

The meaning of, **يَسُومُونَكُمْ** (who were afflicting you) is,

> "They humiliated you,'' as Abu Ubaydah stated.
>
> It was also said that it means, "They used to exaggerate in tormenting you'' according to Al-Qurtubi.

As for Allah saying,

... يُذَبِّحُونَ أَبْنَاءكُمْ وَيَسْتَحْيُونَ نِسَاءكُمْ ...

killing your sons and sparing your women,

> that explains His statement, **يَسُومُونَكُمْ سُوَءَ الْعَذَابِ** (who were afflicting you with horrible torment)

then it explains the meaning of the favor He gave them, as mentioned in His statement, اذْكُرُواْ نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ (Remember My favor which I bestowed upon you).

As for what Allah said in Surah Ibrahim, وَذَكِّرْهُمْ بِأَيَّامِ اللَّهِ (And remind them of the annals of Allah), (14:5) meaning,

> the favors and blessing He granted them,

> He then said, يَسُومُونَكُمْ سُوءَ الْعَذَابِ وَيُذَبِّحُونَ أَبْنَاءكُمْ وَيَسْتَحْيُونَ نِسَاءكُمْ (Who were afflicting you with horrible torment, and were slaughtering your sons and letting your women live), (14:6).

So Allah mentioned saving their children from being slaughtered in order to remind them of the many favors that He granted them.

We should state here that Pharaoh (Fir`awn) is a title that was given to every disbelieving king who ruled Egypt, whether from the Amaliq (Canaanites) or otherwise, just as Caesar (Qaysar) is the title of the disbelieving kings who ruled Rome and Damascus. Also, Khosrau (Kisra) is the title of the kings who ruled Persia, while Tubba is the title of the kings of Yemen, and the kings of Abyssinia (Ethiopia) were called Negus (An-Najashi).

Allah said,

... وَفِي ذَلِكُم بَلاء مِّن رَّبِّكُمْ عَظِيمٌ (٤٩)

And therein was a mighty trial from your Lord.)

Ibn Jarir commented that this part of the **Ayah** means,

> "Our saving your fathers from the torment that they suffered by the hand of Pharaoh, is a great blessing from your Lord.''

We should mention that in the blessing there a is test, the same as with hardship, for Allah said,

وَنَبْلُوكُم بِالشَّرِّ وَالْخَيْرِ فِتْنَةً

> And We shall make a trial of you with evil and with good. (21:35)
>
> and,

وَبَلَوْنَـهُمْ بِالْحَسَنَـتِ وَالسَّيِّئَاتِ لَعَلَّهُمْ يَرْجِعُونَ

> And We tried them with good (blessings) and evil (calamities) in order that they might turn (to obey Allah). (7:168).

Allah's statement next,

وَإِذْ فَرَقْنَا بِكُمُ الْبَحْرَ فَأَنجَيْنَاكُمْ وَأَغْرَقْنَا آلَ فِرْعَوْنَ وَأَنتُمْ تَنظُرُونَ (٥٠)

And (remember) when We separated the sea for you and saved you and drowned Fir`awn's (Pharaoh) people while you were watching.

> means, `After We saved you from Fir`awn and you escaped with Musa; Fir`awn went out in your pursuit and We parted the sea for you.'

Allah mentioned this story in detail, as we will come to know, Allah willing.

One of the shortest references to this story is Allah's statement, فَأَنجَيْنَاكُمْ (And saved you) meaning,

> "We saved you from them, drowning them while you watched, bringing relief to your hearts and humiliation to your enemy.''

Fasting the Day of `Ashura

It was reported that the day the Children of Israel were saved from Fir`awn was called the day of **Ashura**.

Imam Ahmad reported that Ibn Abbas said that;

> the Messenger of Allah came to Al-Madinah and found that the Jews were fasting the day of **Ashura**. He asked them, "What is this day that you fast?''

They said, "This is a good day during which Allah saved the Children of Israel from their enemy, and Musa used to fast this day.''

The Messenger of Allah said,

أَنَا أَحَقُّ بِمُوسَى مِنْكُم

I have more right to Musa than you have.

So the Messenger of Allah fasted that day and ordered that it be fasted.

This **Hadith** was collected by Al-Bukhari, Muslim, An-Nasa'i and Ibn Majah.

وَإِذْ وَعَدْنَا مُوسَى أَرْبَعِينَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِن بَعْدِهِ وَأَنتُمْ ظَـلِمُونَ

2:51 And (remember) when We appointed for Musa (Moses) forty nights, and (in his absence) you took the calf (for worship), and you were Zalimun (polytheists and wrongdoers).

ثُمَّ عَفَوْنَا عَنكُمِ مِّن بَعْدِ ذَلِكَ لَعَلَّكُمْ تَشْكُرُونَ

2:52 Then after that We forgave you so that you might be grateful.

وَإِذْ ءَاتَيْنَا مُوسَى الْكِتَـبَ وَالْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ

2:53 And (remember) when We gave Musa the Scripture (the Tawrah) and the criterion (of right and wrong) so that you may be guided aright.

The Children of Israel worshipped the Calf

Allah then said,

وَإِذْ وَاعَدْنَا مُوسَى أَرْبَعِينَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِن بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ (٥١)

ثُمَّ عَفَوْنَا عَنكُم مِّن بَعْدِ ذَلِكَ لَعَلَّكُمْ تَشْكُرُونَ (٥٢)

And (remember) when We appointed for Musa (Moses) forty nights, and (in his absence) you took the calf (for worship), and you were **Zalimun** (polytheists and wrongdoers). Then after that We forgave you so that you might be grateful.

Allah said, "Remember My favor on you when I forgave you for worshipping the calf.''

This happened after Musa went to the meeting place with his Lord at the end of that period which was forty days. These forty days were mentioned in Surah **Al-A`raf**, when Allah said,

وَوَعَدْنَا مُوسَى ثَلَـثِينَ لَيْلَةً وَأَتْمَمْنَاهَا بِعَشْرٍ

And We appointed for Musa thirty nights and added (to the period) ten (more). (7:142)

It was said that these days were during the month of **Dhul-Qa`dah** plus the first ten days in **Dhul-Hijjah**, after the Children of Israel were delivered from Fir`awn and they safely crossed the sea.

Allah's statement,

وَإِذْ آتَيْنَا مُوسَى الْكِتَابَ ...

And (remember) when We gave Musa the Scripture,

means, the **Tawrah**.

... وَالْفُرْقَانَ ..

And the criterion,

that is that which differentiates between truth and falsehood, guidance and deviation.

.... لَعَلَّكُمْ تَهْتَدُونَ (٥٣)

So that you may be guided aright.

after escaping the sea, as another **Ayah** in Surah **Al-A`raf** clearly stated,

وَلَقَدْ ءَاتَيْنَا مُوسَى الْكِتَـبَ مِن بَعْدِ مَآ أَهْلَكْنَا الْقُرُونَ الاٍّولَى بَصَآئِرَ لِلنَّاسِ وَهُدًى وَرَحْمَةً لَّعَلَّهُمْ يَتَذَكَّرُونَ

And indeed We gave Musa - after We had destroyed the generations of old - the Scripture (the **Tawrah**) as an enlightenment for mankind, and a guidance and a mercy, that they might remember (or receive admonition). (28:43)

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَـقَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ

2:54 And (remember) when Musa said to his people: "O my people! Verily, you have wronged yourselves by worshipping the calf.

فَتُوبُواْ إِلَى بَارِئِكُمْ فَاقْتُلُواْ أَنفُسَكُمْ ذَلِكُمْ خَيْرٌ لَّكُمْ عِندَ بَارِئِكُمْ

So turn in repentance to your Creator and kill yourselves (the innocent kill the wrongdoers among you), that will be better for you with your Creator.''

فَتَابَ عَلَيْكُمْ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ

Then He accepted your repentance. Truly, He is the One Who accepts repentance, the Most Merciful.

The Children of Israel kill each other in Repentance

Allah tells;

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَا قَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ فَتُوبُواْ إِلَى بَارِئِكُمْ فَاقْتُلُواْ أَنفُسَكُمْ ذَلِكُمْ خَيْرٌ لَّكُمْ عِندَ بَارِئِكُمْ فَتَابَ عَلَيْكُمْ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ (٥٤)

And (remember) when Musa said to his people: "O my people! Verily, you have wronged yourselves by worshipping the calf. So turn in repentance to your Creator and kill yourselves (the innocent kill the wrongdoers among you), that will be better for you with your Creator.'' Then He accepted your repentance. Truly, He is the One Who accepts repentance, the Most Merciful.

> This was the repentance required from the Children of Israel for worshipping the calf.

Commenting on Allah's statement; وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَا قَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ (And (remember) when Musa said to his people: "O my people! Verily, you have wronged yourselves by worshipping the calf...), Al-Hasan Al-Basri said,

> "When their hearts
>
> This is when Musa said to them, يَا قَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ (O my people! Verily, you have wronged yourselves by worshipping the calf...).''

Abu Al-Aliyah, Sa`id bin Jubayr and Ar-Rabi` bin Anas commented on, فَتُوبُواْ إِلَى بَارِئِكُمْ (So turn in repentance to your **Bari**) that it means,

> "To your Creator.''

Allah's statement,

... إِلَى بَارِئِكُمْ ...

to your **Bari** (Creator),

> alerts the Children of Israel to the enormity of their error and means,
>
> "Repent to He Who created you after you associated others with Him in worship.''

An-Nasa'i, Ibn Jarir and Ibn Abi Hatim recorded Ibn Abbas saying,

> "Allah told the Children of Israel that their repentance would be to slay by the sword every person they meet, be he father or son. They

should not care whom they kill. Those were guilty whom Musa and Harun were not aware of their guilt, they admitted their sin and did as they were ordered. So Allah forgave both the killer and the one killed.''

This is part of the **Hadith** about the trials that we will mention in Surah **Ta Ha**, Allah willing.

Ibn Jarir narrated that Ibn Abbas said,

"Musa said to his people,

... فَتُوبُوا۟ إِلَى بَارِئِكُمْ فَاقْتُلُوا۟ أَنفُسَكُمْ ذَٰلِكُمْ خَيْرٌ لَّكُمْ عِندَ بَارِئِكُمْ فَتَابَ عَلَيْكُمْ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ

"So turn in repentance to your Creator and kill each other (the innocent kill the wrongdoers among you), that will be better for you with your Creator.''

Then He accepted your repentance. Truly, He is the One Who accepts repentance, the Most Merciful.

Allah ordered Musa to command his people to kill each other. He ordered those who worshipped the calf to sit down and those who did not worship the calf to stand holding knives in their hands. When they started killing them, a great darkness suddenly overcame them. After the darkness lifted, they had killed seventy thousand of them. Those who were killed among them were forgiven, and those who remained alive were also forgiven.''

وَإِذْ قُلْتُمْ يَـمُوسَى لَن نُّؤْمِنَ لَكَ حَتَّى نَرَى اللَّهَ جَهْرَةً فَأَخَذَتْكُمُ الصَّـعِقَةُ وَأَنتُمْ تَنظُرُونَ

2:55 And (remember) when you said: "O Musa! We shall never believe in you until we see Allah plainly.'' But you were seized with a bolt of lightning while you were looking.

ثُمَّ بَعَثْنَـكُم مِّن بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ

2:56 Then We raised you up after your death, so that you might be grateful.

The Best among the Children of Israel ask to see Allah; their subsequent Death and Resurrection

Allah tells;

وَإِذْ قُلْتُمْ يَا مُوسَى لَن نُّؤْمِنَ لَكَ حَتَّى نَرَى اللَّهَ جَهْرَةً فَأَخَذَتْكُمُ الصَّاعِقَةُ وَأَنتُمْ تَنظُرُونَ (٥٥)

And (remember) when you said: "O Musa! We shall never believe in you until we see Allah plainly.'' But you were seized with a bolt of lightning while you were looking.

Ibn Jurayj commented that Allah said,

> `Remember My favor on you for resurrecting you after you were seized with lightning when you asked to see Me directly, which neither you nor anyone else can bear or attain.'

Ibn Abbas said that the **Ayah** وَإِذْ قُلْتُمْ يَا مُوسَى لَن نُّؤْمِنَ لَكَ حَتَّى نَرَى اللَّهَ جَهْرَةً (And (remember) when you said: "O Musa ! We shall never believe in you until we see Allah plainly'') means,

> "Publicly'', "So that we gaze at Allah.''

Also, Urwah bin Ruwaym said that Allah's statement, وَأَنتُمْ تَنظُرُونَ (While you were looking) means,

> "Some of them were struck with lightning while others were watching.''

Allah resurrected those, and struck the others with lightning.

As-Suddi commented on, فَأَخَذَتْكُمُ الصَّاعِقَةُ (But you were seized with a bolt of lightning) saying;

> "They died, and Musa stood up crying and supplicating to Allah, `O Lord! What should I say to the Children of Israel when I go back to them after You destroyed the best of them,
>
> لَوْ شِئْتَ أَهْلَكْتَهُم مِّن قَبْلُ وَإِيَّـىَ أَتُهْلِكُنَا بِمَا فَعَلَ السُّفَهَآءُ مِنَّآ
>
> If it had been Your will, You could have destroyed them and me before; would You destroy us for the deeds of the foolish ones among us.' 7:155)
>
> Allah revealed to Musa that these seventy men were among those who worshipped the calf. Afterwards, Allah brought them back to life one man at a time, while the rest of them were watching how Allah was bringing them back to life. That is why Allah's said,
>
> ثُمَّ بَعَثْنَـكُم مِّن بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ (٥٦)
>
> Then We raised you up after your death, so that you might be grateful.''

Ar-Rabi bin Anas said,

> "Death was their punishment, and they were resurrected after they died so they could finish out their lives.''
>
> Qatadah said similarly.

Abdur-Rahman bin Zayd bin Aslam commented on this **Ayah**,

> "Musa returned from meeting with his Lord carrying the Tablets on which He wrote the **Tawrah**. He found that they had worshipped the calf in his absence. Consequently, he commanded them to kill themselves, and they complied, and Allah forgave them.
>
> He said to them, `These Tablets have Allah's Book, containing what He commanded you and what He forbade for you.'

> They said, `Should we believe this statement because you said it By Allah, we will not believe until we see Allah in the open, until He shows us Himself and says: This is My Book, therefore, adhere to it. Why does He not talk to us as He talked to you, O, Musa!'''
>
> Then he (Abdur-Rahman bin Zayd) recited Allah's statement, لَن نُّؤْمِنَ لَكَ حَتَّى نَرَى اللَّهَ جَهْرَةً (We shall never believe in you until we see Allah plainly) and said,
>
> "So Allah's wrath fell upon them, a thunderbolt struck them, and they all died. Then Allah brought them back to life after He killed them.''
>
> Then he (Abdur-Rahman) recited Allah's statement, ثُمَّ بَعَثْنَـكُم مِّن بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ (Then We raised you up after your death, so that you might be grateful), and said,
>
> "Musa said to them, `Take the Book of Allah.'
>
> They said, `No.'
>
> He said, `What is the matter with you?'
>
> They said, `The problem is that we died and came back to life.'
>
> He said, `Take the Book of Allah.'
>
> They said, `No.'
>
> So Allah sent some angels who made the mountain topple over them.''

This shows that the Children of Israel were required to fulfill the commandments after they were brought back to life.

However, Al-Mawardy said that there are two opinions about this matter.

- The first opinion is that since the Children of Israel witnessed these miracles, they were

compelled to believe, so they did not have to fulfill the commandments.

- The second opinion states that they were required to adhere to the commandments, so that no responsible adult is free of such responsibilities.

Al-Qurtubi said that this is what is correct, because, he said, although the Children of Israel witnessed these tremendous calamities and incidents, that did not mean that they were not responsible for fulfilling the commandments any more. Rather they are responsible for that, and this is clear. Allah knows best.

وَظَلَّلْنَا عَلَيْكُمُ الْغَمَامَ وَأَنزَلْنَا عَلَيْكُمُ الْمَنَّ وَالسَّلْوَى كُلُواْ مِن طَيِّبَـتِ مَا رَزَقْنَـكُمْ وَمَا ظَلَمُونَا وَلَـكِن كَانُواْ أَنفُسَهُمْ يَظْلِمُونَ

2:57 And We shaded you with clouds and sent down on you Al-Manna and the quail, (saying): "Eat of the good lawful things We have provided for you,'' (but they rebelled). And they did not wrong Us but they wronged themselves.

The Shade, the Manna and the Quail

After Allah mentioned the calamities that He saved the Children of Israel from, He mentioned the favors that He granted them, saying,

وَظَلَّلْنَا عَلَيْكُمُ الْغَمَامَ ...

And We shaded you with clouds.

This **Ayah** mentions the white clouds that provided shade for the Children of Israel, protecting them from the sun s heat during their years of wandering.

In the **Hadith** about the trials, An-Nasa'i recorded Ibn Abbas saying, Allah shaded the Children of Israel with clouds during the years of wandering.

Ibn Abi HلaOtim said, Narrations similar to that of Ibn Abbas were reported from Ibn Umar, Ar-Rabi bin Anas, Abu Mijlaz, Ad-Dahhak, and As-Suddi.

Al-Hasan and Qatadah said that, وَظَلَّلْنَا عَلَيْكُمُ الْغَمَامَ (And We shaded you with clouds),

> "This happened when they were in the desert and the clouds shielded them from the sun.''

Ibn Jarir said that several scholars said that the type of cloud the **Ayah** mentioned,

> "was cooler and better than the type we know.''

... وَأَنزَلْنَا عَلَيْكُمُ الْمَنَّ وَالسَّلْوَى ...

and sent down on you **Al-Manna** and the quail,

Ali bin Abi Talhah reported that Ibn Abbas commented on Allah's statement, وَأَنزَلْنَا عَلَيْكُمُ الْمَنَّ (And sent down on you **Al-Manna**),

> The **manna** used to descend to them to the trees, and they used to eat whatever they wished of it.

Also, Qatadah said,

> The **manna**, which was whiter than milk and sweeter than honey, used to rain down on the Children of Israel, just as the snow falls, from dawn until sunrise. One of them would collect enough for that particular day, for if it remained more than that, it would spoil. On the sixth day, Friday, one would collect enough for the sixth and the seventh day, which was the **Sabbath** during which one would not leave home to seek his livelihood, or for anything else. All this occurred in the wilderness.

The type of **manna** that we know provides sufficient food when eaten alone, because it is nutritious and sweet. When **manna** is mixed with water, it becomes a sweet drink. It also changes composition when mixed with other types of food. However, this is not the only type.

> The evidence to this fact is that Al-Bukhari narrated, that Sa'd bin Zayd said that the Messenger of Allah said,
>
> الْكَمْأَةُ مِنَ الْمَنِّ وَمَاؤُهَا شِفَاءٌ لِلْعَيْنِ
>
> **Kam'ah** (truffles) is a type of **manna**, and its liquid is a remedy for the eyes.
>
> This **Hadith** was also collected by Imam Ahmad.
>
> The group of **Hadith** compilers, with the exception of Abu Dawud, also collected it, and At-Tirmidhi graded it **Hasan Sahih**.

At-Tirmidhi recorded Abu Hurayrah saying that the Messenger of Allah said,

> الْعَجْوَةُ مِنَ الْجَنَّةِ وَفِيهَا شِفَاءٌ مِنَ السُّمِّ
>
> وَالْكَمْأَةُ مِنَ الْمَنِّ وَمَاؤُهَا شِفَاءٌ لِلْعَيْنِ
>
> The **Ajwah** (pressed, dried date) is from Paradise and it cures poison,
>
> **Al-Kam'ah** (truffles) is a form of **manna**, and its liquid heals the eye.''
>
> At-Tirmidhi is the only one of them who recorded this **Hadith**.

As for the quail (**Salwa**) in question, Ali bin Abi Talhah reported that Ibn Abbas said,

> "The (**Salwa**) is a bird that looks like the quail.''
>
> This is the same opinion reported from Mujahid, Ash-Sha`bi, Ad-Dahhak, Al-Hasan, Ikrimah and

Ar-Rabi bin Anas, may Allah have mercy upon them.

Also, Ikrimah said that;

the **Salwa** is a bird in Paradise about the size of a sparrow.

Qatadah said ;

"The **Salwa** is a bird that is similar to a sparrow. During that time, an Israelite could catch as many quails as was sufficient for that particular day, otherwise the meat would spoil. On the sixth day, Friday, he would collect what is enough for the sixth and the seventh day, the **Sabbath**, during which one was not allowed to depart his home to seek anything.''

Allah said,

... كُلُواْ مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ ...

Eat of the good lawful things We have provided for you,

this form of command is a simple order of allowance, guiding to what is good.

This **Ayah** is similar to Allah's statement,

كُلُواْ مِن رِّزْقِ رَبِّكُمْ وَاشْكُرُوا لَهُ

Eat of the provision of your Lord, and be grateful to Him. (34:15)

Allah said,

... وَمَا ظَلَمُونَا وَلَـكِن كَانُواْ أَنفُسَهُمْ يَظْلِمُونَ (٥٧)

And they did not wrong Us but they wronged themselves,

means, `We commanded them to eat from what We gave them, and to perform the acts of worship (but they rebelled).'

Yet, the Children of Israel rebelled, disbelieved and committed injustice against themselves, even though

they saw the clear signs, tremendous miracles and extraordinary events.

The Virtue of Muhammad's Companions over the Companions of all Other Prophets

Here it is important to point out the virtue of Muhammad's Companions over the companions of the other Prophets. This includes firmness in the religion, patience and the lack of arrogance, may Allah be pleased with them.

Although the Companions accompanied the Prophet in his travels and battles, such as during the battle of Tabuk, in intense heat and hardship, they did not ask for a miracle, though this was easy for the Prophet by Allah's leave. And when the Companions became hungry, they merely asked the Prophet - to invoke Allah - for an increase in the amount of food. They collected whatever food they had and brought it to the Prophet, and he asked Allah to bless it, told each of them to take some food, and they filled every pot they had.

Also, when they needed rain, the Prophet asked Allah to send down rain, and a rain cloud came. They drank, gave water to their camels and filled their water skins. When they looked around, they found that the cloud had only rained on their camp. This is the best example of those who were willing to accept Allah's decision and follow the Messenger of Allah.

وَإِذْ قُلْنَا ادْخُلُواْ هَـذِهِ الْقَرْيَةَ فَكُلُواْ مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَادْخُلُواْ الْبَابَ سُجَّدًا وَقُولُواْ حِطَّةٌ نَّغْفِرْ لَكُمْ خَطَـيَـكُمْ وَسَنَزِيدُ الْمُحْسِنِينَ

2:58 And (remember) when We said: "Enter this town (Jerusalem) and eat bountifully therein with pleasure and delight wherever you wish, and enter the gate in prostration (or bowing with humility) and say: `Forgive us,' and We shall forgive you your sins and shall increase (reward) for the good-doers."

فَبَدَّلَ الَّذِينَ ظَلَمُواْ قَوْلاً غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَنزَلْنَا عَلَى الَّذِينَ ظَلَمُواْ رِجْزًا مِّنَ السَّمَآءِ بِمَا كَانُواْ يَفْسُقُونَ

2:59 But those who did wrong changed the word from that which had been told to them for another, so We sent upon the wrongdoers Rijz (a punishment) from the heaven because of their rebellion.

The Jews were Rebellious instead of Appreciative when They gained Victory

Allah tells;

وَإِذْ قُلْنَا ادْخُلُواْ هَـذِهِ الْقَرْيَةَ فَكُلُواْ مِنْهَا حَيْثُ شِئْتُمْ رَغَداً وَادْخُلُواْ الْبَابَ سُجَّداً ...

And (remember) when We said: "Enter this town (Jerusalem) and eat bountifully therein with pleasure and delight wherever you wish, and enter the gate in prostration (or bowing with humility),

Allah admonished the Jews for avoiding **Jihad** and not entering the holy land as they had been ordered to do when they came from Egypt with Musa.

They were also commanded to fight the disbelieving Amaliq (Canaanites) dwelling in the holy land at that time. But they did not want to fight, because they were weak and exhausted.

Allah punished them by causing them to become lost, and to continue wandering, as Allah has stated in Surah **Al-Ma'idah**.

The correct opinion about the meaning of,

> `the holy land' mentioned here is that it was **Bayt Al-Maqdis** (Jerusalem), as As-Suddi, Ar-Rabi bin Anas, Qatadah and Abu Muslim Al-Asfahani, as well as others have stated.

Musa said,

يَاقَوْمِ ادْخُلُوا الأَرْضَ المُقَدَّسَةَ الَّتِى كَتَبَ اللَّهُ لَكُمْ وَلاَ تَرْتَدُّوا

O people! Enter the holy land which Allah has assigned to you and turn not back (in flight). (5:21)

However, some scholars said that;

the holy land is Jericho, (Ariha') and this opinion was mentioned from Ibn Abbas and Abdur-Rahman bin Zayd.

After the years of wandering ended forty years later, in the company of Yuwsha` (Joshua) bin Nun, Allah allowed the Children of Israel to conquer the holy land on the eve of a Friday. On that day, the sun was kept from setting for a little more time, until victory was achieved. When the Children of Israel conquered the holy land, they were commanded to enter its gate while, سُجَّداً (prostrating) in appreciation to Allah for making them victorious, triumphant, returning them to their land and saving them from being lost and wandering.

Al-Awfi said that Ibn Abbas said that, وَادْخُلُواْ الْبَابَ سُجَّداً (and enter the gate **Sujjadan**) means,

"While bowing''.

Ibn Jarir reported Ibn Abbas saying, وَادْخُلُواْ الْبَابَ سُجَّداً (and enter the gate in prostration) means,

"Through a small door while bowing.''

Al-Hakim narrated it, and Ibn Abi Hatim added,

"And they went through the door backwards!''

Al-Hasan Al-Basri said that;

they were ordered to prostrate on their faces when they entered the city, but Ar-Razi discounted this explanation.

It was also said that;

the **Sujud** mentioned here means, `submissiveness', for actually entering while prostrating is not possible.

Khasif said that Ikrimah said that Ibn Abbas said,

"The door mentioned here was facing the **Qiblah**.''

Ibn Abbas, Mujahid, As-Suddi, Qatadah and Ad-Dahhak said that;

the door is the door of **Hittah in Iylya**, which is Jerusalem.

Ar-Razi also reported that;

some of them said that it was a door in the direction of the **Qiblah**.

Khasif said that Ikrimah said that Ibn Abbas said that;

the Children of Israel entered the door sideways.

As-Suddi said that Abu Sa`id Al-Azdy said that Abu Al-Kanud said that Abdullah bin Mas`ud said that;

they were commanded to, وَادْخُلُواْ الْبَابَ سُجَّداً (enter the gate in prostration (or bowing with humility)) but instead, they entered while their heads were raised in defiance.

Allah said next,

... وَقُولُواْ حِطَّةٌ ...

and say: `**Hittah**',

Ibn Abbas commented,

"Seek Allah's forgiveness.''

Al-Hasan and Qatadah said that it means,

"Say, `Relieve us from our errors.''

... نَّغْفِرْ لَكُمْ خَطَايَاكُمْ وَسَنَزِيدُ الْمُحْسِنِينَ (٥٨)

and We shall forgive you your sins and shall increase (reward) for the good-doers.

Here is the reward for fulfilling Allah's commandment.

This **Ayah** means, "If you implement what We commanded you, We will forgive your sins and multiply your good deeds.''

In summary, upon achieving victory, the Children of Israel were commanded to submit to Allah in tongue and deed and, to admit to their sins and seek forgiveness for them, to be grateful to Allah for the blessings He gave them, hastening to do the deeds that Allah loves, as He said,

إِذَا جَآءَ نَصْرُ اللَّهِ وَالْفَتْحُ

وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِى دِينِ اللَّهِ أَفْوَجاً

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوبَا

When there comes the help of Allah (to you, O Muhammad against your enemies) and the conquest (of Makkah). And you see that the people enter Allah's religion (Islam) in crowds. So glorify the praises of your Lord, and ask His forgiveness. Verily, He is the One Who accepts the repentance. (110:1-3).

Allah said,

فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلاً غَيْرَ الَّذِي قِيلَ لَهُمْ ...

But those who did wrong changed the word from that which had been told to them for another.

Al-Bukhari recorded Abu Hurayrah saying that the Prophet said,

قِيلَ لِبَنِي إِسْرَائِيلَ ادْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا: حِطَّةٌ، فَدَخَلُوا يَزْحَفُونَ عَلَى أَسْتَاهِهِم فَبَدَّلُوا وَقَالُوا، حَبَّةٌ فِي شَعْرَةَ

The Children of Israel were commanded to enter the door while bowing and to say `**Hittah**'. Yet, they entered the door on their behinds, distorting the words. They said; `**Habbah** (seed), in **Sha`rah** (a hair).'

An-Nasa'i recorded this part of it from Abu Hurayrah only, but he has a chain from the Prophet, explaining Allah's statement, حِطَّةٌ (**Hittah**),

saying, "So they deviated and said `**Habbah**.''

Similar was recorded by Abdur-Razzaq, and his route was also collected by Al-Bukhari.

Muslim and At-Tirmidhi narrated similar versions of this **Hadith**, At-Tirmidhi said, "**Hasan Sahih**.''

The summary of what the scholars have said about this subject is that the Children of Israel distorted Allah's command to them to submit to Him in tongue and deed. They were commanded to enter the city while bowing down, but they entered while sliding on their rear ends and raising their heads! They were commanded to say, `**Hittah**' meaning, "Relieve us from our errors and sins.'' However, they mocked this command and said, "**Hintah** (grain seed) in **Sha`irah** (barley).'' This demonstrates the worst type of rebellion and disobedience, and it is why Allah released His anger and punishment upon them, all because of their sinning and defying His commands.

Allah said,

... فَأَنزَلْنَا عَلَى الَّذِينَ ظَلَمُواْ رِجْزاً مِّنَ السَّمَاء بِمَا كَانُواْ يَفْسُقُونَ (٥٩)

So We sent upon the wrongdoers **Rijz** (a punishment) from the heaven because of their rebellion.

Ad-Dahhak said that Ibn Abbas said,

"Every word in Allah's Book that says **Rijz** means, `a punishment.'''

Mujahid, Abu Malik, As-Suddi, Al-Hasan and Qatadah were reported to have said that;

> **Rijz** means `Torment.'

Ibn Abi Hatim narrated that Sa`d bin Malik, Usamah bin Zayd and Khuzaymah bin Thabit said that the Messenger of Allah said,

الطَّاعُونُ رِجْزٌ.عَذَابٌ عُذِّبَ بِهِ مَنْ كَانَ قَبْلَكُم

> The plague is a **Rijz**, a punishment with which Allah punished those before you.

This is also how An-Nasa'i recorded this **Hadith**. In addition, the basis of this **Hadith** was collected in the Two **Sahihs**,

إِذَا سَمِعْتُمُ الطَّاعُونَ بِأَرْضٍ فَلَا تَدْخُلُوهَا

> If you hear of the plague in a land, then do not enter it.

Ibn Jarir recorded Usamah bin Zayd saying that the Messenger of Allah said,

إِنَّ هَذَا الْوَجَعَ وَالسَّقَمَ رِجْزٌ عُذِّبَ بِهِ بَعْضُ الْأُمَمِ قَبْلَكُم

> This calamity and sickness (i.e. the plague) is a **Rijz**, a punishment with which some nations who were before you were punished.

> The basis of this **Hadith** was also collected in the Two **Sahihs**.

وَإِذِ اسْتَسْقَى مُوسَى لِقَوْمِهِ فَقُلْنَا اضْرِب بِّعَصَاكَ الْحَجَرَ

2:60 And (remember) when Musa asked for water for his people, We said: "Strike the stone with your stick.''

فَانفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرَبَهُمْ

Then gushed forth therefrom twelve springs. Each (group of) people knew its own place for water.

كُلُواْ وَاشْرَبُوا مِن رِّزْقِ اللَّهِ وَلاَ تَعْثَوْاْ فِى الأٌّرْضِ مُفْسِدِينَ

"Eat and drink of that which Allah has provided and do not act corruptly, making mischief on the earth.''

Twelve Springs gush forth

Allah tells;

وَإِذِ اسْتَسْقَى مُوسَى لِقَوْمِهِ فَقُلْنَا اضْرِب بِّعَصَاكَ الْحَجَرَ فَانفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْناً قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرَبَهُمْ كُلُواْ وَاشْرَبُوا مِن رِّزْقِ اللَّهِ

...

And (remember) when Musa asked for water for his people, We said: "Strike the stone with your stick.'' Then gushed forth therefrom twelve springs. Each (group of) people knew its own place for water. "Eat and drink of that which Allah has provided,

Allah said, "Remember My favor on you when I answered the supplication of your Prophet, Musa, when he asked Me to provide you with water. I made the water available for you, making it gush out through a stone.

Twelve springs burst out of that stone, a designated spring for each of your tribes. You eat from the **manna** and the quails and drink from the water that I provided for you, without any effort or hardship for you. So worship the One Who did this for you.

... وَلاَ تَعْثَوْاْ فِي الأَرْضِ مُفْسِدِينَ (٦٠)

And do not act corruptly, making mischief on the earth,

> meaning, "Do not return the favor by committing acts of disobedience that cause favors to disappear.''

Ibn Abbas said that;

> the Children of Israel, "Had a square stone that Musa was commanded to strike with his staff and, as a result, twelve springs burst out of that stone, three on each side. Each tribe was, therefore, designated a certain spring, and they used to drink from their springs. They never had to travel from their area, they would find the same bounty in the same manner they had in the first area.''
>
> This narration is part of the long **Hadith** that An-Nasa'i, Ibn Jarir and Ibn Abi Hatim recorded about the trials.

This story is similar to the story in Surah **Al-A`raf** although the latter was revealed in Makkah.

In Surah **Al-A`raf**, Allah used the third person when He mentioned the Children of Israel to the Prophet and narrated what He favored them with.

In this Surah **Al-Baqarah**, which was revealed in Al-Madinah, Allah directed His Speech at the Children of Israel.

Further, Allah said in Surah **Al-A`raf**,

فَانبَجَسَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا

> And there gushed forth out of it twelve springs. (7:160),
>
> describing what first occurred when the water begins to gush out.
>
> In the **Ayah** in Surah **Al-Baqarah**, Allah described what happened later on, meaning when the water burst out in full force. Allah knows best.

وَإِذْ قُلْتُمْ يَـمُوسَى لَن نَّصْبِرَ عَلَى طَعَامٍ وَحِدٍ فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنبِتُ الأَرْضُ مِن بَقْلِهَا وَقِثَّآئِهَا وَفُومِهَا وَعَدَسِهَا وَبَصَلِهَا

2:61 They said, "O Musa! We cannot endure one kind of food. So invoke your Lord for us to bring forth for us of what the earth grows, its herbs, its cucumber its Fum, its lentils and its onions.''

قَالَ أَتَسْتَبْدِلُونَ الَّذِى هُوَ أَدْنَى بِالَّذِى هُوَ خَيْرٌ اهْبِطُواْ مِصْرًا فَإِنَّ لَكُم مَّا سَأَلْتُمْ

He said, "Would you exchange that which is better for that which is lower! Go you down to any town and you shall find what you want!''

وَضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ وَالْمَسْكَنَةُ وَبَآءُوا بِغَضَبٍ مِّنَ اللَّهِ

And they were covered with humiliation and misery, and they drew on themselves the wrath of Allah.

ذَلِكَ بِأَنَّهُمْ كَانُواْ يَكْفُرُونَ بِآيَـتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ الْحَقِّ

That was because they used to disbelieve in the Ayat (proofs, evidence) of Allah and killed the Prophets wrongfully.

ذلِكَ بِمَا عَصَواْ وَّكَانُواْ يَعْتَدُونَ

That was because they disobeyed and used to transgress the bounds (in their disobedience to Allah, i.e. commit crimes and sins.

The Children of Israel preferred Foods inferior to Manna and Quails

Allah said, "And remember My favor on you when I sent down the **manna** and quails to you, a good, pure, beneficial, easily acquired food. And remember your ungratefulness for what We granted you. Remember how you asked Musa to exchange this type of food for an inferior type that consists of vegetation, and so forth.''

Al-Hasan Al-Basri said about the Children of Israel,

> "They were bored and impatient with the type of food they were provided. They also remembered the life they used to live, when their diet consisted of lentils, onions, garlic and herbs.''

Allah tells,

> وَإِذْ قُلْتُمْ يَا مُوسَى لَن نَّصْبِرَ عَلَىَ طَعَامٍ وَاحِدٍ فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنبِتُ الأَرْضُ مِن بَقْلِهَا وَقِثَّآئِهَا وَفُومِهَا وَعَدَسِهَا وَبَصَلِهَا ...
>
> They said, "O Musa ! We cannot endure one kind of food. So invoke your Lord for us to bring forth for us of what the earth grows, its herbs, its cucumbers, its Fum, its lentils and its onions.
>
> They said, عَلَىَ طَعَامٍ وَاحِدٍ (One kind of food) meaning,
>
> > the **manna** and quails, because they ate the same food day after day.
>
> The **Ayah** mentioned lentils, onions and herbs, which are all known types of foods.
>
> As for the **Fum**, Ibn Mas\`ud read it, **Thum** (garlic).
>
> Also, Ibn Abi Hatim narrated that Al-Hasan said about the **Ayah**, وَفُومِهَا (Its **Fum**),
>
> > "Ibn Abbas said that **Fum** means, garlic.''
>
> He also said that;

the expression, `**Fumu-lanna**' means, `bake for us', according to the languages of old.

Ibn Jarir commented,

"If this is true, then `**Fum**' is one of the words whose pronunciations were altered, the letter `**fa**' was replaced by the letter `**tha**', since they are similar in sound.'' And Allah knows best.

Others said that **Fum** is wheat, the kind used for bread.

Al-Bukhari said,

"Some of them said that **Fum** includes all grains or seeds that are eaten.''

Allah's statement,

... قَالَ أَتَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَى بِالَّذِي هُوَ خَيْرٌ ...

He said, "Would you exchange that which is better for that which is lower!''

criticized the Jews for asking for inferior foods, although they were living an easy life, eating tasty, beneficial and pure food.

Allah's statement,

... اهْبِطُواْ مِصْرًا ...

Go you down to any **Misr**,

Ibn Abbas said,

means, `any city'.

Ibn Jarir also reported that Abu Al-Aliyah and Ar-Rabi bin Anas said that;

the **Ayah** refers to **Misr**, the Egypt of Fir`awn.

The truth is that the **Ayah** means any city, as Ibn Abbas and other scholars stated. Therefore, the meaning of Musa's statement to the Children of Israel becomes,

"What you are asking for is easy, for it is available in abundance in any city that you might enter. So since what you asked for is available in all of the villages and cities, I will not ask Allah to provide us with it, especially when it is an inferior type of food. ''

This is why Musa said to them,

...أَتَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَى بِالَّذِي هُوَ خَيْرٌ اهْبِطُواْ مِصْراً فَإِنَّ لَكُم مَّا سَأَلْتُمْ ...

Would you exchange that which is better for that which is lower Go you down to any town and you shall find what you want!

Since their request was the result of boredom and arrogance and since fulfilling it was unnecessary, their request was denied.

Allah knows best.

Covering the Jews in Humiliation and Misery

Allah said,

... وَضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ وَالْمَسْكَنَةُ ...

And they were covered with humiliation and misery.

This **Ayah** indicates that the Children of Israel were plagued with humiliation, and that this will continue, meaning that it will never cease. They will continue to suffer humiliation at the hands of all who interact with them, along with the disgrace that they feel inwardly.

Al-Hasan commented,

"Allah humiliated them, and they shall have no protector. Allah put them under the feet of the Muslims, who appeared at a time when the **Majus** (Zoroastrians) were taking the **Jizyah** (tax) from the Jews.''

Also, Abu Al-Aliyah, Ar-Rabi bin Anas and As-Suddi said that;

> `misery' used in the **Ayah** means, `poverty.'

Atiyah Al-Awfi said that;

> `misery' means, `paying the tilth (tax).'

In addition, Ad-Dahhak commented on Allah's statement,

... وَبَآؤُوْاْ بِغَضَبٍ مِّنَ اللَّهِ ...

and they drew on themselves the wrath of Allah,

> "They deserved Allah's anger.''

Also, Ibn Jarir said that the **Ayah** means,

> "They went back with the wrath. Similarly, Allah said, إِنِّي أُرِيدُ أَن تَبُوءَ بِإِثْمِي وَإِثْمِكَ (Verily, I intend to let you draw my sin on yourself as well as yours), (5:29) meaning,
>
> `You will end up carrying my, and your, mistakes instead of me'.
>
> Thus, the meaning of the **Ayah** becomes,
>
> `They went back carrying Allah's anger; Allah's wrath descended on them; they deserved Allah's anger.'''

Allah's statement,

... ذَلِكَ بِأَنَّهُمْ كَانُواْ يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ الْحَقِّ ...

That was because they used to disbelieve in the **Ayat** (proofs, evidences, etc.) of Allah and killed the Prophets wrongfully.

> means, "This is what We rewarded the Children of Israel with: humiliation and misery.''

Allah's anger that descended on the Children of Israel was a part of the humiliation they earned, because of their defiance of the truth, disbelief in Allah's **Ayat** and belittling the carriers of Allah's Law i.e. the Prophets and their following. The Children of Israel rejected the Messengers and even killed them. Surely, there is no form of disbelief worse than disbelieving in Allah's **Ayat** and murdering the Prophets of Allah.

Meaning of Kibr

Similarly, in a **Hadith** recorded in the Two **Sahihs** the Messenger of Allah said,

الْكِبْرُ بَطَرُ الْحَقِّ وَغَمْطُ النَّاس

Kibr, is refusing the truth and degrading (belittling) people.

Imam Ahmad recorded, Abdullah bin Mas`ud saying that the Messenger of Allah said,

أَشَدُّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ رَجُلٌ قَتَلَهُ نَبِيٌّ أَوْ قَتَلَ نَبِيًّا: وَإِمَامُ ضَلَالَةٍ وَمُمَثِّلٌ مِنَ الْمُمَثِّلِين

The people who will receive the most torment on the Day of Resurrection are: a man who was killed by a Prophet or who killed a Prophet, an unjust ruler and one who mutilates (the dead).

Allah's statement,

... ذَٰلِكَ بِمَا عَصَوا وَّكَانُواْ يَعْتَدُونَ (٦١)

That was because they disobeyed and used to transgress the bounds.

mentions another reason why the Children of Israel were punished in this manner, for they used to disobey and transgress the limits. Disobedience is to do what is prohibited, while transgression entails overstepping the set limits of what is allowed and what is prohibited. Allah knows best.

إِنَّ ٱلَّذِينَ ءَامَنُواْ وَٱلَّذِينَ هَادُواْ وَٱلنَّصَـرَىٰ وَٱلصَّـبِئِينَ مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلأٌّخِرِ وَعَمِلَ صَـلِحاً فَلَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ

2:62 Verily, those who believe and those who are Jews and Christians, and Sabians (Sabi'in), whoever believes in Allah and the Last Day and does righteous good deeds shall have their reward with their Lord, on them shall be no fear, nor shall they grieve.

Faith and doing Righteous Deeds equals Salvation in all Times

Allah says;

إِنَّ الَّذِينَ آمَنُواْ وَالَّذِينَ هَادُواْ وَالنَّصَارَى وَالصَّابِئِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الآخِرِ وَعَمِلَ صَالِحاً فَلَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ (٦٢)

Verily, those who believe and those who are Jews and Christians, and Sabians (Sabi'in), whoever believes in Allah and the Last Day and does righteous good deeds shall have their reward with their Lord, on them shall be no fear, nor shall they grieve.

After Allah described the condition - and punishment - of those who defy His commands, fall into His prohibitions and transgress set limits by committing prohibited acts, He stated that the earlier nations who were righteous and obedient received the rewards for their good deeds. This shall be the case, until the Day of Judgment. Therefore, whoever follows the unlettered Messenger and Prophet shall acquire eternal happiness and shall neither fear from what will happen in the future nor become sad for what has been lost in the past.

Similarly, Allah said,

أَلا إِنَّ أَوْلِيَآءَ اللَّهِ لاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ

No doubt! Verily, the **Awliya** of Allah, no fear shall come upon them nor shall they grieve. (10:62)

The angels will proclaim to the dying believers, as mentioned,

إِنَّ الَّذِينَ قَالُواْ رَبُّنَا اللَّهُ ثُمَّ اسْتَقَـمُواْ تَتَنَزَّلُ عَلَيْهِمُ الْمَلَـئِكَةُ أَلاَّ تَخَافُواْ وَلاَ تَحْزَنُواْ وَأَبْشِرُواْ بِالْجَنَّةِ الَّتِى كُنتُمْ تُوعَدُونَ

Verily, those who say: "Our Lord is Allah (alone),'' and then they stand firm, on them the angels will descend (at the time of their death) (saying): "Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised!'' (41:30)

The Meaning of Mu'min, or Believer

Ali bin Abi Talhah narrated from Ibn Abbas, about, إِنَّ الَّذِينَ آمَنُواْ وَالَّذِينَ هَادُواْ وَالنَّصَارَى وَالصَّابِئِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الآخِرِ (Verily, those who believe and those who are Jews and Christians, and Sabians, whoever believes in Allah and the Last Day) that Allah revealed the following **Ayah** afterwards,

وَمَن يَبْتَغِ غَيْرَ الإِسْلَـمِ دِينًا فَلَن يُقْبَلَ مِنْهُ وَهُوَ فِى الاٌّخِرَةِ مِنَ الْخَـسِرِينَ

And whoever seeks religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers. (3:85).

This statement by Ibn Abbas indicates that Allah does not accept any deed or work from anyone, unless it conforms to the Law of Muhammad that is, after Allah sent Muhammad. Before that, every person who followed the guidance of his own Prophet was on the correct path, following the correct guidance and was saved.

Why the Jews were called `Yahud

The Jews are the followers of Prophet Musa, who used to refer to the **Tawrah** for judgment. **Yahud** is a word that means, `repenting', just as Musa said, إِنَّا هُدْنَـا إِلَيْكَ (We have **Hudna** (we repent, go back and return) unto You), (7:156).

Why the Christians were called Nasara

Allah said;

مَنْ أنصَارِى إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ

> "Who will be my helpers in Allah's cause'' **Al-Hawariyyun** said: "We are the helpers of Allah.'' (61:14)

It was said that;

> they were called `**Nasara**', because they inhabited a land called An-Nasirah (Nazareth), as Qatadah, Ibn Jurayj and Ibn Abbas were reported to have said, Allah knows best.
>
> **Nasara** is certainly plural for **Nasran**.

When Allah sent Muhammad as the Last and Final Prophet and Messenger to all of the Children of Adam, mankind was required to believe in him, obey him and refrain from what he prohibited them; those who do this are true believers. The **Ummah** of Muhammad was called **`Mu'minin**' (believers), because of the depth of their faith and certainty, and because they believe in all of the previous Prophets and matters of the Unseen.

The Sabi'un or Sabians

There is a difference of opinion over the identity of the Sabians.

Sufyan Ath-Thawri said that Layth bin Abu Sulaym said that Mujahid said that,

> "The Sabians are between the **Majus**, the Jews and the Christians. They do not have a specific religion.''
>
> Similar is reported from Ibn Abi Najih.
>
> Similar statements were attributed to Ata and Sa`id bin Jubayr.

They (others) say that;

> the Sabians are a sect among the People of the Book who used to read the **Zabur** (Psalms), others say that they are a people who worshipped the angels or the stars.

It appears that the closest opinion to the truth, and Allah knows best, is Mujahid's statement and those who agree with him like Wahb bin Munabbih, that;

> the Sabians are neither Jews nor Christians nor **Majus** nor polytheists. Rather, they did not have a specific religion that they followed and enforced, because they remained living according to their **Fitrah** (instinctual nature). This is why the idolators used to call whoever embraced Islam a `**Sabi**', meaning, that he abandoned all religions that existed on the earth.

Some scholars stated that;

> the Sabians are those who never received a message by any Prophet.
>
> And Allah knows best.

وَإِذْ أَخَذْنَا مِيثَـقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُواْ مَآ ءَاتَيْنَـكُم بِقُوَّةٍ وَاذْكُرُواْ مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ

2:63 And (O Children of Israil, remember) when We took your covenant and We raised above you the Mount (saying): "Hold fast to that which We have given you, and remember that which is therein so that you may acquire Taqwa.

ثُمَّ تَوَلَّيْتُم مِّن بَعْدِ ذَلِكَ

2:64 Then after that you turned away.

فَلَوْلاَ فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَكُنتُم مِّنَ الْخَـسِرِينَ

Had it not been for the grace and mercy of Allah upon you, indeed you would have been among the losers.

Taking the Covenant from the Jews

Allah tells;

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُواْ مَا آتَيْنَاكُم بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ (٦٣)

And (O Children of Isra'il, remember) when We took your covenant and We raised above you the Mount (saying): "Hold fast to that which We have given you, and remember that which is therein so that you may acquire **Taqwa**.

Allah reminded the Children of Israel of the pledges, covenants and promises that He took from them to believe in Him alone, without a partner, and follow His Messengers. Allah stated that when He took their pledge from them, He raised the mountain above their heads, so that they affirm the pledge that they gave Allah and abide by it with sincerity and seriousness. Hence, Allah's statement,

وَإِذ نَتَقْنَا الْجَبَلَ فَوْقَهُمْ كَأَنَّهُ ظُلَّةٌ وَظَنُّواْ أَنَّهُ وَاقِعٌ بِهِمْ خُذُواْ مَآ ءَاتَيْنَاكُم بِقُوَّةٍ وَاذْكُرُواْ مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ

And (remember) when We raised the mountain over them as if it had been a canopy, and they thought that it was going to fall on them. (We said): "Hold firmly to what We have given you (**Tawrah**), and remember that which is therein (act on its commandments), so that you may fear Allah and obey Him.'' (7:171).

The mount mentioned here is **At-Tur**, just as it was explained in Surah **Al-A`raf**, according to the Tafsir of Ibn Abbas, Mujahid, Ata, Ikrimah, Al-Hasan, Ad-Dahhak, Ar-Rabi bin Anas and others. This is more obvious.

There is another report from Ibn Abbas saying;

`The **Tur** is a type of mountain that vegetation grows on, if no vegetation grows on it, it is not called **Tur**.'

And in the **Hadith** about the trials, Ibn Abbas said;

> "When they (the Jews) refused to obey, Allah raised the mountain above their heads so that they would listen.''

Al-Hasan said that Allah's statement, خُذُواْ مَا آتَيْنَاكُم بِقُوَّةٍ (Hold fast to that which We have given you),

> means, the **Tawrah**.

Mujahid said that the **Ayah** commanded,

> "Strictly adhere to it.''

Abu Al-Aliyah and Ar-Rabi said that, وَاذْكُرُواْ مَا فِيهِ (and remember that which is therein) means,

> "Read the **Tawrah** and implement it.''

Allah's statement,

ثُمَّ تَوَلَّيْتُم مِّن بَعْدِ ذَلِكَ فَلَوْلاَ فَضْلُ اللَّهِ ...

Then after that you turned away. Had it not been for the grace of Allah,

> means, "Yet, after the firm pledge that you gave, you still deviated and broke your pledge'';

... فَلَوْلاَ فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ ...

Had it not been for the grace and mercy of Allah upon you,

> meaning, by forgiving you and by sending the Prophets and Messengers to you.

... لَكُنتُم مِّنَ الْخَاسِرِينَ (٦٤)

Indeed you would have been among the losers.

> meaning, in this life and the Hereafter due to their breach of the covenant.

وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوا۟ مِنكُمْ فِى السَّبْتِ فَقُلْنَا لَهُمْ كُونُوا۟ قِرَدَةً خَـسِئِينَ

2:65 And indeed you knew those amongst you who transgressed in the matter of the Sabbath (i.e. Saturday). We said to them: "Be you monkeys, despised and rejected.''

فَجَعَلْنَـهَا نَكَـلاً لِّمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَمَوْعِظَةً لِّلْمُتَّقِينَ

2:66 So We made this punishment an example for those in front of it and those behind it, and a lesson for Al-Muttaqin (the pious.

The Jews breach the Sanctity of the Sabbath

Allah said,

وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوا۟ مِنكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ كُونُوا۟ قِرَدَةً خَاسِئِينَ (٦٥)

And indeed you knew those amongst you who transgressed in the matter of the **Sabbath** (i.e. Saturday). We said to them: "Be you monkeys, despised and rejected.''

وَلَقَدْ عَلِمْتُمُ الَّذِينَ (And indeed you knew).

This **Ayah** means, O Jews! Remember that Allah sent His torment on the village that disobeyed Him and broke their pledge and their covenant to observe the sanctity of the **Sabbath**.

They began using deceitful means to avoid honoring the **Sabbath** by placing nets, ropes and artificial pools of water for the purpose of fishing before the **Sabbath**. When the fish came in abundance on Saturday as usual, they were

caught in the ropes and nets for the rest of Saturday. During the night, the Jews collected the fish after the **Sabbath** ended.

When they did that, Allah changed them from humans into monkeys, the animals having the form closest to humans. Their evil deeds and deceit appeared lawful on the surface, but they were in reality wicked. This is why their punishment was compatible with their crime.

This story is explained in detail in Surah **Al-A`raf**, where Allah said,

وَسْئَلْهُمْ عَنِ الْقَرْيَةِ الَّتِى كَانَتْ حَاضِرَةَ الْبَحْرِ إِذْ يَعْدُونَ فِى السَّبْتِ إِذْ تَأْتِيهِمْ حِيتَانُهُمْ يَوْمَ سَبْتِهِمْ شُرَّعًا وَيَوْمَ لاَ يَسْبِتُونَ لاَ تَأْتِيهِمْ كَذَلِكَ نَبْلُوهُم بِمَا كَانُوا يَفْسُقُونَ

And ask them (O Muhammad) about the town that was by the sea; when they transgressed in the matter of the **Sabbath** (i.e. Saturday): when their fish came to them openly on the **Sabbath** day, and did not come to them on the day they had no **Sabbath**. Thus We made a trial of them, for they used to rebel (disobey Allah). (7:163)

In his Tafsir, Al-Awfi reported from Ibn Abbas that he said, فَقُلْنَا لَهُمْ كُونُواْ قِرَدَةً خَاسِئِينَ (We said to them: "Be you monkeys, despised and rejected'') means,

"Allah changed their bodies into those of monkeys and swine. The young people turned into monkeys while the old people turned into swine.''

Shayban An-Nahwi reported that Qatadah commented on, فَقُلْنَا لَهُمْ كُونُواْ قِرَدَةً خَاسِئِينَ (We said to them: "Be you monkeys, despised and rejected''),

"These people were turned into howling monkeys with tails, after being men and women.''

The Monkeys and Swine that exist now are not the Descendants of Those that were transformed

Ibn Abi Hatim recorded that Ibn Abbas said,

> "Those who violated the sanctity of the **Sabbath** were turned into monkeys, then they perished without offspring.''

Ad-Dahhak said that Ibn Abbas said,

> "Allah turned them into monkeys because of their sins. They only lived on the earth for three days, for no transformed person ever lives more than three days. They did not eat, drink or have offspring. Allah transformed their shapes into monkeys, and He does what He wills, with whom He wills and He changes the shape of whomever He wills. On the other hand, Allah created the monkeys, swines and the rest of the creation in the six days (of creation) that He mentioned in His Book.''

Allah's statement,

فَجَعَلْنَاهَا نَكَالاً ...

So We made this punishment an example,

means, Allah made the people of this village, who violated the sanctity of the **Sabbath**, **نَكَالاً** (an example) via the way they were punished.

Similarly, Allah said about Pharaoh,

فَأَخَذَهُ اللَّهُ نَكَالَ الاٌّخِرَةِ وَالاٍّوْلَى

So Allah, seized him with punishing example for his last and first transgression. (79:25)

Allah's statement,

... لِّمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا ...

for those in front of it and those behind it,

meaning, for the other villages.

Ibn Abbas commented,

"Meaning, `We made this village an example for the villages around it by the manner in which We punished its people.'''

Similarly, Allah said,

وَلَقَدْ أَهْلَكْنَا مَا حَوْلَكُمْ مِّنَ الْقُرَى وَصَرَّفْنَا الأٌّيَـتِ لَعَلَّهُمْ يَرْجِعُونَ

And indeed We have destroyed towns (populations) round about you, and We have (repeatedly) shown (them) the **Ayat** (proofs, evidences, verses, lessons, signs, revelations, etc.) in various ways that they might return (to the truth and believe in the Oneness of Allah - Islamic Monotheism).(46:27)

Therefore, Allah made them an example for those who lived during their time as well as a reminder for those to come, by preserving their story. This is why Allah said,

... وَمَوْعِظَةً لِّلْمُتَّقِينَ (٦٦)

and a lesson for **Al-Muttaqin** (the pious),

meaning, a reminder.

This **Ayah** means,

"The torment and punishment that this village suffered was a result of indulging in Allah's prohibitions and their deceit. Hence, those who have **Taqwa** should be aware of their evil behavior, so that what occurred to this village does not befall them as well.''

Also, Imam Abu Abdullah bin Battah reported that Abu Hurayrah said that the Messenger of Allah said,

لَا تَرْتَكِبُوا مَا ارْتَكَبَتِ الْيَهُودُ فَتَسْتَحِلُّوا مَحَارِمَ اللهِ بِأَدْنَى الْحِيَلِ

Do not commit what the Jews committed, breaching what Allah has forbidden, by resorting to the lowest types of deceit.

This **Hadith** has a good (**Jayid**) chain of narration. Allah knows best.

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَن تَذْبَحُوا۟ بَقَرَةً

2:67 And (remember) when Musa said to his people: "Verily, Allah commands you that you slaughter a cow.''

قَالُوٓا۟ أَتَتَّخِذُنَا هُزُوًا

They said, "Do you make fun of us!''

قَالَ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَـهِلِينَ

He said, "I take Allah's refuge from being among Al-Jahilin (the ignorant or the foolish).''

The Story of the murdered Israeli Man and the Cow

Allah said,

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ إِنَّ اللهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقَرَةً قَالُوا أَتَتَّخِذُنَا هُزُواً قَالَ أَعُوذُ بِاللهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ (٦٧)

And (remember) when Musa said to his people: "Verily, Allah commands you that you slaughter a cow.'' They said, "Do you make fun of us'' He said, "I take Allah's refuge from being among **Al-Jahilin** (the ignorant or the foolish).

> Allah said, `O Children of Israel! Remember how I blessed you with miracle of the cow that was the means for discovering the identity of the murderer, when the murdered man was brought back to life.'

Ibn Abi Hatim recorded Ubaydah As-Salmani saying,

> "There was a man from among the Children of Israel who was impotent. He had substantial wealth, and only a nephew who would inherit from him. So his nephew killed him and moved

his body at night, placing it at the doorstep of a certain man.

The next morning, the nephew cried out for revenge, and the people took up their weapons and almost fought each other. The wise men among them said, `Why would you kill each other, while the Messenger of Allah is still among you?'

So they went to Musa and mentioned the matter to him and Musa said, إِنَّ اللّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُواْ بَقَرَةً قَالُواْ أَتَتَّخِذُنَا هُزُواً قَالَ أَعُوذُ بِاللّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ ("Verily, Allah commands you that you slaughter a cow.'' They said, "Do you make fun of us!'' He said, "I take Allah's refuge from being among **Al-Jahilin** (the ignorant or the foolish)).''

"Had they not disputed, it would have been sufficient for them to slaughter any cow. However, they disputed, and the matter was made more difficult for them, until they ended up looking for the specific cow that they were later ordered to slaughter.

They found the designated cow with a man, only who owned that cow. He said, `By Allah! I will only sell it for its skin's fill of gold.'

So they paid the cow's fill of its skin in gold, slaughtered it and touched the dead man with a part of it. He stood up, and they asked him, `Who killed you?'

He said, `That man,' and pointed to his nephew.

He died again, and his nephew was not allowed to inherit him. Thereafter, whoever committed murder for the purpose of gaining inheritance was not allowed to inherit.''

Ibn Jarir reported something similar to that.

Allah knows best.

قَالُواْ ادْعُ لَنَا رَبَّكَ يُبَيِّن لَّنَا مَا هِىَ

2:68 They said, "Call upon your Lord for us that He may make plain to us what it is!''

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لاَّ فَارِضٌ وَلاَ بِكْرٌ عَوَانٌ بَيْنَ ذلِكَ فَافْعَلُواْ مَا تُؤْمَرونَ

He said, "He says, `Verily, it is a cow neither too old nor too young, but (it is) between the two conditions', so do what you are commanded.''

قَالُواْ ادْعُ لَنَا رَبَّكَ يُبَيِّن لَّنَا مَا لَوْنُهَا

2:69 They said, "Call upon your Lord for us to make plain to us its colour.''

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ صَفْرَآءُ فَاقِعٌ لَّوْنُهَا تَسُرُّ النَّـظِرِينَ

He said, "He says, `It is a yellow cow, bright in its colour, pleasing the beholders.'''

قَالُواْ ادْعُ لَنَا رَبَّكَ يُبَيِّن لَّنَا مَا هِىَ إِنَّ البَقَرَ تَشَـبَهَ عَلَيْنَا وَإِنَّآ إِن شَآءَ اللَّهُ لَمُهْتَدُونَ

2:70 They said, "Call upon your Lord for us to make plain to us what it is. Verily, to us all cows are alike. And surely, if Allah wills, we will be guided.''

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لاَّ ذَلُولٌ تُثِيرُ الاٌّرْضَ وَلاَ تَسْقِى الْحَرْثَ مُسَلَّمَةٌ لاَّ شِيَةَ فِيهَا

2:71 He (Musa) said, "He says, `It is a cow neither trained to till the soil nor water the fields, sound, having no blemish in it.'''

قَالُواْ الْـنَ جِئْتَ بِالْحَقِّ فَذَبَحُوهَا وَمَا كَادُواْ يَفْعَلُونَ

They said, "Now you have brought the truth.'' So they slaughtered it though they were near to not doing it.

The Stubbornness of the Jews regarding the Cow; Allah made the Matter difficult for Them

Allah mentioned the stubbornness of the Children of Israel and the many unnecessary questions they asked their Messengers. This is why when they were stubborn, Allah made the decisions difficult for them.

Had they slaughtered a cow, any cow, it would have been sufficient for them, as Ibn Abbas and Ubaydah have said. Instead, they made the matter difficult, and this is why Allah made it even more difficult for them.

Allah tells;

قَالُواْ ادْعُ لَنَا رَبَّكَ يُبَيِّن لّنَا مَا هِيَ قَالَ ...

They said, "call upon your Lord for us that He may make plain to us what it is!"

meaning, "What is this cow and what is its description?''

Musa said,

... إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لاَّ فَارِضٌ وَلاَ بِكْرٌ ...

He says, `Verily, it is a cow neither too old nor too young',

meaning, that it is neither old nor below the age of breeding.

This is the opinion of Abu Al-Aliyah, As-Suddi, Mujahid, Ikrimah, Atiyah Al-Awfi, Ata, Al-Khurasani, Wahb bin Munabbih, Ad-Dahhak, Al-Hasan, Qatadah and Ibn Abbas.

... عَوَانٌ بَيْنَ ذَلِكَ ...

but (it is) between the two conditions',

Ad-Dahhak reported that Ibn Abbas said that,

> it means, "Neither old nor young. Rather, she was at the age when the cow is strongest and fittest.''

... فَافْعَلُواْ مَا تُؤْمَرونَ (٦٨)

so do what you are commanded.''

قَالُواْ ادْعُ لَنَا رَبَّكَ يُبَيِّن لَّنَا مَا لَوْنُهَا قَالَ إِنَّهُ يَقُولُ إِنّهَا بَقَرَةٌ صَفْرَاء فَاقِعٌ لَّوْنُهَا تَسُرُّ النَّاظِرِينَ (٦٩)

They said, "Call upon your Lord for us to make plain to us its colour.'' He said, "He says, `It is a yellow cow, bright in its colour, pleasing the beholders.'''

In his Tafsir Al-Awfi reported from Ibn Abbas that, **فَاقِعٌ لَّوْنُهَا** (bright in its colour),

> "A deep yellowish white.''

As-Suddi said, **تَسُرُّ النَّاظِرِينَ** (pleasing the beholder),

> meaning, that it pleases those who see it.
>
> This is also the opinion of Abu Al-Aliyah, Qatadah and Ar-Rabi bin Anas.

Furthermore, Wahb bin Munabbih said,

> "If you look at the cow's skin, you will think that the sun's rays radiate through its skin.''

The modern version of the **Tawrah** mentions that the cow in the **Ayah** was red, but this is an error. Or, it might be that the cow was so yellow that it appeared blackish or reddish in color. Allah's knows best.

قَالُواْ ادْعُ لَنَا رَبَّكَ يُبَيِّن لَّنَا مَا هِيَ ...

They said, "Call upon your Lord for us to make plain to us what it is.

... إِنَّ البَقَرَ تَشَابَهَ عَلَيْنَا ...

Verily, to us all cows are alike,

> this means, that since cows are plentiful, then describe this cow for us further.

... وَإِنَّآ إِن شَاء اللَّهُ ...

And surely, if Allah wills,

> and if you further describe it to us,

... لَمُهْتَدُونَ (٧٠)

we will be guided.

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لاَّ ذَلُولٌ تُثِيرُ الأَرْضَ وَلاَ تَسْقِي الْحَرْثَ ...

He says, \`It is a cow neither trained to till the soil nor water the fields,'

meaning, it is not used in farming, or for watering purposes. Rather, it is honorable and fair looking.

Abdur-Razzaq said that Ma\`mar said that Qatadah said that,

... مُسَلَّمَةٌ لاَّ شِيَةَ فِيهَا ...

sound, having no blemish in it.'''

> means, "The cow does not suffer from any defects.''
>
> This is also the opinion of Abu Al-Aliyah and Ar-Rabi.

Mujahid also said that;

> the **Ayah** means the cow is free from defects.

Further, Ata' Al-Khurasani said that;

> the **Ayah** means that its legs and body are free of physical defects.

.....قَالُوا الآنَ جِئْتَ بِالْحَقِّ ...

They said, "Now you have brought the truth.''

... فَذَبَحُوهَا وَمَا كَادُواْ يَفْعَلُونَ (٧١)

So they slaughtered it though they were near to not doing it.

Ad-Dahhak said that Ibn Abbas said that the **Ayah** means,

> "They did not want to slaughter it.''

This means that even after all the questions and answers about the cow's description, the Jews were still reluctant to slaughter the cow.

This part of the Qur'an criticized the Jews for their behavior, because their only goal was to be stubborn, and this is why they nearly did not slaughter the cow.

Also, Ubaydah, Mujahid, Wahb bin Munabbih, Abu Al-Aliyah and Abdur-Rahman bin Zayd bin Aslam said,

> "The Jews bought the cow with a large amount of money.''
>
> There is a difference of opinion over this.

وَإِذْ قَتَلْتُمْ نَفْسًا فَادَّارَأْتُمْ فِيهَا وَاللَّهُ مُخْرِجٌ مَّا كُنتُمْ تَكْتُمُونَ

2:72 And (remember) when you killed a man and disagreed among yourselves as to the crime. But Allah brought forth that which you were Taktumun.

فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا كَذَلِكَ يُحْىِ اللَّهُ الْمَوْتَى وَيُرِيكُمْ آيَـتِهِ لَعَلَّكُمْ تَعْقِلُونَ

2:73 So We said: "Strike him (the dead man) with a piece of it (the cow).'' Thus Allah brings the dead to life and shows you His Ayat (proofs, evidences, etc.) so that you may understand.

Bringing the murdered Man back to Life

Allah tells;

وَإِذْ قَتَلْتُمْ نَفْساً فَادَّارَأْتُمْ فِيهَا وَاللّهُ مُخْرِجٌ مَّا كُنتُمْ تَكْتُمُونَ (٧٢)

And (remember) when you killed a man and disagreed among yourselves as to the crime. But Allah brought forth that which you were **Taktumun**.

Al-Bukhari said that, فَادَّارَأْتُمْ فِيهَا (And disagreed among yourselves as to the crime) means,

"Disputed.''

This is also the Tafsir of Mujahid.

Ata' Al-Khurasani and Ad-Dahhak said,

"Disputed about this matter.''

Also, Ibn Jurayj said that, وَإِذْ قَتَلْتُمْ نَفْساً فَادَّارَأْتُمْ فِيهَا (And (remember) when you killed a man and disagreed among yourselves as to the crime) means,

some of them said, "You killed him,'' while the others said, "No you killed him.''

This is also the Tafsir of Abdur-Rahman bin Zayd bin Aslam.

Mujahid said that, وَاللّهُ مُخْرِجٌ مَّا كُنتُمْ تَكْتُمُونَ (But Allah brought forth that which you were **Taktumun**) means,

"what you were hiding.''

Allah said,

فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا ...

So We said: "Strike him (the dead man) with a piece of it (the cow).''

meaning, "any part of the cow will produce the miracle (if they struck the dead man with it).''

We were not told which part of the cow they used, as this matter does not benefit us either in matters of life or religion. Otherwise, Allah would have made it clear for us. Instead, Allah made this matter vague, so this is why we should leave it vague.

Allah's statement,

... كَذَلِكَ يُحْيِي اللّهُ الْمَوْتَى ...

Thus Allah brings the dead to life,

> means, "They struck him with it, and he came back to life.''

This **Ayah** demonstrates Allah's ability in bringing the dead back to life. Allah made this incident proof against the Jews that the Resurrection shall occur, and ended their disputing and stubbornness over the dead person.

Allah mentioned His bringing the dead back to life in five instances in Surah **Al-Baqarah**.

First Allah said,

ثُمَّ بَعَثْنَاكُم مِّن بَعْدِ مَوْتِكُمْ

> Then We raised you up after your death. (2:56)
>
> He then mentioned the story about the cow.

Allah also mentioned the story of those who escaped death in their land, while they were numbering in the thousands.

He also mentioned the story of the Prophet who passed by a village that was destroyed, the story of Abraham and the four birds, and the land that comes back to life after it has died.

All these incidents and stories alert us to the fact that bodies shall again become whole, after they were rotten.

The proof of Resurrection is also reiterated in Allah's statement,

وَءَايَةٌ لَّهُمُ الاٌّرْضُ الْمَيْتَةُ أَحْيَيْنَـهَا وَأَخْرَجْنَا مِنْهَا حَبّاً فَمِنْهُ يَأْكُلُونَ

وَجَعَلْنَا فِيهَا جَنَّـتٍ مِّن نَّخِيلٍ وَأَعْنَـبٍ وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ

لِيَأْكُلُواْ مِن ثَمَرِهِ وَمَا عَمِلَتْهُ أَيْدِيهِمْ أَفَلاَ يَشْكُرُونَ

And a sign for them is the dead land. We give it life, and We bring forth from it grains, so that they eat thereof. And We have made therein gardens of date palms and grapes, and We have caused springs of water to gush forth therein. So that they may eat of the fruit thereof - and their hands made it not. Will they not then give thanks! (36:33-35)

... وَيُرِيكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ (٧٣)

and shows you His **Ayat** (proofs, evidences, etc.) so that you may understand.

ثُمَّ قَسَتْ قُلُوبُكُمْ مِّن بَعْدِ ذلِكَ فَهِىَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً

2:74 Then after that your hearts were hardened and became as stones or even worse in hardness.

وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الأَنْهَـرُ وَإِنَّ مِنْهَا لَمَا يَشَّقَّقُ فَيَخْرُجُ مِنْهُ الْمَآءُ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ

And indeed, there are stones out of which rivers gush forth, and indeed, there are of them (stones) which split asunder so that water flows from them, and indeed, there are of them (stones) which fall down for fear of Allah.

وَمَا اللَّهُ بِغَـفِلٍ عَمَّا تَعْمَلُونَ

And Allah is not unaware of what you do.

The Harshness of the Jews

Allah criticized the Children of Israel because they witnessed the tremendous signs and the **Ayat** of Allah, including bringing the dead back to life, yet,

ثُمَّ قَسَتْ قُلُوبُكُم مِّن بَعْدِ ذَلِكَ ...

Then after that your hearts were hardened.

So their hearts were like stones that never become soft.

This is why Allah forbade the believers from imitating the Jews when He said,

أَلَمْ يَأْنِ لِلَّذِينَ ءَامَنُواْ أَن تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلاَ يَكُونُواْ كَالَّذِينَ أُوتُواْ الْكِتَـبَ مِن قَبْلُ فَطَالَ عَلَيْهِمُ الأٌّمَدُ فَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ مِّنْهُمْ فَـسِقُونَ

Has not the time come for the hearts of those who believe (in the Oneness of Allah - Islamic Monotheism) to be affected by Allah's Reminder (this Qur'an), and that which has been revealed of the truth, lest they become as those who received the Scripture (the **Tawrah**) and the **Injil** (Gospel)) before (i.e. Jews and Christians), and the term was prolonged for them and so their hearts were hardened! And many of them were **Fasiqun** (the rebellious, the disobedient to Allah). (57:16)

In his Tafsir, Al-Awfi said that Ibn Abbas said,

"When the dead man was struck with a part of the cow, he stood up and became more alive than he ever was. He was asked, `Who killed you' He said, `My nephews killed me.' He then died again. His nephews said, after Allah took his life away, `By Allah! We did not kill him' and denied the truth while they knew it.

Allah said,

... فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً ...

> And became as stones or even worse in hardness.''

And by the passage of time, the hearts of the Children of Israel were unlikely to accept any admonishment, even after the miracles and signs they withnessed. Their hearts became harder than stones, with no hope of ever softening. Sometimes, springs and rivers burst out of stones, some stones split and water comes out of them, even if there are no springs or rivers around them, sometimes stones fall down from mountaintops out of their fear of Allah.

... وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الأَنْهَارُ وَإِنَّ مِنْهَا لَمَا يَشَّقَّقُ فَيَخْرُجُ مِنْهُ الْمَاء وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللّهِ ...

And indeed, there are stones out of which rivers gush forth, and indeed, there are of them (stones) which split asunder so that water flows from them, and indeed, there are of them (stones) which fall down for fear of Allah,

Muhammad bin Ishaq narrated that Ibn `Abbas said that the Ayah means,

> "Some stones are softer than your hearts, they acknowledge the truth that you are being called to,
>
> ... وَمَا اللّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ (٧٤)
>
> And Allah is not unaware of what you do.''

Solid Inanimate Objects possess a certain Degree of Awareness

Some claimed that the **Ayat** mentioned the stones being humble as a metaphor. However, Ar-Razi, Al-Qurtubi and other **Imams** said that there is no need for this explanation, because Allah creates this characteristic - humbleness - in stones.

For instance, Allah said,

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَن يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا

Truly, We did offer **Al-Amanah** (the trust) to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it (i.e. afraid of Allah's torment). (33:72)

تُسَبِّحُ لَهُ السَّمَـوَتُ السَّبْعُ وَالاٌّرْضُ وَمَن فِيهِنَّ

The seven heavens and the earth and all that is therein, glorify Him. (17:44)

وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ

And the stars and the trees both prostrate themselves (to Allah). (55:6)

أَو لَمْيَرَوْا إِلَىخَلَقَ اللَّهُ مِن شَىْءٍ يَتَفَيَّأُ

Have they not observed things that Allah has created: (how) their shadows incline. (16:48)

قَالَتَآ أَتَيْنَا طَآئِعِينَ

They both said: "We come willingly.'' (41:11)

لَوْ أَنزَلْنَا هَـذَا الْقُرْءَانَ عَلَى جَبَلٍ

Had We sent down this Qur'an on a mountain. (59:21)

and,

وَقَالُواْ لِجُلُودِهِمْ لِمَ شَهِدتُّمْ عَلَيْنَا قَالُواْ أَنطَقَنَا اللَّهُ

And they will say to their skins, "Why do you testify against us'' They will say: "Allah has caused us to speak.'' (41:21)

It is recorded in the **Sahih** that the Prophet said,

هذَا جَبَلٌ يُحِبُّنَا وَنُحِبُّه

> This (Mount **Uhud**) is a mount that loves us and that we love.)

Similarly, the compassion of the stump of the palm tree for the Prophet as confirmed in authentic narrations.

In **Sahih** Muslim it is recorded that the Prophet said,

إِنِّي لَأَعْرِفُ حَجَرًا بِمَكَّةَ كَانَ يُسَلِّمُ عَلَيَّ قَبْلَ أَنْ أُبْعَثَ إِنِّي لَأَعْرِفُهُ الْآن

> I know a stone in Makkah that used to greet me with the **Salam** before I was sent. I recognize this stone now.

He said about the Black Stone that,

إِنَّهُ يَشْهَدُ لِمَنِ اسْتَلَمَ بِحَقٍ يَوْمَ الْقِيَامَة

> On the Day of Resurrection it will testify for those who kiss it.

There are several other texts with this meaning.

The scholars of the Arabic language disagreed over the meaning of Allah's statement, **فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً** (And became as stones or even worse in hardness) after agreeing that `or' here is not being used to reflect doubt.

Some scholars said that `or' here means, `and'. So the meaning becomes, "As hard as stones, and harder.'' For instance, Allah said,

وَلاَ تُطِعْ مِنْهُمْ ءَاثِماً أَوْ كَفُوراً

> And obey not a sinner or a disbeliever among them. (76:24)

عُذْراً أَوْ نُذْراً

> To cut off all excuses or to warn. (77:6)

Some other scholars said that `or' here means, `rather'. Hence, the meaning becomes, `As hard as stones. Rather, harder.' For instance, Allah said,

إِذَا فَرِيقٌ مِّنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً

> A section of them fear men as they fear Allah or even more. (4:77)

وَأَرْسَلْنَـهُ إِلَى مِاْئَةِ أَلْفٍ أَوْ يَزِيدُونَ

And We sent him to a hundred thousand (people) or even more. (37:147)

and,

فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى

And was at a distance of two bows' length or (even) nearer. (53:9)

Some other scholars said that this **Ayah** means their hearts are only of two types, as hard as stone or harder than stone.

Further, Ibn Jarir commented that this **Tafsir** means that some of their hearts are as hard as stone and some hearts are harder than stone.

Ibn Jarir said that he favored this last **Tafsir**, although the others are plausible.

I - Ibn Kathir - say that the last **Tafsir** is similar to Allah's statement,

مَثَلُهُمْ كَمَثَلِ الَّذِى اسْتَوْقَدَ نَاراً

Their likeness is as the likeness of one who kindled a fire. (2:17)

and then His statement,

أَوْ كَصَيِّبٍ مِّنَ السَّمَآءِ

Or like a rainstorm from the sky. (2:19)

It is also similar to Allah's statement,

وَالَّذِينَ كَفَرُواْ أَعْمَـلُهُمْ كَسَرَابٍ بِقِيعَةٍ

As for those who disbelieved, their deeds are like a mirage in a desert. (24:39)

and then His statement,

أَوْ كَظُلُمَـٰتٍ فِى بَحْرٍ لُّجِّىٍّ

Or (the state of a disbeliever) is like the darkness in a vast deep sea. (24:40)

This then means that some of them are like the first example, and some others are like the second example.

Allah knows best.

أَفَتَطْمَعُونَ أَن يُؤْمِنُواْ لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِّنْهُمْ يَسْمَعُونَ كَلَـٰمَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ مِن بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ

2:75 Do you (faithful believers) covet that they will believe in your religion inspite of the fact that a party of them (Jewish rabbis) used to hear the Word of Allah (the Tawrah), then they used to change it knowingly after they understood it.

وَإِذَا لَقُواْ الَّذِينَ ءَامَنُواْ قَالُواْ ءَامَنَّا وَإِذَا خَلاَ بَعْضُهُمْ إِلَى بَعْضٍ قَالُواْ أَتُحَدِّثُونَهُم بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ لِيُحَآجُّوكُم بِهِ عِندَ رَبِّكُمْ

2:76 And when they (Jews) meet those who believe (Muslims), they say, "We believe,'' but when they meet one another in private, they say, "Shall you (Jews) tell them (Muslims) what Allah has revealed to you that they (Muslims) may argue with you (Jews) about it before your Lord.''

أَفَلاَ تَعْقِلُونَ

Have you (Jews) then no understanding!

أَوَلاَ يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ

2:77 Know they (Jews) not that Allah knows what they conceal and what they reveal.

There was little Hope that the Jews Who lived during the Time of the Prophet could have believed

Allah said,

أَفَتَطْمَعُونَ ...

Do you covet, (O believers),

... أَن يُؤْمِنُواْ لَكُمْ ...

That they will believe in your religion,

meaning, that these people would obey you? They are the deviant sect of Jews whose fathers witnessed the clear signs but their hearts became hard afterwards.

Allah said next,

... وَقَدْ كَانَ فَرِيقٌ مِّنْهُمْ يَسْمَعُونَ كَلاَمَ اللّهِ ثُمَّ يُحَرِّفُونَهُ ...

Inspite of the fact that a party of them (Jewish rabbis) used to hear the Word of Allah (the **Tawrah**), then they used to change it,

meaning, distort its meaning,

... مِن بَعْدِ مَا عَقَلُوهُ ...

after they understood it,

They understood well, yet they used to defy the truth,

... وَهُمْ يَعْلَمُونَ (٧٥)

knowingly.

being fully aware of their erroneous interpretations and corruption.

This statement is similar to Allah's statement,

فَبِمَا نَقْضِهِم مِّيثَـقَهُمْ لَعنَّـهُمْ وَجَعَلْنَا قُلُوبَـهُمْ قَاسِيَةً يُحَرِّفُونَ الْكَلِمَ عَن مَّوَضِعِهِ

So, because of their violation of their covenant, We cursed them and made their hearts grow hard. They change the words from their (right) places. (5:13)

Qatadah commented that Allah's statement; ثُمَّ يُحَرِّفُونَهُ مِن بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ (Then they used to change it knowingly after they understood it)

"They are the Jews who used to hear Allah's Words and then alter them after they understood and comprehended them.''

Also, Mujahid said,

"Those who used to alter it and conceal its truths; they were their scholars.''

Also, Ibn Wahb said that Ibn Zayd commented, يَسْمَعُونَ كَلاَمَ اللّهِ ثُمَّ يُحَرِّفُونَهُ (used to hear the Word of Allah (the **Tawrah**), then they used to change it),

"They altered the **Tawrah** that Allah revealed to them, making it say that the lawful is unlawful and the prohibited is allowed, and that what is right is false and that what is false is right. So when a person seeking the truth comes to them with a bribe, they judge his case by the Book of Allah, but when a person comes to them seeking to do evil with a bribe, they take out the other (distorted) book, in which it is stated that he is in the right. When someone comes to them who is not seeking what is right, nor offering them bribe, then they enjoin righteousness on him. This is why Allah said to them,

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنسَوْنَ أَنفُسَكُمْ وَأَنتُمْ تَتْلُونَ الْكِتَـبَ أَفَلاَ تَعْقِلُونَ

Enjoin you **Al-Birr** (piety and righteousness and every act of obedience to Allah) on the people and you forget (to practice it) yourselves, while you recite the Scripture (the **Tawrah**)! Have you then no sense!" (2:44)

The Jews knew the Truth of the Prophet , but disbelieved in Him

Allah said next,

وَإِذَا لَقُواْ الَّذِينَ آمَنُواْ قَالُواْ آمَنَّا وَإِذَا خَلاَ بَعْضُهُمْ إِلَى بَعْضٍ ...

> And when they (Jews) meet those who believe (Muslims), they say, "We believe'', but when they meet one another in private...,

Muhammad bin Ishaq reported that Ibn `Abbas commented, وَإِذَا لَقُواْ الَّذِينَ آمَنُواْ قَالُواْ آمَنَّا (And when they (Jews) meet those who believe (Muslims), they say, "We believe''),

> "They believe that Muhammad is the Messenger of Allah, `But he was only sent for you (Arabs).'''

... قَالُواْ أَتُحَدِّثُونَهُم بِمَا فَتَحَ اللّهُ عَلَيْكُمْ لِيُحَآجُّوكُم بِهِ عِندَ رَبِّكُمْ ...

> they say, "Shall you (Jews) tell them (Muslims) what Allah has revealed to you, that they (Muslims) may argue with you (Jews) about it before your Lord.''

> However, when they meet each other they say, "Do not convey the news about this Prophet to the Arabs, because you used to ask Allah to grant you victory over them when he came, but he was sent to them (not to you).''
>
> Allah then revealed,
>
> وَإِذَا لَقُواْ الَّذِينَ آمَنُواْ قَالُواْ آمَنَّا وَإِذَا خَلاَ بَعْضُهُمْ إِلَى بَعْضٍ قَالُواْ أَتُحَدِّثُونَهُم بِمَا فَتَحَ اللّهُ عَلَيْكُمْ لِيُحَآجُّوكُم بِهِ عِندَ رَبِّكُمْ أَفَلاَ تَعْقِلُونَ
>
> And when they (Jews) meet those who believe (Muslims), they say, "We believe,'' but when they meet one another in private, they say, "Shall you (Jews) tell them (Muslims) what Allah has revealed to you, that they (Muslims) may argue with you (Jews) about it before your Lord.''

> meaning, "If you admit to them that he is a Prophet, knowing that Allah took the covenant from you to follow him, they will know that Muhammad is the Prophet that we were waiting for and whose coming we find foretold of in our Book. Therefore, do not believe in him and deny him.''

Al-Hasan Al-Basri said,

> "When the Jews met the believers they used to say, `We believe.' When they met each other, some of them would say, `Do not talk to the companions of Muhammad about what Allah has foretold in your Book, so that the news (that Muhammad is the Final Messenger) does not become a proof for them against you with your Lord, and, thus, you will win the dispute.'''

... أَفَلاَ تَعْقِلُونَ (٧٦)

Have you (Jews) then no understanding!

Allah said,

أَوَلاَ يَعْلَمُونَ أَنَّ اللّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ (٧٧)

Know they (Jews) not that Allah knows what they conceal and what they reveal.

Abu Al-Aliyah said about Allah's statement,

> "Meaning their secret denial and rejection of Muhammad, although they find his coming recorded in their Book.''
>
> This is also the Tafsir of Qatadah.

Al-Hasan commented on, أَنَّ اللّهَ يَعْلَمُ مَا يُسِرُّونَ (That Allah knows what they conceal),

> "What they concealed refers to when they were alone with each other away from the Companions of Muhammad. Then they would forbid each other from conveying the news that Allah revealed to

them in their Book to the Companions of Muhammad, fearing that the Companions would use this news (about the truth of Muhammad) against them before their Lord.''

وَمَا يُعْلِنُونَ (And what they reveal) meaning,

when they said to the Companions of Muhammad, آمَنَّا (We believe), as Abu Al-Aliyah, Ar-Rabi and Qatadah stated.

وَمِنْهُمْ أُمِّيُّونَ لاَ يَعْلَمُونَ الْكِتَـبَ إِلاَّ أَمَانِىَّ وَإِنْ هُمْ إِلاَّ يَظُنُّونَ

2:78 And there are among them (Jews) `Ummyyun (unlettered) people, who know not the Book, but they trust upon Amani (false desires) and they but guess.

فَوَيْلٌ لِّلَّذِينَ يَكْتُبُونَ الْكِتَـبَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَـذَا مِنْ عِندِ اللَّهِ لِيَشْتَرُواْ بِهِ ثَمَناً قَلِيلاً

2:79 Then woe to those who write the book with their own hands and then say, "This is from Allah,'' to purchase with it a little price!

فَوَيْلٌ لَّهُمْ مِّمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَّهُمْ مِّمَّا يَكْسِبُونَ

Woe to them for what their hands have written and woe to them for that they earn thereby.

The Meaning of Ummi

Allah said,

وَمِنْهُمْ أُمِّيُّونَ ...

And there are among them **Ummyyun** people,

meaning, among the People of the Book, as Mujahid stated.

Abu Al-Aliyah, Ar-Rabi, Qatadah, Ibrahim An-Nakhai and others said,

Ummyyun, is plural for **Ummi**, that is, a person who does not write.

This meaning is clarified by Allah's statement,

... لاَ يَعْلَمُونَ الْكِتَابَ ...

Who know not the Book,

meaning, are they not aware of what is in it.

Ummi was one of the descriptions of the Prophet because he was unlettered. For instance, Allah said,

وَمَا كُنتَ تَتْلُو مِن قَبْلِهِ مِن كِتَـبٍ وَلاَ تَخُطُّهُ بِيَمِينِكَ إِذاً لاَّرْتَـبَ الْمُبْطِلُونَ

Neither did you (O Muhammad) read any book before it (this Qur'an) nor did you write any book (whatsoever) with your right hand. In that case, indeed, the followers of falsehood might have doubted. (29:48)

Also, the Prophet said,

إِنَّا أُمَّةٌ أُمِّيَّةٌ لَا نَكْتُبُ وَلَا نَحْسِبُ، الشَّهْرُ هكَذَا وَهكَذَا وَهكَذَا

We are an **Ummi** nation, neither writing nor calculating. The (lunar) month is like this, this and this (i.e. thirty or twenty-nine days).

This **Hadith** stated that Muslims do not need to rely on books, or calculations to decide the timings of their acts of worship.

Allah also said,

هُوَ الَّذِى بَعَثَ فِى الأُمِّيِّينَ رَسُولاً مِّنْهُمْ

He it is Who sent among the **Ummiyyin** ones a Messenger (Muhammad) from among themselves. (62:2)

The Explanation of Amani

Allah's statement,

... إِلاَّ أَمَانِيَّ ...

But they trust upon **Amani**,

Ad-Dahhak said that Ibn Abbas said that the Ayah means,

"It is just a false statement that they utter with their tongues.''

It was also said that;

Amani means `wishes and hopes'.

Mujahid commented,

"Allah described the **Ummiyyin** as not understanding any of the Book that Allah sent down to Musa, yet they create lies and falsehood.''

Therefore, the word **Amani** mentioned here refers to lying and falsehood.

Allah's statement,

... وَإِنْ هُمْ إِلاَّ يَظُنُّونَ (٧٨)

And they but guess, means,

Mujahid said that Allah's statement means,

"They lie.''

Qatadah, Abu Al-Aliyah and Ar-Rabi said that it means,

"They have evil false ideas about Allah.''

Woe unto Those Criminals among the Jews

Allah said,

فَوَيْلٌ لِّلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَـذَا مِنْ عِندِ اللّهِ لِيَشْتَرُواْ بِهِ ثَمَناً قَلِيلاً ...

Then **Waylun** (woe) to those who write the book with their own hands and then say, "This is from Allah,'' to purchase with it a little price!.

> This is another category of people among the Jews who called to misguidance with falsehood and lies about Allah, thriving on unjustly amassing people's property.
>
> `**Waylun** (woe)' carries meanings of destruction and perishing, and it is a well-known word in the Arabic language.

Az-Zuhri said that Ubadydullah bin Abdullah narrated that Ibn Abbas said,

> "O Muslims! How could you ask the People of the Book about anything, while the Book of Allah (Qur'an) that He revealed to His Prophet is the most recent Book from Him and you still read it fresh and young Allah told you that the People of the Book altered the Book of Allah, changed it and wrote another book with their own hands.
>
> They then said, `This book is from Allah,' so that they acquired a small profit by it. Hasn't the knowledge that came to you prohibited you from asking them By Allah! We have not seen any of them asking you about what was revealed to you.''
>
> This **Hadith** was also collected by Al-Bukhari.

Al-Hasan Al-Basri said,

> "The little amount here means this life and all that it contains.''

Allah's statement,

... فَوَيْلٌ لَّهُم مِّمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَّهُمْ مِّمَّا يَكْسِبُونَ (٧٩)

Woe to them for what their hands have written and woe to them for that they earn thereby.

means, "Woe to them because of what they have written with their own hands, the lies, falsehood and alterations. Woe to them because of the property that they unjustly acquired.''

Ad-Dahhak said that Ibn Abbas commented, فَوَيْلٌ لَّهُمْ (Woe to them),

"Means the torment will be theirs because of the lies that they wrote with their own hands, وَوَيْلٌ لَّهُمْ مِّمَّا يَكْسِبُونَ (And woe to them for that they earn thereby), which they unjustly acquired from people, be they commoners or otherwise.''

وَقَالُواْ لَن تَمَسَّنَا النَّارُ إِلاَّ أَيَّامًا مَّعْدُودَةً

2:80 And they (Jews) say, "The Fire shall not touch us but for a few numbered days.''

قُلْ أَتَّخَذْتُمْ عِندَ اللَّهِ عَهْدًا فَلَن يُخْلِفَ اللَّهُ عَهْدَهُ أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لاَ تَعْلَمُونَ

Say (O Muhammad to them): "Have you taken a covenant from Allah, so that Allah will not break His covenant! Or is it that you say of Allah what you know not!''

The Jews hope They will only remain in the Fire for a Few Days

Allah says;

وَقَالُواْ لَن تَمَسَّنَا النَّارُ إِلاَّ أَيَّاماً مَّعْدُودَةً قُلْ أَتَّخَذْتُمْ عِندَ اللّهِ عَهْدًا فَلَن يُخْلِفَ اللّهُ عَهْدَهُ أَمْ تَقُولُونَ عَلَى اللّهِ مَا لاَ تَعْلَمُونَ (٨٠)

And they (Jews) say, "The Fire shall not touch us but for a few numbered days.''

Say (O Muhammad to them): "Have you taken a covenant from Allah, so that Allah will not break His covenant! Or is it that you say of Allah what you know not!''

> Allah mentioned the claim of the Jews, that the Fire will only touch them for a few days, and then they will be saved from it. Allah refuted this claim by saying, قُلْ أَتَّخَذْتُمْ عِندَ اللّهِ عَهْدًا (Say (O Muhammad to them): "Have you taken a covenant from Allah').
>
> Hence, the **Ayah** proclaims, `if you had a promise from Allah for that, then Allah will never break His promise. However, such promise never existed. Rather, what you say, about Allah, you have no knowledge of and you thus utter a lie about Him.'

Al-Awfi said that Ibn Abbas said about the Ayah, وَقَالُواْ لَن تَمَسَّنَا النَّارُ إِلاَّ أَيَّاماً مَّعْدُودَةً (And they (Jews) say, "The Fire shall not touch us but for a few numbered days'').

> "The Jews said, `The Fire will only touch us for forty days.'''
>
> Others added that this was the period during which the Jews worshipped the calf.

Also, Al-Hafiz Abu Bakr bin Marduwyah reported Abu Hurayrah saying,

> When Khyber was conquered, a roasted poisoned sheep was presented to the Prophet as a gift (by the Jews). The Messenger of Allah ordered, `Assemble before me all the Jews who were here.'
>
> The Jews were summoned and the Prophet said (to them),

مَنْ أَبُوكُم

> `Who is your father?'

They replied, `So-and-so.'

كَذَبْتُمْ بَلْ أَبُوكُمْ فُلَان

He said, `You have lied; your father is so-and-so.'

They said, `You have uttered the truth.'

هَلْ أَنْتُمْ صَادِقِيَّ عَنْ شَيءٍ إِنْ سَأَلْتُكُمْ عَنْه

He said, `Will you now tell me the truth, if I ask you about something?'

They replied, `Yes, O Abul-Qasim; and if we should tell a lie, you will know our lie as you have about our fathers.'

On that he asked,

مَنْ أَهْلُ النَّار

`Who are the people of the (Hell) Fire?'

They said, `We shall remain in the (Hell) Fire for a short period, and after that you will replace us in it.'

اخْسَئُوا وَاللهِ لَا نَخْلُفُكُمْ فِيهَا أَبَدًا

The Prophet said, `May you be cursed and humiliated in it! By Allah, we shall never replace you in it.'

Then he asked,

هَلْ أَنْتُمْ صَادِقِيَّ عَنْ شَيءٍ إِنْ سَأَلْتُكُمْ عَنْهُ ؟

`Will you tell me the truth if I ask you a question?'

They said, `Yes, O Abul-Qasim.'

He asked,

هَلْ جَعَلْتُمْ فِي هذِهِ الشَّاةِ سُمًّا ؟

`Have you poisoned this sheep?'

They said, `Yes.'

He asked,

فَمَا حَمَلَكُم عَلى ذلِك ؟

`What made you do so?'

They said, `We wanted to know if you were a liar, in which case we would get rid of you, and if you were a Prophet then the poison would not harm you.'

Imam Ahmad, Al-Bukhari and An-Nasa'i recorded similarly.

بَلَى مَن كَسَبَ سَيِّئَةً وَأَحَـطَتْ بِهِ خَطِيـَئَتُهُ فَأُوْلَـئِكَ أَصْحَـبُ النَّارِ هُمْ فِيهَا خَـلِدُونَ

2:81 Yes! Whosoever earns evil and his sin has surrounded him, they are dwellers of the Fire (i.e. Hell); they will dwell therein forever.

وَالَّذِينَ ءَامَنُواْ وَعَمِلُواْ الصَّـلِحَاتِ أُوْلَـئِكَ أَصْحَـبُ الْجَنَّةِ هُمْ فِيهَا خَـلِدُونَ

2:82 And those who believe and do righteous good deeds, they are dwellers of Paradise, they will dwell therein forever.

Allah says,

بَلَى مَن كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ فَأُوْلَـئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ (٨١)

Yes! Whosoever earns evil and his sin has surrounded him, they are dwellers of the Fire (i.e. Hell); they will dwell therein forever.

Allah says, the matter is not as you have wished and hoped it to be. Rather, whoever does an evil deed and abides purposefully in his error, coming on the Day of Resurrection with no good deeds, only evil deeds, then he will be among the people of the Fire.

Also, Abu Hurayrah, Abu Wa'il, Ata, and Al-Hasan said that, وَأَحَاطَتْ بِهِ خَطِيـئَتُهُ (And his sin has surrounded him) means,

"His **Shirk** (polytheism) has surrounded him.''

Also, Al-Amash reported from Abu Razin that Ar-Rabi bin Khuthaym said, وَأَحَاطَتْ بِهِ خَطِيـئَتُهُ (And his sin has surrounded him),

"Whoever dies before repenting from his wrongs.''

As-Suddi and Abu Razin said similarly.

Abu Al-Aliyah, Mujahid, Al-Hasan, Qatadah and Ar-Rabi bin Anas said that,

it refers to major sins.

All of these statements carry similar meanings, and Allah knows best.

When Small Sins gather, They bring about Destruction

Here we should mention the **Hadith** that Imam Ahmad recorded, in which Abdullah bin Mas`ud said that the Messenger of Allah said,

إِيَّاكُمْ وَمُحَقَّرَاتِ الذُّنُوبِ فَإِنَّهُنَّ يَجْتَمِعْنَ عَلَى الرَّجُلِ حَتَّى يُهْلِكْنَه

Beware of the belittled sins, because they gather on a person until they destroy him.

He then said that the Messenger of Allah gave them an example,

كَمَثَلِ قَوْمٍ نَزَلُوا بِأَرْضِ فَلَاةٍ، فَحَضَرَ صَنِيعُ الْقَوْمِ فَجَعَلَ الرَّجُلُ يَنْطَلِقُ فَيَجِيءُ بِالْعُودِ وَالرَّجُلُ يَجِيءُ بِالْعُودِ، حَتَّى جَمَعُوا سَوَادًا وَأَجَّجُوا نَارًا فَأَنْضَجُوا مَا قَذَفُوا فِيهَا

This is the example of people who set up camp on a flat land, and then their servants came. One of them collected some wood and another man collected some wood until they collected a great deal. They then started a fire and cooked what they put on it.

Allah says,

وَالَّذِينَ آمَنُواْ وَعَمِلُواْ الصَّالِحَاتِ ...

And those who believe and do righteous good deeds,

meaning, "They believe in Allah and His Messenger and perform the good deeds that conform with the Islamic Law. They shall be among the people of Paradise.''

Allah said in a similar statement,

لَّيْسَ بِأَمَـنِيِّكُمْ وَلا أَمَانِىِّ أَهْلِ الْكِتَـبِ مَن يَعْمَلْ سُوءًا يُجْزَ بِهِ وَلاَ يَجِدْ لَهُ مِن دُونِ اللَّهِ وَلِيّاً وَلاَ نَصِيراً

وَمَن يَعْمَلْ مِنَ الصَّـلِحَـتَ مِن ذَكَرٍ أَوْ أُنثَى وَهُوَ مُؤْمِنٌ فَأُوْلَـئِكَ يَدْخُلُونَ الْجَنَّةَ وَلاَ يُظْلَمُونَ نَقِيراً

It will not be in accordance with your desires (Muslims), nor those of the People of the Scripture (Jews and Christians), whosoever works evil, will have the recompense thereof, and he will not find any protector or helper besides Allah. And whoever does righteous good deeds, male or female, and is a (true) believer (in the Oneness of Allah (Muslim)), such will enter Paradise and not the least injustice, even the size of a **Naqira** (speck on the back of a date stone), will be done to them). (4:123-124).

Muhammad bin Ishaq reported that Ibn Abbas said that,

وَالَّذِينَ آمَنُواْ وَعَمِلُواْ الصَّالِحَاتِ أُولَـئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ (٨٢)

And those who believe and do righteous good deeds, they are dwellers of Paradise, they will dwell therein forever.

"Whoever believes in what you (Jews) did not believe in and implements what you refrained from implementing of Muhammad's religion, shall acquire Paradise for eternity.

Allah stated that the recompense for good or evil works shall remain with its people for eternity.''

وَإِذْ أَخَذْنَا مِيثَـقَ بَنِى إِسْرءِيلَ لاَ تَعْبُدُونَ إِلاَّ اللَّهَ وَبِالْوَلِدَيْنِ إِحْسَاناً وَذِى الْقُرْبَى وَالْيَتَـمَى وَالْمَسَـكِينِ وَقُولُواْ لِلنَّاسِ حُسْناً وَأَقِيمُواْ الصَّلَوةَ وَءاتُواْ الزَّكَوةَ

2:83 And (remember) when We took a covenant from the Children of Israel, (saying): Worship none but Allah (alone) and be dutiful and good to parents, and to kindred, and to orphans and (the poor), and speak good to people and perform As-Salah and give Zakah.

ثُمَّ تَوَلَّيْتُمْ إِلاَّ قَلِيلاً مِّنْكُمْ وَأَنْتُمْ مُّعْرِضُونَ

Then you slid back, except a few of you, while you are backsliders.

The Covenant that Allah took from the Children of Israel

Allah says;

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لاَ تَعْبُدُونَ إِلاَّ اللّهَ وَبِالْوَالِدَيْنِ إِحْسَاناً وَذِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينِ ...

And (remember) when We took a covenant from the Children of Israel, (saying): Worship none but Allah (alone) and be dutiful and good to parents, and to kindred, and to orphans and (the poor),

Allah reminded the Children of Israel of the commandments that He gave them, and the

covenants that He took from them to abide by those commands, and how they intentionally and knowingly turned away from all of that. Allah commanded them to worship Him and to associate none with Him in worship, just as He has commanded all of His creatures, for this is why Allah created them.

Allah said,

وَمَآ أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلاَّ نُوحِى إِلَيْهِ أَنَّهُ لا إِلَـهَ إِلاَّ أَنَاْ فَاعْبُدُونِ

And We did not send any Messenger before you (O Muhammad) but We revealed to him (saying): **La ilaha illa Ana** (none has the right to be worshipped but I (Allah)), so worship Me (alone and none else). (21:25)

وَلَقَدْ بَعَثْنَا فِى كُلِّ أُمَّةٍ رَّسُولاً أَنِ اعْبُدُواْ اللَّهَ وَاجْتَنِبُواْ الْطَّـغُوتَ

And verily, We have sent among every **Ummah** (community, nation) a Messenger (proclaiming): "Worship Allah (alone), and avoid the **Taghut** (all false deities). (16:36)

This is the highest and most important right, that is, Allah's right that He be worshipped alone without partners.

After that comes the right of the creatures, foremost, the right of the parents. Allah usually mentions the rights of the parents along with His rights. For instance, Allah said,

أَنِ اشْكُرْ لِى وَلِوَلِدَيْكَ إِلَىَّ الْمَصِيرُ

Give thanks to Me and to your parents. Unto Me is the final destination. (31:14)

Also, Allah said,

وَقَضَى رَبُّكَ أَلاَّ تَعْبُدُواْ إِلاَّ إِيَّـهُ وَبِالْوَلِدَيْنِ إِحْسَـناً

And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents, (17:23), until,

وَءَاتِ ذَا الْقُرْبَى حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ

And give to the kinsman his due and to the **Miskin** (poor) and to the wayfarer. (17:26)

The Two **Sahihs** record that Ibn Mas`ud said,

I said, `O Messenger of Allah! What is the best deed?'

He said,

الصَّلَاةُ عَلى وَقْتِهَا

`Performing the prayer on time.'

I said, 'Then what?' He said,

بِرُّ الْوَالِدَيْنِ

`Being kind to one's parents.'

I said, `Then what?'

He said,

الْجِهَادُ فِي سَبِيلِ الله

`**Jihad** in the cause of Allah.'

Allah then said,

... وَالْيَتَامَى ...

and to orphans,

meaning, the young who have no fathers to fend for them.

... وَالْمَسَاكِينِ ...

and **Al-Masakin** (the poor),

plural for **Miskin**, the one who does not find what he needs to spend on himself and his family.

We will discuss these categories when we explain the **Ayah** of Surah **An-Nisa** where Allah said,

وَاعْبُدُواْ اللَّهَ وَلاَ تُشْرِكُواْ بِهِ شَيْئاً وَبِالْوَلِدَيْنِ إِحْسَـناً

Worship Allah and join none with Him (in worship); and do good to parents. (4:36)

Allah's statement,

... وَقُولُواْ لِلنَّاسِ حُسْناً ...

and speak good to people,

meaning, say good words to them and be lenient with them, this includes commanding good and forbidding evil.

Al-Hasan Al-Basri commented on Allah's statement,

`The good saying' means commanding good and forbidding evil, and being patient and forgiving.

The `good words to people', as Allah commanded, also includes every good type of behavior that Allah is pleased with.''

Imam Ahmad narrated that Abu Dharr said that the Prophet said,

لَا تَحْقِرَنَّ مِنَ الْمَعْرُوفِ شَيْئًا وَإِنْ لَمْ تَجِدْ فَالْقَ أَخَاكَ بِوَجْهٍ مُنْطَلِق

Do not belittle any form of righteousness, and even if you did not find any good deed except meeting your brother with a smiling face, then do so.

This **Hadith** was also collected by Muslim in his **Sahih** and At-Tirmidhi, who graded it **Sahih**.

Allah commands the servants to say good words to people, after He commanded them to be kind to them,

thereby mentioning two categories of manners: good speech and good actions.

He then emphasized the command to worship Him and the command to do good, ordaining the prayer and the **Zakah**,

... وَأَقِيمُواْ الصَّلاَةَ وَآتُواْ الزَّكَاةَ ...

and perform **As-Salah** and give **Zakah**.

... ثُمَّ تَوَلَّيْتُمْ إِلاَّ قَلِيلاً مِّنكُمْ وَأَنتُم مِّعْرِضُونَ (٨٣)

Then you slid back, except a few of you, while you are backsliders.

> Allah informed us that the People of the Book, except for a few among them, ignored these orders, that is, they knowingly and intentionally abandoned them.

Allah ordered this **Ummah** similarly in Surah **An-Nisa** when He said,

> وَاعْبُدُواْ اللَّهَ وَلاَ تُشْرِكُواْ بِهِ شَيْئاً وَبِالْوَلِدَيْنِ إِحْسَـناً وَبِذِى الْقُرْبَى وَالْيَتَـمَى وَالْمَسَـكِينِ وَالْجَارِ ذِى الْقُرْبَى وَالْجَارِ الْجُنُبِ وَالصَّـحِبِ بِالجَنْبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَـنُكُمْ إِنَّ اللَّهَ لاَ يُحِبُّ مَن كَانَ مُخْتَالاً فَخُوراً

> Worship Allah and join none with Him (in worship); and do good to parents, kinsfolk, orphans, **Al-Masakin** (the poor), the neighbor who is near of kin, the neighbor who is a stranger, the companion by your side, the wayfarer (you meet), and those (servants) whom your right hands possess. Verily, Allah does not like such as are proud and boastful. (4:36).

Of these orders, this **Ummah** has practiced what no other nation before it has, and all praise is due to Allah.

وَإِذْ أَخَذْنَا مِيثَـقَكُمْ لاَ تَسْفِكُونَ دِمَآءِكُمْ وَلاَ تُخْرِجُونَ أَنفُسَكُمْ مِّن دِيَـرِكُمْ

2:84 And (remember) when We took your covenant (saying): Shed not the blood of your (people), nor turn out your own people from their dwellings.

ثُمَّ أَقْرَرْتُمْ وَأَنتُمْ تَشْهَدُونَ

Then, (this) you ratified and (to this) you bore witness.

ثُمَّ أَنتُمْ هَـؤُلاَءِ تَقْتُلُونَ أَنفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِّنكُم مِّن دِيَـرِهِمْ تَظَـهَرُونَ عَلَيْهِم بِالإِثْمِ وَالْعُدْوَنِ

2:85 After this, it is you who kill one another and drive out a party of you from their homes, assist (their enemies) against them, in sin and transgression.

وَإِن يَأْتُوكُمْ أُسَـرَى تُفَـدُوهُمْ وَهُوَ مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَـبِ وَتَكْفُرُونَ بِبَعْضٍ

And if they come to you as captives, you ransom them, although their expulsion was forbidden to you. Then do you believe in a part of the Book and reject the rest!

فَمَا جَزَآءُ مَن يَفْعَلُ ذلِكَ مِنكُمْ إِلاَّ خِزْىٌ فِي الْحَيَوةِ الدُّنْيَا وَيَوْمَ الْقِيَـمَةِ يُرَدُّونَ إِلَى أَشَدِّ الّعَذَابِ

Then what is the recompense of those who do so among you, except disgrace in the life of this world, and on the Day of Resurrection they shall be consigned to the most grievous torment.

وَمَا اللَّهُ بِغَـفِلٍ عَمَّا تَعْمَلُونَ

And Allah is not unaware of what you do.

أُولَـئِكَ الَّذِينَ اشْتَرَوُاْ الْحَيَوةَ الدُّنْيَا بِالاٌّخِرَةِ فَلاَ يُخَفَّفُ عَنْهُمُ الْعَذَابُ وَلاَ هُمْ يُنصَرُونَ

2:86 Those are they who have bought the life of this world at the price of the Hereafter. Their torment shall not be lightened nor shall they be helped.

The Terms of the Covenant and their Breach of It

Allah says;

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لاَ تَسْفِكُونَ دِمَاءِكُمْ وَلاَ تُخْرِجُونَ أَنفُسَكُم مِّن دِيَارِكُمْ

...

And (remember) when We took your covenant (saying): Shed not the blood of your (people), nor turn out your own people from their dwellings.

Allah criticized the Jews who lived in Al-Madinah during the time of the Messenger of Allah. They used to suffer, because of the armed conflicts between the tribes of Al-Madinah, Aws and Khazraj.

Before Islam, the Aws and Khazraj worshipped idols, and many battles took place between them.

There were three Jewish tribes in Al-Madinah at that time, Banu Qaynuqa and Banu An-Nadir, the allies of the Khazraj, and Banu Qurayzah, who used to be the allies of the Aws. When war erupted between Aws and Khazraj, their Jewish allies would assist them.

The Jew would kill his Arab enemy, and sometimes they also killed Jews who were the allies of the other Arab tribe, although the Jews were prohibited from killing each other according to clear religious texts in their

Books. They would also drive each other from their homes and loot whatever furniture and money they could. When the war ended, the victorious Jews would release the prisoners from the defeated party, according to the rulings of the **Tawrah**.

This is why Allah said, **أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ** (Then do you believe in a part of the Scripture and reject the rest), (2:85).

Allah said,

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لاَ تَسْفِكُونَ دِمَاءكُمْ وَلاَ تُخْرِجُونَ أَنفُسَكُم مِّن دِيَارِكُمْ

...

And (remember) when We took your covenant (saying): Shed not the blood of your (people), nor turn out your own people from their dwellings.

meaning, "Do not kill each other, nor expel one another from their homes, nor participate in fighting against them."

Allah mentioned the word `your own' here, just as He said in another **Ayah**.

فَتُوبُوا إِلَى بَارِئِكُمْ فَاقْتُلُوا أَنفُسَكُمْ ذَلِكُمْ خَيْرٌ لَّكُمْ عِندَ بَارِئِكُمْ

So turn in repentance to your Creator and kill yourselves, that will be better for you with your Creator), (2:54),

because the followers of one religion are just like one soul.

Also, the Messenger of Allah said,

مَثَلُ الْمُؤْمِنِينَ فِي تَوَادِّهِمْ وَتَرَاحُمِهِمْ وَتَوَاصُلِهِمْ بِمَنْزِلَةِ الْجَسَدِ الْوَاحِدِ إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالْحُمَّى وَالسَّهَر

The example of the believers in their kindness, mercy and sympathy to each other is the example of one body, when an organ of it falls ill, the rest of the body rushes to its aid in fever and sleeplessness.

Allah's statement,

... ثُمَّ أَقْرَرْتُمْ وَأَنتُمْ تَشْهَدُونَ (٨٤)

Then, (this) you ratified and (to this) you bore witness.

> means, "You testified that you know of the covenant and that you were witnesses to it.''

Then Allah says,

ثُمَّ أَنتُمْ هَـؤُلاء تَقْتُلُونَ أَنفُسَكُمْ وَتُخْرِجُونَ فَرِيقاً مِّنكُم مِّن دِيَارِهِمْ تَظَاهَرُونَ عَلَيْهِم بِالإِثْمِ وَالْعُدْوَانِ وَإِن يَأتُوكُمْ أُسَارَى تُفَادُوهُمْ وَهُوَ مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ ...

After this, it is you who kill one another and drive out a party of you from their homes, assist (their enemies) against them, in sin and transgression. And if they come to you as captives, you ransom them, although their expulsion was forbidden to you.

Muhammad bin Ishaq bin Yasar reported that Ibn Abbas commented on the **Ayah**,

> "Allah mentioned what they were doing, and that in the **Tawrah** He had prohibited them from shedding each other's blood, and required them to free their prisoners.
>
> Now they were divided into two camps in Al-Madinah, Banu Qaynuqa, who were the allies of the Khazraj, and An-Nadir and Qurayzah, who were the allies of the Aws. When fighting erupted between Aws and Khazraj, Banu Qaynuqa would fight along with the Khazraj, while Banu An-Nadir and Qurayzah would fight along with the Aws.
>
> Each Jewish camp would fight against their Jewish brethren from the other camp. They would shed each other's blood, although they had the **Tawrah** with them, and they knew their rights and dues.
>
> Meanwhile, the Aws and Khazraj were polytheists who worshipped idols. They did not know about

Paradise, the Fire, Resurrection, Divine Books the lawful and prohibited. When the war would end, the Jews would ransom their prisoners and implement the **Tawrah**. Consequently, Banu Qaynuqa would ransom their prisoners who were captured by the Aws, while Banu An-Nadir and Qurayzah would ransom their prisoners who were captured by the Khazraj. They would also ask for blood money.

During these wars, they would kill whomever (Jews or Arabs) they could, while helping the polytheists against their brethren. Therefore, Allah reminded them of this when He said,

...أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ ..

Then do you believe in a part of the Book and reject the rest!

This **Ayah** means, `Do you ransom them according to the rulings of the **Tawrah**, yet kill them while the **Tawrah** forbade you from killing them and from expelling them from their homes. The **Tawrah** also commanded that you should not aid the polytheists and those who associate with Allah in the worship against your brethren. You do all this to acquire the life of this world.'

I was informed that the behavior of the Jews regarding the Aws and Khazraj was the reason behind revealing these Ayat.''

These noble **Ayat** criticized the Jews for implementing the **Tawrah** sometimes and defying it at other times, although they believed in the **Tawrah** and knew what they were doing was wrong. This is why they should not be trusted to preserve or convey the **Tawrah**.

Further, they should not be believed when it comes to the description of the Messenger of Allah, his coming, his expulsion from his land, and his **Hijrah**, and the rest of the information that the previous Prophets informed them about him, all of which they hid.

The Jews, may they suffer the curse of Allah, hid all of these facts among themselves, and this is why Allah said,

... فَمَا جَزَاء مَن يَفْعَلُ ذَلِكَ مِنكُمْ إِلاَّ خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا ...

Then what is the recompense of those who do so among you, except disgrace in the life of this world,

> because they defied Allah's Law and commandments.

... وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَى أَشَدِّ الْعَذَابِ ...

And on the Day of Resurrection they shall be consigned to the most grievous torment,

> as punishment for defying the Book of Allah that they had.

... وَمَا اللّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ (٨٥)

أُولَـئِكَ الَّذِينَ اشْتَرَوُاْ الْحَيَاةَ الدُّنْيَا بِالآَخِرَةِ ...

And Allah is not unaware of what you do. Those are they who have bought the life of this world at the price of the Hereafter,

> meaning, they prefer this life to the Hereafter.

Therefore,

... فَلاَ يُخَفَّفُ عَنْهُمُ الْعَذَابُ ...

Their torment shall not be lightened,

> not even for an hour.

... وَلاَ هُمْ يُنصَرُونَ (٨٦)

Nor shall they be helped.

> and they shall find no helper who will save them from the eternal torment they will suffer, nor shall they find any to grant them refuge from it.

وَلَقَدْ ءَاتَيْنَا مُوسَى الْكِتَـبَ وَقَفَّيْنَا مِن بَعْدِهِ بِالرُّسُلِ

2:87 And indeed, We gave Musa the Book and followed him up with a succession of Messengers.

وَءَاتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَـتِ وَأَيَّدْنَـهُ بِرُوحِ الْقُدُسِ

And We gave `Isa, the son of Maryam, clear signs and supported him with Ruh-il-Qudus.

أَفَكُلَّمَا جَآءَكُمْ رَسُولٌ بِمَا لاَ تَهْوَى أَنفُسُكُم اسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ

Is it that whenever there came to you a Messenger with what you yourselves desired not, you grew arrogant! Some you disbelieved and some you killed.

The Arrogance of the Jews who denied and killed Their Prophets

Allah described the insolence of Children of Israel, their rebelliousness, defiance and arrogance towards the Prophets, following their lusts and desires.

Allah says;

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَقَفَّيْنَا مِن بَعْدِهِ بِالرُّسُلِ ...

And indeed, We gave Musa the Book and followed him up with a succession of Messengers.

Allah mentioned that He gave Musa the Book, the **Tawrah**, and that the Jews changed, distorted, and defied its commands, as well as altered its meanings.

Allah sent Messengers and Prophets after Musa who followed his law, as Allah stated,

إِنَّآ أَنزَلْنَا التَّوْرَاةَ فِيهَا هُدًى وَنُورٌ

الَّذِينَ أَسْلَمُواْ لِلَّذِينَ هَادُواْ وَالرَّبَّانِيُّونَ وَالاٌّحْبَارُ بِمَا اسْتُحْفِظُواْ مِن كِتَـبِ اللَّهِ وَكَانُواْ عَلَيْهِ شُهَدَآءَ

Verily, We did reveal the **Tawrah** (to Musa), therein was guidance and light, by which the Prophets, who submitted themselves to Allah's will, judged for the Jews. And the rabbis and the priests (too judged for the Jews by the **Tawrah** after those Prophets), for to them was entrusted the protection of Allah's Book, and they were witnesses thereto. (5:44)

This is why Allah said here, **وَقَفَّيْنَا مِن بَعْدِهِ بِالرُّسُلِ** (And **Qaffayna** him with Messengers).

As-Suddi said that Abu Malik said that;

Qaffayna means, "Succeeded'',

while others said, "Followed".

Both meanings are plausible, since Allah said,

ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرَى

Then We sent Our Messengers in succession. (23:44)

... وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ ...

And We gave `Isa, the son of Maryam, clear signs and supported him with **Ruh-il-Qudus**.

Thereafter, **Allah** sent the last Prophet among the Children of Israel, `Isa the son of Mary, who was sent with some laws that differed with some in the **Tawrah**.

This is why Allah also sent miracles to support `Isa. These included;

- bringing the dead back to life,

- forming the shape of birds from clay and blowing into them, after which they became living birds by Allah's leave,
- healing the sick and foretelling the Unseen, as Ibn Abbas stated.
- Allah also aided him with **Ruh Al-Qudus**, and that refers to Jibril.

All of these signs testified to the truthfulness of `Isa and what he was sent with. Yet, the Children of Israel became more defiant and envious of him and did not want to differ with even one part of the **Tawrah**, as Allah said about `Isa,

وَلأُحِلَّ لَكُم بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ وَجِئْتُكُمْ بِأَيَةٍ مِّن رَّبِّكُمْ

And to make lawful to you part of what was forbidden to you, and I have come to you with a proof from your Lord. (3:50)

Hence, the Children of Israel treated the Prophets in the worst manner, rejecting some of them and killing some of them.

All of this occurred because the Prophets used to command the Jews with what differed from their desires and opinions. The Prophets also upheld the rulings of the **Tawrah** that the Jews had changed, and this is why it was difficult for them to believe in these Prophets. Therefore, they rejected the Prophets and killed some of them.

Allah said,

... أَفَكُلَّمَا جَاءكُمْ رَسُولٌ بِمَا لا تَهْوَى أَنفُسُكُمُ اسْتَكْبَرْتُمْ ...

Is it that whenever there came to you a Messenger with what you yourselves desired not, you grew arrogant!

Jibril is Ruh Al-Qudus

The proof that Jibril is the **Ruh Al-Qudus** is the statement of Ibn Mas`ud in explanation of this **Ayah**.

This is also the view of Ibn Abbas, Muhammad bin Ka`b, Ismail bin Khalid, As-Suddi, Ar-Rabi bin Anas, Atiyah Al-`Awfi and Qatadah.

Additionally, Allah said,

نَزَلَ بِهِ الرُّوحُ الأَمِينُ

عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنْذِرِينَ

Which the trustworthy **Ruh** (Jibril) has brought down. Upon your heart (O Muhammad) that you may be (one) of the warners. (26:193-194)

Al-Bukhari recorded Aishah saying that;

the Messenger of Allah erected a Minbar in the **Masjid** on which Hasan bin Thabit (the renowned poet) used to defend the Messenger of Allah (with his poems).

The Messenger of Allah said,

اللَّهُمَّ أَيِّدْ حَسَّانَ بِرُوحِ الْقُدُسِ كَمَا نَافَحَ عَنْ نَبِيِّك

O Allah! Aid Hasan with **Ruh Al-Qudus**, for he defended Your Prophet.

Abu Dawud recorded this **Hadith** in his **Sunan** as did At-Tirmidhi who graded it **Hasan Sahih**.

Further, Ibn Hibban recorded in his **Sahih** that Ibn Mas`ud said that the Prophet said,

إِنَّ رُوحَ الْقُدُسِ نَفَثَ فِي رُوعِي أَنَّهُ لَنْ تَمُوتَ نَفْسٌ حَتَّى تَسْتَكْمِلَ رِزْقَهَا وَأَجَلَهَا، فَاتَّقُوا اللهَ وَأَجْمِلُوا فِي الطَّلَب

Ruh Al-Qudus informed me that no soul shall die until it finishes its set provisions and term limit. Therefore, have **Taqwa** of Allah and seek your sustenance in the most suitable way.

The Jews tried to kill the Prophet

Allah said,

... فَفَرِيقاً كَذَّبْتُمْ وَفَرِيقاً تَقْتُلُونَ (٨٧)

Some you disbelieved and some you kill.

Az-Zamakhshari commented on Allah's statement,

> "Allah did not say `killed' here, because the Jews would still try to kill the Prophet in the future, using poison and magic.''

During the illness that preceded his death, the Prophet said,

مَا زَالَتْ أَكْلَةُ خَيْبَرَ تُعَاوِدُنِي، فَهذَا أَوَانُ انْقِطَاعِ أَبْهَرِي

> I kept feeling the effect of what I ate (from the poisoned sheep) during the day of Khyber, until now, when it is the time that the aorta will be cut off (meaning when death is near).
>
> This **Hadith** was collected by Al-Bukhari and others

وَقَالُواْ قُلُوبُنَا غُلْفٌ

2:88 And they say, "Our hearts are Ghulf.''

بَل لَّعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَقَلِيلاً مَّا يُؤْمِنُونَ

Nay, Allah has cursed them for their disbelief, so little is that which they believe.

Allah says;

وَقَالُواْ قُلُوبُنَا غُلْفٌ ...

And they say, "Our hearts are Ghulf.''

Muhammad bin Ishaq reported that Ibn Abbas said that it,

> means, "Our hearts are screened.''

Mujahid also said that it means,

"They are covered.''`

Ikrimah said,

"There is a stamp on them.''

Abu Al-Aliyah said,

"They do not comprehend.''

Mujahid and Qatadah said that;

Ibn Abbas read the **Ayah** in a way that means,

"Our hearts contain every type of knowledge and do not need the knowledge that you (O Muhammad) have.''

This is the opinion of Ata and Ibn Abbas.

... بَل لَّعَنَهُمُ اللَّه بِكُفْرِهِمْ ...

Nay, Allah has cursed them for their disbelief,

meaning, "Allah expelled them and deprived them of every type of righteousness.''

... فَقَلِيلاً مَّا يُؤْمِنُونَ (٨٨)

So little is that which they believe.

Qatadah said that the **Ayah** means,

"Only a few of them believe.''

Allah's statement, وَقَالُواْ قُلُوبُنَا غُلْفٌ (And they say, "Our hearts are Ghulf.'') is similar to His statement,

وَقَالُوا قُلُوبُنَا فِى أَكِنَّةٍ مِمَّا تَدْعُونَا إِلَيْهِ

And they say: "Our hearts are under coverings (screened) from that to which you invite us. (41:5).

This is why Allah said here, بَل لَّعَنَهُمُ اللَّه بِكُفْرِهِمْ فَقَلِيلاً مَّا يُؤْمِنُونَ (Nay, Allah has cursed them for their disbelief, so little is that which they believe),

meaning, "It is not as they claim. Rather, their hearts are cursed and stamped,'' just as Allah said in Surah **An-Nisa**,

وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌ بَلْ طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ فَلاَ يُؤْمِنُونَ إِلاَّ قَلِيلاً

> And of their saying: "Our hearts are wrapped (with coverings, i.e. we do not understand what the Messengers say) - nay, Allah has set a seal upon their hearts because of their disbelief, so they believe not but a little. (4:155)

There is a difference of opinion regarding the meaning of Allah's statement, فَقَلِيلاً مَّا يُؤْمِنُونَ (So little is that which they believe.) and His statement, فَلاَ يُؤْمِنُونَ إِلاَّ قَلِيلاً (So they believe not except a few), (4:155).

Some scholars said that;

- the **Ayat** indicate that a few of them would believe, or that their faith is minute, because they believe in Resurrection and in Allah's reward and punishment that Musa foretold. Yet, this faith will not benefit them since it is overshadowed by their disbelief in what Muhammad brought them.

Some scholars said that;

- the Jews did not actually believe in anything and that Allah said, فَقَلِيلاً مَّا يُؤْمِنُونَ (So little is that which they believe), meaning, they do not believe.

This meaning is similar to the Arabic expression, "Hardly have I seen anything like this,''

meaning, "I have never seen anything like this.''

وَلَمَّا جَآءَهُمْ كِتَـبٌ مِّنْ عِندِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُواْ مِن قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَآءَهُم مَّا عَرَفُواْ كَفَرُوا بِهِ

2:89 And when there came to them (the Jews), a Book (this Qur'an) from Allah confirming what is with them (the Tawrah) and the Injil (Gospel), although aforetime they had invoked Allah (for the coming of Muhammad) in order to gain victory over those who disbelieved, then when there came to them that which they had recognized, they disbelieved in it.

فَلَعْنَةُ اللَّهِ عَلَى الْكَـفِرِينَ

So let the curse of Allah be on the disbelievers.

The Jews were awaiting the Prophet's coming, but They disbelieved in Him when He was sent

Allah said,

وَلَمَّا جَاءهُمْ ...

And when there came to them,

meaning, the Jews,

... كِتَابٌ مِّنْ عِندِ اللّهِ ...

a Book from Allah,

meaning, the Qur'an that Allah sent down to Muhammad.

... مُصَدِّقٌ لِّمَا مَعَهُمْ ...

confirming what is with them,

meaning, the **Tawrah**.

Further, Allah said,

... وَكَانُواْ مِن قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُواْ ...

although aforetime they had invoked Allah (for coming of Muhammad) in order to gain victory over those who disbelieved),

> meaning, before this Messenger came to them, they used to ask Allah to aid them by his arrival, against their polytheistic enemies in war. They used to say to the polytheists, "A Prophet shall be sent just before the end of this world and we, along with him, shall exterminate you, just as the nations of `Ad and Iram were exterminated.''

Also, Muhammad bin Ishaq narrated that Ibn Abbas said,

> "The Jews used to invoke Allah (for the coming of Muhammad) in order to gain victory over the Aws and Khazraj, before the Prophet was sent. When Allah sent him to the Arabs, they rejected him and denied what they used to say about him.
>
> Hence, Mu`adh bin Jabal and Bishr bin Al-Bara bin Ma`rur, from Bani Salamah, said to them, `O Jews! Fear Allah and embrace Islam. You used to invoke Allah for the coming of Muhammad when we were still disbelievers and you used to tell us that he would come and describe him to us.'
>
> Salam bin Mushkim from Bani An-Nadir replied, `He did not bring anything that we recognize. He is not the Prophet we told you about.'
>
> Allah then revealed this Ayah about their statement, وَلَمَّا جَاءهُمْ كِتَابٌ مِّنْ عِندِ اللّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ (And when there came to them (the Jews), a Book (this Qur'an) from Allah confirming what is with them (the **Tawrah**) and the **Injil** (Gospel)).'''

Abu Al-Aliyah said,

> "The Jews used to ask Allah to send Muhammad so that they would gain victory over the Arab

disbelievers. They used to say, `O Allah! Send the Prophet that we read about - in the **Tawrah** - so that we can torment and kill the disbelievers alongside him.'

When Allah sent Muhammad and they saw that he was not one of them, they rejected him and envied the Arabs, even though they knew that he was the Messenger of Allah.

Hence, Allah said,

... فَلَمَّا جَاءهُم مَّا عَرَفُوا كَفَرُواْ بِهِ فَلَعْنَةُ اللَّه عَلَى الْكَافِرِينَ (٨٩)

Then when there came to them that which they had recognized, they disbelieved in it. So let the curse of Allah be on the disbelievers.''

بِئْسَمَا اشْتَرَوْاْ بِهِ أَنفُسَهُمْ أَن يَكْفُرُواْ بِمَآ أنزَلَ اللَّهُ بَغْيًا أَن يُنَزِّلُ اللَّهُ مِن فَضْلِهِ عَلَى مَن يَشَآءُ مِنْ عِبَادِهِ

2:90 How bad is that for which they have sold their own selves, that they should disbelieve in that which Allah has revealed (the Qur'an), grudging that Allah should reveal of His grace unto whom He wills of His servants.

فَبَآءُو بِغَضَبٍ عَلَى غَضَبٍ وَلِلْكَـفِرِينَ عَذَابٌ مُّهِينٌ

So they have drawn on themselves wrath upon wrath. And for the disbelievers, there is disgracing torment.

Allah said,

بِئْسَمَا اشْتَرَوْاْ بِهِ أَنفُسَهُمْ أَن يَكْفُرُواْ بِمَا أَنزَلَ اللّهُ بَغْياً ...

How bad is that for which they have sold their own selves, that they should disbelieve in that which Allah has revealed (the Qur'an),

Mujahid said that the **Ayah**, بِئْسَمَا اشْتَرَوْاْ بِهِ أَنفُسَهُمْ (How bad is that for which they have sold their own selves), means

> "The Jews sold the truth for falsehood and hid the truth about Muhammad.''

As-Suddi said that the **Ayah**, بِئْسَمَا اشْتَرَوْاْ بِهِ أَنفُسَهُمْ (How bad is that for which they have sold their own selves) means,

> "The Jews sold themselves.''
>
> meaning, what is worse is what they chose for themselves by disbelieving in what Allah revealed to Muhammad instead of believing, aiding and supporting him. This behavior of theirs is the result of their injustice, envy and hatred,
>
> ... أَن يُنَزِّلُ اللّهُ مِن فَضْلِهِ عَلَى مَن يَشَاء مِنْ عِبَادِهِ ...
>
> grudging that Allah should reveal of His grace unto whom He wills of His servants.''

There is no envy worse than this. Therefore,

... فَبَآؤُوا بِغَضَبٍ عَلَى غَضَبٍ ...

So they have drawn on themselves wrath upon wrath.

Ibn Abbas commented on this **Ayah**,

> "Allah became angry with them because they ignored some of the **Tawrah** and disbelieved in the Prophet that He sent to them.''

I (Ibn Kathir) say that;

> the meaning of, بَآؤُواْ (And they drew on themselves) is that they deserved and acquired multiplied anger.

Also, Abu Al-Aliyah said,

> "Allah became angry with them, because of their disbelief in the **Injil** and `Isa and He became

angry with them again, because they disbelieved in Muhammad and the Qur'an.''

Similar was said by Ikrimah and Qatadah.

Allah said,

... وَلِلْكَافِرِينَ عَذَابٌ مُّهِينٌ (٩٠)

And for the disbelievers, there is disgracing torment.

Since their disbelief was a result of their transgression and envy, which was caused by arrogance, they were punished with disgrace and humiliation in this world and the Hereafter.

Similarly, Allah said,

إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِى سَيَدْخُلُونَ جَهَنَّمَ دَخِرِينَ

Verily, those who scorn My worship (i.e. do not invoke Me, and do not believe in My Oneness) they will surely enter Hell in humiliation!'' (40:60),

meaning, "Disgraced, degraded and humiliated.''

Imam Ahmad narrated that Amr bin Shu`ayb said that his father said that his grandfather said that the Prophet said,

يُحْشَرُ الْمُتَكَبِّرُونَ يَوْمَ الْقِيَامَةِ أَمْثَالَ الذَّرِّ فِي صُوَرِ النَّاسِ، يَعْلُوهُمْ كُلُّ شَيْءٍ مِنَ الصِّغَارِ حَتَّى يَدْخُلُوا سِجْنًا فِي جَهَنَّمَ يُقَالُ لَهُ. بَوْلَسُ تَعْلُوهُمْ نَارُ الْأَنْيَارِ يُسْقَوْنَ مِنْ طِينَةِ الْخَبَالِ عُصَارَةِ أَهْلِ النَّارِ

The arrogant people will be gathered on the Day of Resurrection in the size of ants, but in the shape of men. Everything shall be above them, because of the humiliation placed on them, until they enter a prison in **Jahannam** called `**Bawlas**' where the fire will surround them from above. They shall drink from the puss of the people of the Fire.

وَإِذَا قِيلَ لَهُمْ ءَامِنُوا۟ بِمَآ أَنزَلَ ٱللَّهُ قَالُوا۟ نُؤْمِنُ بِمَآ أُنزِلَ عَلَيْنَا

2:91 And when it is said to them (the Jews), "Believe in what Allah has sent down,'' they say, "We believe in what was sent down to us.''

وَيَكْفُرونَ بِمَا وَرَآءَهُ وَهُوَ الْحَقُّ مُصَدِّقًا لِّمَا مَعَهُمْ

And they disbelieve in that which came after it, while it is the truth confirming what is with them.

قُلْ فَلِمَ تَقْتُلُونَ أَنبِيَآءَ اللَّهِ مِن قَبْلُ إِن كُنتُم مُّؤْمِنِينَ

Say (O Muhammad to them): "Why then have you killed the Prophets of Allah aforetime, if you indeed have been believers!''

وَلَقَدْ جَآءَكُم مُّوسَى بِالْبَيِّنَـتِ ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِن بَعْدِهِ وَأَنْتُمْ ظَـلِمُونَ

2:92 And indeed Musa came to you with clear proofs, yet you worshipped the calf after he left, and you were Zalimun.

Although The Jews denied the Truth, They claimed to be Believers!

Allah said,

وَإِذَا قِيلَ لَهُمْ ...

And when it is said to them,

meaning, the Jews and the People of the Book,

... آمِنُوا بِمَا أَنزَلَ اللّهُ ...

Believe in what Allah has sent down,

to Muhammad , believe in and follow him.

... قَالُواْ نُؤْمِنُ بِمَآ أُنزِلَ عَلَيْنَا ...

They say, "We believe in what was sent down to us.''

meaning, it is enough for us to believe in what was revealed to us in the **Tawrah** and the **Injil**, and this is the path that we choose.

... وَيَكْفُرونَ بِمَا وَرَاءهُ ...

And they disbelieve in that which came after it.

... وَهُوَ الْحَقُّ مُصَدِّقاً لِّمَا مَعَهُمْ ...

while it is the truth confirming what is with them.

meaning, while knowing that what was revealed to Muhammad.

الْحَقُّ مُصَدِّقاً لِّمَا مَعَهُمْ (it is the truth confirming what is with them),

This means that since what was sent to Muhammad conforms to what was revealed to the People of the Book, then this fact constitutes a proof against them.

Similarly, Allah said,

الَّذِينَ آتَيْنَـهُمُ الْكِتَـبَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَآءَهُمْ

Those to whom We gave the Scripture (Jews and Christians) recognize him (Muhammad) as they recognize their sons. (2:146)

Allah said next,

... قُلْ فَلِمَ تَقْتُلُونَ أَنبِيَاء اللّهِ مِن قَبْلُ إِن كُنتُم مُّؤْمِنِينَ (٩١)

"Why then have you killed the Prophets of Allah aforetime, if you indeed have been believers!''

This means, "If your claim that you believe in what was revealed to you is true, then why did you kill the Prophets who came to you affirming the **Tawrah's** Law, although you knew they were true Prophets! You killed them simply out of transgression, stubbornness and injustice with Allah's Messengers. Therefore, you only follow your lusts, opinions and desires.''

Similarly, Allah said,

أَفَكُلَّمَا جَآءَكُمْ رَسُولٌ بِمَا لاَ تَهْوَى أَنفُسُكُم اسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ

Is it that whenever there came to you a Messenger with what you yourselves desired not, you grew arrogant! Some you disbelieved and some you killed. (2;87)

Also, As-Suddi said,

"In this **Ayah**, Allah chastised the People of the Book, قُلْ فَلِمَ تَقْتُلُونَ أَنبِيَاء اللّهِ مِن قَبْلُ إِن كُنتُم مُّؤْمِنِينَ (Say (O Muhammad to them): "Why then have you killed the Prophets of Allah aforetime, if you indeed have been believers.''''

وَلَقَدْ جَاءكُم مُّوسَى بِالْبَيِّنَاتِ ...

And indeed Musa came to you with clear proofs,

meaning, with clear signs and clear proofs that he was the Messenger of Allah and that there is no deity worthy of worship except Allah.

The clear signs -or miracles- mentioned here are;

- the flood,
- the locusts,
- the lice,
- the frogs,
- the blood,
- the staff and
- the hand.

Musa's miracles also include;

- parting the sea,
- shading the Jews with clouds,
- the **manna** and quails,
- the gushing stone, etc.

... ثُمَّ اتَّخَذْتُمُ الْعِجْلَ ...

yet you worshipped the calf,

meaning, as a deity instead of Allah, during the time of Musa.

Allah's statement,

... مِن بَعْدِهِ ...

after he left,

after Musa went to Mount Tur to speak to Allah.

Similarly, Allah said,

وَاتَّخَذَ قَوْمُ مُوسَى مِن بَعْدِهِ مِنْ حُلِيِّهِمْ عِجْلاً جَسَداً لَّهُ خُوَارٌ

And the people of Musa made in his absence, out of their ornaments, the image of a calf (for worship). It had a sound (as if it was mooing). (7:148)

... وَأَنتُمْ ظَـٰلِمُونَ (٩٢)

and you were **Zalimun**.

meaning, you were unjust in this behavior of worshipping the calf, although you knew that there is no deity worthy of worship except Allah.

Similarly, Allah said,

وَلَمَّا سُقِطَ فَى أَيْدِيهِمْ وَرَأَوْاْ أَنَّهُمْ قَدْ ضَلُّواْ قَالُواْ لَئِن لَّمْ يَرْحَمْنَا رَبُّنَا وَيَغْفِرْ لَنَا لَنَكُونَنَّ مِنَ الْخَـسِرِينَ

And when they regretted and saw that they had gone astray, they (repented and) said: "If our Lord have not mercy upon us and forgive us, we shall certainly be of the losers.'' (7:149)

وَإِذْ أَخَذْنَا مِيثَـقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَآ ءَاتَيْنَاكُم بِقُوَّةٍ وَاسْمَعُواْ

2:93 And (remember) when We took your covenant and We raised above you the Mount (saying), "Hold firmly to what We have given you and hear (Our Word).''

قَالُواْ سَمِعْنَا وَعَصَيْنَا

They said, "We have heard and disobeyed.''

وَأُشْرِبُواْ فِى قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ

And their hearts absorbed (the worship of) the calf because of their disbelief.

قُلْ بِئْسَمَا يَأْمُرُكُم بِهِ إِيمَـنُكُمْ إِن كُنتُم مُّؤْمِنِينَ

Say: "Worst indeed is that which your faith enjoins on you if you are believers.''

The Jews rebel after Allah took Their Covenant and raised the Mountain above Their Heads

Allah says;

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُم بِقُوَّةٍ وَاسْمَعُوا

...

And (remember) when We took your covenant and We raised above you the Mount (saying), "Hold firmly to what We have given you and hear (Our Word).''

Allah reminded the Jews of their errors, breaking His covenant, transgression and defiance, when He raised Mount **Tur** above them so that they

would believe and agree to the terms of the covenant. Yet, they broke it soon afterwards.

... قَالُواْ سَمِعْنَا وَعَصَيْنَا ...

They said, "We have heard and disobeyed.''

We have mentioned the Tafsir of this subject before.

... وَأُشْرِبُواْ فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ ...

And their hearts absorbed (the worship of) the calf,

Abdur-Razzaq said that Ma`mar narrated that Qatadah said that it,

means, "They absorbed its love, until its love resided in their hearts.''

This is also the opinion of Abu Al-Aliyah and Ar-Rabi bin Anas.

Allah's statement,

... قُلْ بِئْسَمَا يَأْمُرُكُمْ بِهِ إِيمَانُكُمْ إِن كُنتُمْ مُّؤْمِنِينَ (٩٣)

Say: "Worst indeed is that which your faith enjoins on you if you are believers.''

means, "Worse yet is the manner in which you behaved in the past and even now, disbelieving in Allah's **Ayat** and defying the Prophets. You also disbelieved in Muhammad, which is the worst of your deeds and the harshest sin that you committed. You disbelieved in the Final Messenger and the master of all Prophets and Messengers, the one who was sent to all mankind. How can you then claim that you believe, while committing the evil of breaking Allah's covenant, disbelieving in Allah's **Ayat** and worshipping the calf instead of Allah"

قُلْ إِن كَانَتْ لَكُمُ الدَّارُ الاٌّخِرَةُ عِندَ اللَّهِ خَالِصَةً مِّن دُونِ النَّاسِ فَتَمَنَّوُاْ الْمَوْتَ إِن كُنْتُمْ صَـدِقِينَ

2:94 Say to (them): "If the abode of the Hereafter with Allah is indeed for you especially and not for others of mankind, then long for death if you are truthful.''

وَلَن يَتَمَنَّوْهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ بِالظَّـلِمينَ

2:95 But they will never long for it because of what their hands have sent before them (i.e. what they have done). And Allah is Aware of the Zalimin.

وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَوةٍ وَمِنَ الَّذِينَ أَشْرَكُواْ

2:96 And verily, you will find them (the Jews) the greediest of mankind for life and (even greedier) than those who ascribe partners to Allah.

يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ وَمَا هُوَ بِمُزَحْزِحِهِ مِنَ الْعَذَابِ أَن يُعَمَّرَ

One of them wishes that he could be given a life of a thousand years. But the grant of such life will not save him even a little from (due) punishment.

وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ

And Allah is Seer of what they do.

Calling the Jews to invoke Allah to destroy the Unjust Party

Muhammad bin Ishaq narrated that Ibn Abbas said,

"Allah said to His Prophet,

قُلْ إِن كَانَتْ لَكُمُ الدَّارُ الآَخِرَةُ عِندَ اللّهِ خَالِصَةً مِّن دُونِ النَّاسِ فَتَمَنَّوُاْ الْمَوْتَ إِن كُنتُمْ صَادِقِينَ (٩٤)

Say to (them): "If the home of the Hereafter with Allah is indeed for you especially and not for others, of mankind, then long for death if you are truthful.''

> meaning, `Invoke Allah to bring death to the lying camp among the two (Muslims and Jews).'
>
> The Jews declined this offer by the Messenger of Allah.''

وَلَن يَتَمَنَّوْهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ وَاللّهُ عَلِيمٌ بِالظَّالِمينَ (٩٥)

But they will never long for it because of what their hands have sent before them (i.e. what they have done). And Allah is Aware of the **Zalimin** (polytheists and wrongdoers).

> meaning, "Since they know that they recognize you, and yet disbelieve in you.''
>
> Had they wished death that day, no Jew would have remained alive on the face of the earth.

Moreover, Ad-Dahhak said that Ibn Abbas said that, فَتَمَنَّوُاْ الْمَوْتَ (Then long for death), means,

> "Invoke (Allah) for death.''

Also, Abdur-Razzaq narrated that Ikrimah said that Ibn Abbas commented, فَتَمَنَّوُاْ الْمَوْتَ إِن كُنتُمْ صَادِقِينَ (Then long for death if you are truthful),

> "Had the Jews invoked Allah for death, they would have perished.''

Also, Ibn Abi Hatim recorded Sa`id bin Jubayr saying that Ibn Abbas said,

> "Had the Jews asked for death, one of them would have choked on his own saliva.''
>
> These statements have authentic chains of narration up to Ibn Abbas.

Further, Ibn Jarir said in his Tafsir,

"We were told that the Prophet said,

لَوْ أَنَّ الْيَهُودَ تَمَنَّوُا الْمَوْتَ لَمَاتُوا ولَرأَوْا مَقَاعِدَهُمْ مِنَ النَّارِ، ولَوْ خَرَجَ الَّذِينَ يُبَاهِلُونَ رَسُولَ اللهصلى الله عليه وسلّم لَرَجَعُوا لَا يَجِدُونَ أَهْلًا ولَا مَالًا

Had the Jews wished for death, they would have died and seen their seats in the Fire. And, those who invoked such curse against Allah's Messenger would have found no families or property had they returned to their homes.''

Similar to this **Ayah** is Allah's statement in Surah **Al-Jumuah**,

قُلْ يأَيُّهَا الَّذِينَ هَادُواْ إِن زَعمْتُمْ أَنَّكُمْ أَوْلِيَآءُ لِلَّهِ مِن دُونِ النَّاسِ فَتَمَنَّوُاْ الْمَوْتَ إِن كُنتُمْ صَـدِقِينَ

وَلاَ يَتَمَنَّونَهُ أَبَداً بِمَا قَدَّمَتْ أَيْديهِمْ وَاللَّهُ عَلِيمٌ بِالظَّـلِمِينَ

قُلْ إِنَّ الْمَوْتَ الَّذِى تَفِرُّونَ مِنْهُ فَإِنَّهُ مُلَـقِيكُمْ ثُمَّ تُرَدُّونَ إِلَى عَالِمِ الْغَيْبِ وَالشَّهَـدَةِ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ

(Say (O Muhammad): "O you Jews! If you pretend that you are friends of Allah, to the exclusion of (all) other mankind, then long for death if you are truthful. ''But they will never long for it (death), because of what (deeds) their hands have sent before them! And Allah knows well the **Zalimin**.

Say (to them): "Verily, the death from which you flee will surely meet you, then you will be sent back to (Allah) the Knower of the unseen and the seen, and He will tell you what you used to do.'' (62:6-8)

So they claimed that they are Allah's sons and loved ones and said, "Only those who are Christian or Jews shall enter Paradise.''

Therefore, they were called to invoke Allah to destroy the lying group, be it them or the Muslims. When the Jews declined, every one was sure of their wrong, for had they been sure of their claims, then they would have accepted the proposal. Their lies were thus exposed after they declined the offer to invoke the curse.

Similarly, the Messenger of Allah called a delegation of Najran's Christians to curse after he refuted them in a debate in which they demonstrated stubbornness and defiance.

Allah said,

فَمَنْ حَآجَّكَ فِيهِ مِن بَعْدِ مَا جَآءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْاْ نَدْعُ أَبْنَآءَنَا وَأَبْنَآءَكُمْ وَنِسَآءَنَا وَنِسَآءَكُمْ وَأَنفُسَنَا وأَنفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَل لَّعْنَتُ اللَّهِ عَلَى الْكَـذِبِينَ

> Then whoever disputes with you concerning him (`Isa) after (all this) knowledge that has come to you (i.e. `Isa) being a servant of Allah, and having no share in divinity), say (O Muhammad): "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves - then we pray and invoke (sincerely) the curse of Allah upon those who lie.'' (3:61)

When the Christians heard this challenge, some of them said to each other, "By Allah! If you do such with this Prophet, none of you will have an eye that blinks.''

This is when they resorted to peace and gave the **Jizyah** (tax) in disgrace. The Prophet accepted the **Jizyah** from them and sent Abu Ubaydah bin Al-Jarrah with them as a trustee.

Similar to this meaning is Allah's command to His Prophet to proclaim to the polytheists:

قُلْ مَن كَانَ فِى الضَّلَـلَةِ فَلْيَمْدُدْ لَهُ الرَّحْمَـنُ مَدّاً

> Say (O Muhammad) whoever is in error, the Most Gracious (Allah) will prolong him (in it). (19:75)

meaning, "Whoever among us has deviated, may Allah increase and prolong his deviation.''

We will mention this subject later, Allah willing.

The **Mubahalah** (invocation to Allah to destroy the liars) was called a `wish' here, because every just person wishes that Allah destroy the unjust opponent who is debating with him, especially when the just person has a clear, apparent proof for the truth he is calling to.

Also, the **Mubahalah** involves invoking Allah for death of the unjust group, because to disbelievers, life is the biggest prize, especially when they know the evil destination they will meet after death.

Disbelievers wish They could live longer

This is why Allah said next,

وَلَن يَتَمَنَّوْهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ وَاللّهُ عَلِيمٌ بِالظَّالِمينَ

وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَاةٍ ...

But they will never long for it because of what their hands have sent before them (i.e. what they have done). And Allah is Aware of the **Zalimin**. And verily, you will find them (the Jews) the greediest of mankind for life.

meaning, greedy to live longer, because they know their evil end, and the only reward they will have with Allah is total loss. This life is a prison for the believer and Paradise for the disbeliever. Therefore, the People of the Book wish they could delay the Hereafter, as much as possible. However, they shall certainly meet what they are trying to avoid, even if they are more eager to delay the Hereafter than the polytheists who do not have a divine book.

... وَمِنَ الَّذِينَ أَشْرَكُوا يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ ...

and (even greedier) than those who ascribe partners to Allah. One of them wishes that he could be given a life of a thousand years.

... وَمَا هُوَ بِمُزَحْزِحِهِ مِنَ الْعَذَابِ أَن يُعَمَّرَ ...

But the grant of such life will not save him even a little from (due) punishment.

Muhammad bin Ishaq narrated that Ibn Abbas commented,

> "Long life shall not save them from torment. Certainly, the polytheists do not believe in resurrection after death, and they would love to enjoy a long life. The Jews know the humiliation they will suffer in the Hereafter for knowingly ignoring the truth.''

Also, Abdur-Rahman bin Zayd bin Aslam said,

> "The Jews are most eager for this life. They wish they could live for a thousand years. However, living for a thousand years will not save them from torment, just as Iblis - Satan - long life did not benefit him, due to being a disbeliever.''

... وَاللّهُ بَصِيرٌ بِمَا يَعْمَلُونَ (٩٦)

And Allah is Seer of what they do.

> meaning, "Allah knows what His servants are doing, whether good or evil, and will compensate each of them accordingly.''

قُلْ مَن كَانَ عَدُوًّا لِّجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَى لِلْمُؤْمِنِينَ

2:97 Say (O Muhammad): "Whoever is an enemy to Jibril (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur'an) down to your heart by Allah's permission, confirming what came before it (i.e. the Tawrah and the Injil) and guidance and glad tidings for the believers.

مَن كَانَ عَدُوًّا لِّلَّهِ وَمَلَـٰئِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَـٰلَ فَإِنَّ اللَّهَ عَدُوٌّ لِّلْكَـٰفِرِينَ

2:98 "Whoever is an enemy to Allah, His Angels, His Messengers, Jibril and Mika'il, then verily, Allah is an enemy to the disbelievers.''

The Jews are the Enemies of Jibril

Allah said,

قُلْ مَن كَانَ عَدُوًّا لِّجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقاً لِّمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَى لِلْمُؤْمِنِينَ (٩٧)

Say (O Muhammad): "Whoever is an enemy to Jibril (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur'an) down to your heart by Allah's permission, confirming what came before it (i.e. the **Tawrah** and the **Injil**) and guidance and glad tidings for the believers.

Imam Abu Jafar bin Jarir At-Tabari said,

"The scholars of **Tafsir** agree that this **Ayah** (2: 97-98) was revealed in response to the Jews who claimed that Jibril (Gabriel) is an enemy of the Jews and that Mikhail (Michael) is their friend.''

Al-Bukhari said,

"Allah said, مَن كَانَ عَدُوًّا لِّجِبْرِيلَ (Whoever is an enemy of Jibril (let him die in his fury)).

Ikrimah said,

"**Jibr**, **Mik** and **Israf** all mean, worshipper, while **il** means, Allah.''

Anas bin Malik said,

"When Abdullah bin Salam heard of the arrival of the Prophet in Al-Madinah, he was working on his land. He came to the Prophet and said, `I am

going to ask you about three things which nobody knows except a Prophet.

- What will be the first portent of the Hour?
- What will be the first meal taken by the people of Paradise?
- Why does a child resemble its father, and why does it resemble its maternal uncle?'

Allah's Messenger said, (Jibril has just told me the answers).

Abdullah said, `He (i.e. Jibril), among all the angels, is the enemy of the Jews.'

Allah's Messenger recited the **Ayah**, قُلْ مَن كَانَ عَدُوًّا لِّجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ (Whoever is an enemy to Jibril (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur'an) down to your heart).

Allah's Messenger then said,

- The first portent of the Hour will be a fire that will bring together the people from the east to the west;
- the first meal of the people of Paradise will be the caudate lobe of the liver of fish.
- As for the child resembling his parents: If a man has sexual intercourse with his wife and his discharge is first, the child will resemble the father. If the woman has a discharge first, the child will resemble her side of the family.

On that Abdullah bin Salam said, `I testify that there is no deity worthy of worship except Allah and you are the Messenger of Allah.'

Abdullah bin Salam further said, `O Allah's Messenger! The Jews are liars, and if they should come to know about my conversion to Islam before you ask them (about me), they will tell a lie about me.'

The Jews came to Allah's Messenger, and Abdullah went inside the house. Allah's Messenger asked (the Jews), `What kind of man is Abdullah bin Salam?'

They replied, `He is the best among us, the son of the best among us, our master and the son of our master.'

Allah's Messenger said, What do you think if he would embrace Islam?

The Jews said, `May Allah save him from it.'

Then Abdullah bin Salam came out in front of them saying, `I testify that none has the right to be worshipped but Allah and that Muhammad is the Messenger of Allah.'

Thereupon they said, `He is the evilest among us, and the son of the evilest among us.' And they continued talking badly about him.

Ibn Salam said, `This is what I feared, O Messenger of Allah!'''

Only Al-Bukhari recorded this **Hadith** with this chain of narration.

Al-Bukhari and Muslim recorded this **Hadith** from Anas using another chain of narration.

Some people say that;

`**il**' means worshipper while whatever word that is added to it becomes Allah's Name, because `**il**' is a constant in such conjunction.

This is similar to the names Abdullah, Abdur-Rahman, Abdul-Malik, Abdul-Quddus, Abdus-Salam, Abdul-Kafi, Abdul-Jalil, and so forth.

Hence, `**Abd**' is constant in these compound names, while the remainder differs from name to name.

This is the same case with Jibril, Mikhail, Azra'il, Israfil, and so forth.

Allah knows best.

Choosing Some Angels to believe in over Others is Disbelief like choosing Some Prophets over Others

Allah commanded,

قُلْ ...

Say (O Muhammad):

... مَن كَانَ عَدُوًّا لِّجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللّهِ ...

Whoever is an enemy to Jibril (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur'an) down to your heart by Allah's permission,

meaning, whoever becomes an enemy of Jibril, let him know that he is **Ruh Al-Qudus** who brought down the Glorious **Dhikr** (Qur'an) to your heart from Allah by His leave. Hence, he is a messenger from Allah. Whoever takes a messenger as an enemy, will have taken all the messengers as enemies.

Further, whoever believes in one messenger, is required to believe in all of the messengers. Whoever rejects one messenger, he has rejected all of the messengers.

Similarly, Allah said,

إِنَّ الَّذِينَ يَكْفُرُونَ بِاللّهِ وَرُسُلِهِ وَيُرِيدُونَ أَن يُفَرِّقُواْ بَيْنَ اللّهِ وَرُسُلِهِ وَيقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ

Verily, those who disbelieve in Allah and His Messengers and wish to make distinction between Allah and His Messengers (by believing in Allah and disbelieving in His Messengers) saying,

"We believe in some but reject others.'' (4:150)

Allah decreed that they are disbelievers, because they believe in some Prophets and reject others. This is the same with those who take Jibril as an enemy, because Jibril did not choose missions on his own, but by the command of his Lord,

وَمَا نَتَنَزَّلُ إِلاَّ بِأَمْرِ رَبِّكَ

And we (angels) descend not except by the command of your Lord. (19: 64)

and,

وَإِنَّهُ لَتَنزِيلُ رَبِّ الْعَـلَمِينَ

نَزَلَ بِهِ الرُّوحُ الأٌّمِينُ

عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنْذِرِينَ

And truly, this (the Qur'an) is a revelation from the Lord of all that exists. Which the trustworthy **Ruh** (Jibril) has brought down. Upon your heart (O Muhammad) that you may be (one) of the warners. (26:192-194).

Al-Bukhari reported that Abu Hurayrah said that the Messenger of Allah said,

مَنْ عَادَى لِي وَلِيًّا فَقَدْ بَارَزَنِي بِالْحَرْب

Allah said, `Whoever takes a friend of Mine as an enemy, will have started a war with Me.

Therefore, Allah became angry with those who took Jibril as an enemy. Allah said, **مَن كَانَ عَدُوًّا لِّجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقاً لِّمَا بَيْنَ يَدَيْهِ** (Whoever is an enemy to Jibril (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur'an) down to your heart by Allah's permission,

confirming what came before it) meaning, the previous Books,

وَهُدًى وَبُشْرَى لِلْمُؤْمِنِينَ (and guidance and glad tidings for the believers) meaning, as guidance to their hearts and bringer of the good news of Paradise, which is exclusively for the believers.

Similarly, Allah said,

قُلْ هُوَ لِلَّذِينَ ءَامَنُواْ هُدًى وَشِفَآءٌ

Say: "It is for those who believe a guide and a healing.'' (41:44)

and,

وَنُنَزِّلُ مِنَ الْقُرْءَانِ مَا هُوَ شِفَآءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

And We send down of the Qur'an that which is a healing and a mercy to those who believe. (17:82)

Allah then said,

مَن كَانَ عَدُوًّا لِّلّهِ وَمَلآئِكَتِهِ وَرُسُلِهِ ...

Whoever is an enemy to Allah, His Angels, His Messengers,

Allah stated that whoever takes Him, His angels and messengers as enemies, then...Allah's messengers include angels and men, for Allah said,

اللَّهُ يَصْطَفِى مِنَ الْمَلَـئِكَةِ رُسُلاً وَمِنَ النَّاسِ

Allah chooses Messengers from angels and from men. (22:75)

Allah said,

... وَجِبْرِيلَ وَمِيكَالَ ...

Jibril (Gabriel) and Mikhail (Michael).

Allah mentioned Jibril and Mikhail specifically - although they are included among the angels who were messengers - only because this **Ayah** was meant to support Jibril the emissary between Allah and His Prophets.

Allah also mentioned Mikhail here, because the Jews claimed that Jibril was their enemy and Mikhail was their friend.

Allah informed them that whoever is an enemy of either of them, then he is also an enemy of the other as well as Allah.

We should state here that Mikhail sometimes descended to some of Allah's Prophets, although to a lesser extent than Jibril, because this was primarily Jibril's task, and Israfil is entrusted with the job of blowing the Trumpet for the commencement of Resurrection on the Day of Judgment.

It is recorded in the **Sahih** that whenever the Messenger of Allah would wake up at night, he would supplicate,

اللَّهُمَّ رَبَّ جِبْرَائِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ، أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ، اهْدِنِي لِمَا اخْتُلِفَ فِيهِ مِنَ الْحَقِّ بِإِذْنِكَ إِنَّكَ تَهْدِي مَنْ تَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيم

O Allah, Lord of Jibril, Mikhail and Israfil, Creator of the heavens and earth and Knower of the seen and the unseen! You judge between Your servants regarding what they differ in, so direct me to the truth which they differ on, by Your leave. Verily, You guide whom You will to the straight path.

Allah's statement,

... فَإِنَّ اللّهَ عَدُوٌّ لِّلْكَافِرِينَ ﴿٩٨﴾

then verily, Allah is an enemy to the disbelievers.

informed the disbelievers that whoever takes a friend of Allah as an enemy, then he has taken

Allah as an enemy, and whoever treats Allah as an enemy, then he shall be Allah's enemy.

Indeed, whoever is an enemy of Allah then he will lose in this life and the Hereafter, as stated earlier;

مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنْتُهُ بِالْمُحَارَبَة

Whoever takes a friend of Mine as an enemy, I shall wage war on him.

وَلَقَدْ أنزَلْنَآ إِلَيْكَ ءَايَـتٍ بَيِّنَـتٍ وَمَا يَكْفُرُ بِهَآ إِلاَّ الْفَـسِقُونَ

2:99 And indeed We have sent down to you manifest Ayat and none disbelieve in them but Fasiqun (those who rebel against Allah's command).

أَوَكُلَّمَا عَـهَدُواْ عَهْدًا نَّبَذَهُ فَرِيقٌ مِّنْهُم

2:100 Is it not (the case) that every time they make a covenant, some party among them throw it aside!

بَلْ أَكْثَرُهُمْ لاَ يُؤْمِنُونَ

Nay! (the truth is:) most of them believe not.

وَلَمَّا جَآءَهُمْ رَسُولٌ مِّنْ عِندِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِّنَ الَّذِينَ أُوتُوا الْكِتَـبَ كِتَـبَ اللَّهِ وَرَآءَ ظُهُورِهِمْ كَأَنَّـهُمْ لاَ يَعْلَمُونَ

2:101 And when there came to them a Messenger from Allah (i.e. Muhammad) confirming what was with them, a party of those who were given the Scripture threw away the Book of Allah behind their backs as if they did not know!

وَاتَّبَعُواْ مَا تَتْلُواْ الشَّيَـطِينُ عَلَى مُلْكِ سُلَيْمَـنَ

2:102 They followed what the Shayatin (devils) gave out (falsely of the magic) in the lifetime of Suleiman (Solomon).

وَمَا كَفَرَ سُلَيْمَـنُ وَلَـكِنَّ الشَّيَاطِينَ كَفَرُواْ يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَآ أُنزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَـرُوتَ وَمَـرُوتَ

Suleiman did not disbelieve, but the Shayatin (devils) disbelieved, teaching men magic and such things that came down at Babylon to the two angels, Harut and Marut,

وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولاَ إِنَّمَا نَحْنُ فِتْنَةٌ فَلاَ تَكْفُرْ

but neither of these two (angels) taught anyone (such things) till they had said, "We are for trial, so disbelieve not (by learning this magic from us).''

فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ وَمَا هُم بِضَآرِّينَ بِهِ مِنْ أَحَدٍ إِلاَّ بِإِذْنِ اللَّهِ

And from these (angels) people learn that by which they cause separation between man and his wife, but they could not thus harm anyone except by Allah's leave.

وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلاَ يَنفَعُهُمْ

And they learn that which harms them and profits them not.

وَلَقَدْ عَلِمُواْ لَمَنِ اشْتَرَاهُ مَا لَهُ فِى الاٌّخِرَةِ مِنْ خَلَـقٍ وَلَبِئْسَ مَا شَرَوْاْ بِهِ أَنفُسَهُمْ لَوْ كَانُواْ يَعْلَمُونَ

And indeed they knew that the buyers of it (magic) would have no share in the Hereafter. And how bad indeed was that for which they sold their own selves, if they but knew.

وَلَوْ أَنَّهُمْ ءَامَنُوا۟ وَاتَّقَوْا۟ لَمَثُوبَةٌ مِّنْ عِندِ اللَّهِ خَيْرٌ لَّوْ كَانُوا۟ يَعْلَمُونَ

2:103 And if they had believed and guarded themselves from evil and kept their duty to Allah, far better would have been the reward from their Lord, if they but knew!

Proofs of Muhammad's Prophethood

Allah says;

وَلَقَدْ أَنزَلْنَآ إِلَيْكَ آيَاتٍ بَيِّنَاتٍ وَمَا يَكْفُرُ بِهَا إِلاَّ الْفَاسِقُونَ (٩٩)

And indeed We have sent down to you manifest **Ayat** and none disbelieve in them but **Fasiqun** (those who rebel against Allah's command).

Imam Abu Jafar bin Jarir said that Allah's statement, **وَلَقَدْ أَنزَلْنَآ إِلَيْكَ آيَاتٍ بَيِّنَاتٍ** (And indeed We have sent down to you manifest Ayat) means,

> "We have sent to you, O Muhammad, clear signs that testify to your prophethood.''

These **Ayat** are contained in the Book of Allah (Qur'an) which narrates the secrets of the knowledge that the Jews possess, which they hid, and the stories of their earlier generations.

The Book of Allah also mentions the texts in the Books of the Jews that are known to only the rabbis and scholars, and the sections where they altered and distorted the rulings of the **Tawrah**. Since Allah mentioned all of this in His Book revealed to His Prophet Muhammad, then this fact alone should be enough evidence for those who are truthful with themselves and who wish to avoid bringing themselves to destruction due to envy and transgression.

Further human instict testifies to the truth that Muhammad was sent with and the clear signs that he brought which he did not learn or acquire from mankind.

Ad-Dahhak said that Ibn Abbas said that, وَلَقَدْ أنزَلْنَآ إِلَيْكَ آيَاتٍ بَيِّنَاتٍ (And indeed We have sent down to you manifest **Ayat**) means,

> "You recite and convey this Book to them day and night, although you are an **Ummi** (unlettered) who never read a book. Yet, you inform them of what they have (in their own Books). Allah stated that this fact should serve as an example, a clear sign and a proof against them, if they but knew.''

The Jews break Their Covenants

When the Messenger of Allah was sent and Allah reminded the Jews of the covenant that they had with Him, especially concerning Muhammad, Malik bin As-Sayf said,

"By Allah! Allah never made a covenant with us about Muhammad, nor did He take a pledge from us at all.''

Allah then revealed,

أَوَكُلَّمَا عَاهَدُواْ عَهْداً نَّبَذَهُ فَرِيقٌ مِّنْهُم ...

Is it not (the case) that every time they make a covenant, some party among them throw it aside.

... بَلْ أَكْثَرُهُمْ لاَ يُؤْمِنُونَ (١٠٠)

Nay! (the truth is: most of them believe not!

Al-Hasan Al-Basri said that Allah's statement means,

> "There is not a promise that they make, but they break it and abandon it. They make a promise today and break it tomorrow.''

The Jews abandoned the Book of Allah and practiced Magic

Allah tells,

وَلَمَّا جَاءهُمْ رَسُولٌ مِّنْ عِندِ اللّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِّنَ الَّذِينَ أُوتُواْ الْكِتَابَ كِتَابَ اللّهِ وَرَاء ظُهُورِهِمْ كَأَنَّهُمْ لاَ يَعْلَمُونَ (١٠١)

And when there came to them a Messenger from Allah (i.e. Muhammad) confirming what was with them, a

party of those who were given the Scripture threw away the Book of Allah behind their backs as if they did not know!

As-Suddi commented on, وَلَمَّا جَاءهُمْ رَسُولٌ مِّنْ عِندِ اللّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ (And when there came to them a Messenger from Allah (i.e. Muhammad) confirming what was with them),

> "When Muhammad came to them, they wanted to contradict and dispute with him using the **Tawrah**. However, the **Tawrah** and the Qur'an affirmed each other. So the Jews gave up on using the Torah, and took to the Book of **Asaf**, and the magic of Harut and Marut, which indeed did not conform to the Qur'an.
>
> Hence Allah's statement, كَأَنَّهُمْ لاَ يَعْلَمُونَ (As if they did not know!).''

Also, Qatadah said that Allah's statement, كَأَنَّهُمْ لاَ يَعْلَمُونَ (As if they did not know!) means,

> "They knew the truth but abandoned it, hid it and denied the fact that they even had it.''

Magic existed before Suleiman (Solomon)

Allah tells;

وَاتَّبَعُواْ مَا تَتْلُواْ الشَّيَاطِينُ عَلَى مُلْكِ سُلَيْمَانَ وَمَا كَفَرَ سُلَيْمَانُ وَلَـكِنَّ الشَّيْاطِينَ كَفَرُواْ يُعَلِّمُونَ النَّاسَ السِّحْرَ ...

They followed what the **Shayatin** (devils) gave out (falsely of the magic) in the lifetime of Suleiman (Solomon). Suleiman did not disbelieve, but the **Shayatin** (devils) disbelieved, teaching men magic,

As-Suddi said that Allah's statement, وَاتَّبَعُواْ مَا تَتْلُواْ الشَّيَاطِينُ عَلَى مُلْكِ سُلَيْمَانَ (They followed what the **Shayatin** (devils) gave out (falsely of the magic) in the lifetime of Suleiman) means,

> "`During the time of Prophet Suleiman.'

Beforehand, the devils used to ascend to heaven and eavesdrop on the conversations of the angels about what will occur on the earth regarding death, other incidents or unseen matters.

They would convey this news to the soothsayers, and the soothsayers would in turn convey the news to the people. The people would believe what the soothsayers told them as being true.

When the soothsayers trusted the devils, the devils started to lie to them and added other words to the true news that they heard, to the extent of adding seventy false words to each true word. The people recorded these words in some books. Soon after, the Children of Israel said that the Jinns know matters of the Unseen.

When Solomon was sent as a Prophet, he collected these books in a box and buried it under his throne; any devil that dared get near the box was burned.

Solomon said, `I will not hear of anyone who says that the devils know the Unseen, but I will cut off his head.'

When Solomon died and the scholars who knew the truth about Solomon perished, there came another generation. To them, the devil materialized in the shape of a human and said to some of the Children of Israel, `Should I lead you to a treasure that you will never be able to use up?'

They said. `Yes.'

He said, `Dig under this throne,' and he went with them and showed them Solomon's throne.

They said to him, `Come closer.'

He said, `No. I will wait for you here, and if you do not find the treasure then kill me.'

They dug and found the buried books, and Satan said to them, `Solomon only controlled the humans, devils and birds with this magic.'

Thereafter, the news that Solomon was a sorcerer spread among the people, and the Children of Israel adopted these books. When Muhammad came, they disputed with him relying on these books. Hence Allah's statement, وَمَا كَفَرَ سُلَيْمَانُ وَلَـكِنَّ الشَّيْاطِينَ كَفَرُواْ (Suleiman did not disbelieve, but the **Shayatin** (devils) disbelieved).

The Story of Harut and Marut, and the Explanation that They were Angels

Allah said,

... وَمَا أنزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوتَ وَمَارُوتَ ...

And such things that came down at Babylon to the two angels, Harut and Marut,

There is a difference of opinion regarding this story.

It was said that Al-Qurtubi stated that;

> this **Ayah** denies that anything was sent down to the two angels, he then referred to the **Ayah**, وَمَا كَفَرَ سُلَيْمَانُ (Suleiman did not disbelieve) saying, "The negation applies in both cases.
>
> Allah then said, وَلَـكِنَّ الشَّيْاطِينَ كَفَرُواْ يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أنزِلَ عَلَى الْمَلَكَيْنِ (But the **Shayatin** (devils) disbelieved, teaching men magic and such things that came down at Babylon to the two angels).
>
> The Jews claimed that Gabriel and Michael brought magic down to the two angels, but Allah refuted this false claim.''

Also, Ibn Jarir reported, that Al-Awfi said that Ibn Abbas said about Allah's statement, وَمَا أنزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ (And such things that came down at Babylon to the two angels),

> "Allah did not send magic down.''

Also, Ibn Jarir narrated that Ar-Rabi bin Anas said about, وَمَا أُنزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ (And such things that came down to the two angels),

"Allah did not send magic down to the them.''

Ibn Jarir commented,

"This is the correct explanation for this **Ayah**, وَاتَّبَعُواْ مَا تَتْلُواْ الشَّيَاطِينُ عَلَى مُلْكِ سُلَيْمَانَ (They followed what the **Shayatin** (devils) gave out (falsely) in the lifetime of Suleiman) meaning, magic.

However, neither did Solomon disbelieve nor did Allah send magic with the two angels. The devils, on the other hand, disbelieved and taught magic to the people of the Babylon of Harut and Marut.''

Ibn Jarir continued;

"If someone asks about explaining this **Ayah** in this manner, we say that, وَاتَّبَعُواْ مَا تَتْلُواْ الشَّيَاطِينُ عَلَى مُلْكِ سُلَيْمَانَ (They followed what the **Shayatin** (devils) gave out (falsely) in the lifetime of Suleiman) means, magic.

Solomon neither disbelieved nor did Allah send magic with the two angels. However, the devils disbelieved and taught magic to the people in the Babylon of Harut and Marut, meaning Gabriel and Michael, for Jewish sorcerers claimed that Allah sent magic by the words of Gabriel and Michael to Solomon, son of David.

Allah denied this false claim and stated to His Prophet Muhammad that Gabriel and Michael were not sent with magic.

Allah also exonerated Solomon from practicing magic, which the devils taught to the people of Babylon by the hands of two men, Harut and Marut. Hence, Harut and Marut were two ordinary men (not angels or Gabriel or Michael).''

These were the words of At-Tabari, and this explanation is not plausible.

Many among the **Salaf**, said that;

Harut and Marut were angels who came down from heaven to earth and did what they did as the **Ayah** stated.

To conform this opinion with the fact that the angels are immune from error, we say that Allah had eternal knowledge what these angels would do, just as He had eternal knowledge that Iblis would do as he did, while Allah refered to him being among the angels, وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى (And (remember) when We said to the angels: "Prostrate yourselves before Adam.'' And they prostrated except Iblis (Satan), he refused), (20:116), and so forth.

However, what Harut and Marut did was less evil than what Iblis, may Allah curse him, did.

Al-Qurtubi reported this opinion from Ali, Ibn Mas`ud, Ibn Abbas, Ibn Umar, Ka`b Al-Ahbar, As-Suddi and Al-Kalbi.

Learning Magic is Kufr

Allah said,

... وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولاَ إِنَّمَا نَحْنُ فِتْنَةٌ فَلاَ تَكْفُرْ ...

But neither of these two (angels) taught anyone (such things) till they had said, "We are for trial, so disbelieve not (by learning this magic from us).

Abu Jafar Ar-Razi said that Ar-Rabi bin Anas said that Qays bin Abbad said that Ibn Abbas said,

"When someone came to the angels to learn magic, they would discourage him and say to him, `We are only a test, so do not fall into disbelief.'

They had knowledge of what is good and evil and what constitutes belief or disbelief, and they thus knew that magic is a form of disbelief.

When the person who came to learn magic still insisted on learning it, they commanded him to go to such and such place, where if he went, Satan would meet him and teach him magic.

When this man would learn magic, the light (of faith) would depart him, and he would see it shining (and flying away) in the sky. He would then proclaim, `O my sorrow! Woe unto me! What should I do.''

Al-Hasan Al-Basri said that this **Ayah** means,

"The angels were sent with magic, so that the people whom Allah willed would be tried and tested. Allah made them promise that they would not teach anyone until first proclaiming, `We are a test for you, do not fall into disbelief.'''

It was recorded by Ibn Abi Hatim.

Also, Qatadah said,

"Allah took their covenant to not teach anyone magic until they said, `We are a test. Therefore, do not fall in disbelief.'''

Also, As-Suddi said,

"When a man would come to the two angels they would advise him, `Do not fall into disbelief. We are a test. '

When the man would ignore their advice, they would say, `Go to that pile of ashes and urinate on it.'

When he would urinate on the ashes, a light, meaning the light of faith, would depart from him and would shine until it entered heaven. Then something black that appeared to be smoke

would descend and enter his ears and the rest of his body, and this is Allah's anger. When he told the angels what happened, they would teach him magic.

So Allah's statement, **وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولاَ إِنَّمَا نَحْنُ فِتْنَةٌ فَلاَ تَكْفُرْ** (But neither of these two (angels) taught anyone (such things) till they had said, "We are for trial, so disbelieve not (by learning this magic from us).

Sunayd said that Hajjaj said that Ibn Jurayj commented on this **Ayah** (2:102),

"No one dares practice magic except a disbeliever. As for the **Fitnah**, it involves trials and freedom of choice.''

The scholars who stated that learning magic is disbelief relied on this **Ayah** for evidence. They also mentioned the **Hadith** that Abu Bakr Al-Bazzar recorded from Abdullah, which states,

مَنْ أَتَى كَاهِنًا أَوْ سَاحِرًا فَصَدَّقَهُ بِمَا يَقُولُ فَقَدْ كَفَرَ بِمَا أُنْزِلَ عَلَى مُحَمَّدٍصلى الله عليه وسلّم

Whoever came to a soothsayer or a sorcerer and believed in what he said, will have disbelieved in what Allah revealed to Muhammad.

This **Hadith** has an authentic chain of narration and there are other **Hadiths** which support it.

Causing a Separation between the Spouses is One of the Effects of Magic

Allah said,

... فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ ...

And from these (angels) people learn that by which they cause separation between man and his wife,

This means, "The people learned magic from Harut and Marut and indulged in evil acts that included separating spouses, even though spouses are close to, and intimately associate with each other. This is the devil's work."

Muslim recorded that Jabir bin Abdullah said that the Messenger of Allah said,

إِنَّ الشَّيْطَانَ لَيَضَعُ عَرْشَهُ عَلَى الْمَاءِ ثُمَّ يَبْعَثُ سَرَايَاهُ فِي النَّاسِ فَأَقْرَبُهُمْ عِنْدَهُ مَنْزِلَةً أَعْظَمُهُمْ عِنْدَهُ فِتْنَةً

وَيَجِيءُ أَحَدُهُمْ فَيَقُولُ: مَا زِلْتُ بِفُلَانٍ حَتَّى تَرَكْتُهُ وَهُوَ يَقُولُ كَذَا وَكَذَا،

فَيَقُولُ إِبْلِيسُ: لَا وَاللهِ مَا صَنَعْتَ شَيْئًا،

وَيَجِيءُ أَحَدُهُمْ فَيَقُولُ: مَا تَرَكْتُهُ حَتّى فَرَّقْتُ بَيْنَهُ وَبَيْنَ أَهْلِهِ،

قَالَ: فَيُقَرِّبُهُ وَيُدْنِيهِ وَيَلْتَزِمُهُ وَيَقُولُ: نِعْمَ أَنْتَ

Satan erects his throne on water and sends his emissaries among the people. The closest person to him is the person who causes the most **Fitnah**.

One of them (a devil) would come to him and would say, `I kept inciting so-and-so, until he said such and such words.'

Iblis says, `No, by Allah, you have not done much.'

Another devil would come to him and would say, `I kept inciting so-and-so, until I separated between him and his wife.'

Satan would draw him closer and embrace him, saying, `Yes, you did well.'

Separation between a man and his wife occurs here because each spouse imagines that the other spouse is ugly or ill-mannered, etc.

Allah's Appointed Term supercedes Everything

Allah said,

... وَمَا هُم بِضَآرِّينَ بِهِ مِنْ أَحَدٍ إِلاَّ بِإِذْنِ اللّهِ ...

But they could not thus harm anyone except by Allah's leave.

Sufyan Ath-Thawri commented,

"Except by Allah's appointed term.''

Further, Al-Hasan Al-Basri said that,

"Allah allows magicians to adversely affect whomever He wills and saves whomever He wills from them. Sorcerers never bring harm to anyone except by Allah's leave.''

Allah's statement,

... وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلاَ يَنفَعُهُمْ ...

And they learn that which harms them and profits them not.

means, it harms their religion and does not have a benefit compared to its harm.

... وَلَقَدْ عَلِمُواْ لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الآخِرَةِ مِنْ خَلاَقٍ ...

And indeed they knew that the buyers of it (magic) would have no (**Khalaq**) share in the Hereafter.

meaning, "The Jews who preferred magic over following the Messenger of Allah knew that those who commit the same error shall have no **Khalaq** in the Hereafter.''

Ibn Abbas, Mujahid and As-Suddi stated that;

`no **Khalaq**' means, `no share.'

Allah then said,

...وَلَبِئْسَ مَا شَرَوْاْ بِهِ أَنفُسَهُمْ لَوْ كَانُواْ يَعْلَمُونَ (١٠٢)

وَلَوْ أَنَّهُمْ آمَنُواْ واتَّقَوْاْ لَمَثُوبَةٌ مِّنْ عِندِ اللَّه خَيْرٌ لَّوْ كَانُواْ يَعْلَمُونَ (١٠٣)

And how bad indeed was that for which they sold their own selves, if they but knew. And if they had believed and guarded themselves from evil and kept their duty to Allah, far better would have been the reward from their Lord, if they but knew!

Allah stated, وَلَبِئْسَ (And how bad) meaning,

> what they preferred, magic, instead of faith and following the Messenger, if they but comprehend the advice.
>
> وَلَوْ أَنَّـهُمْ آمَنُواْ واتَّقَوْاْ لَمَثُوبَةٌ مِّنْ عِندِ اللَّه خَيْرٌ
>
> And if they had believed and guarded themselves from evil and kept their duty to Allah, far better would have been the reward from their Lord,
>
> > meaning, "Had they believed in Allah and His Messenger and avoided the prohibitions, then Allah's reward for these good deeds would have been better for them than what they chose and preferred for themselves.''
> >
> > Similarly, Allah said,
> >
> > وَقَالَ الَّذِينَ أُوتُواْ الْعِلْمَ وَيْلَكُمْ ثَوَابُ اللَّهِ خَيْرٌ لِّمَنْ ءَامَنَ وَعَمِلَ صَـلِحاً وَلاَ يُلَقَّاهَآ إِلاَّ الصَّـبِرُونَ
> >
> > But those who had been given (religious) knowledge said: "Woe to you! The reward of Allah (in the Hereafter) is better for those who believe and do righteous good deeds, and this none shall attain except **As-Sabirun** (the patient in following the truth).'' (28:80)

يَـأَيُّهَا الَّذِينَ ءَامَنُواْ لاَ تَقُولُواْ رَعِنَا وَقُولُواْ انظُرْنَا وَاسْمَعُواْ

2:104 O you who believe! Say not (to the Messenger) Ra`ina but say Unzurna (make us understand) and hear.

وَلِلكَـفِرِينَ عَذَابٌ أَلِيمٌ

And for the disbelievers there is a painful torment.

مَّا يَوَدُّ الَّذِينَ كَفَرُواْ مِنْ أَهْلِ الْكِتَـبِ وَلاَ الْمُشْرِكِينَ أَن يُنَزَّلَ عَلَيْكُم مِّنْ خَيْرٍ مِّن رَّبِّكُمْ

2:105 Neither those who disbelieve among the People of the Scripture (Jews and Christians) nor Al-Mushrikin (the idolaters) like that there should be sent down unto you any good from your Lord.

وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَن يَشَآءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

But Allah chooses for His mercy whom He wills. And Allah is the Owner of great bounty.

Manners in Speech

Allah says;

يَا أَيُّهَا الَّذِينَ آمَنُواْ لاَ تَقُولُواْ رَاعِنَا وَقُولُواْ انظُرْنَا وَاسْمَعُوا وَلِلكَافِرِينَ عَذَابٌ أَلِيمٌ (١٠٤)

O you who believe! Say not (to the Messenger) **Ra`ina** but say **Unzurna** (make us understand) and hear. And for the disbelievers there is a painful torment. (2:104)

Allah forbade His believing servants from imitating the behavior and deeds of the disbelievers. The Jews used to use devious words that hide what they really meant. May Allah's curse be upon them.

When they wanted to say, `hear us,' they would use the word **Ra`ina**, which is an insult (in Hebrew, but means `hear us' in Arabic).

Allah said,

مِّنَ الَّذِينَ هَادُواْ يُحَرِّفُونَ الْكَلِمَ عَن مَّوَاضِعِهِ وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَاسْمَعْ غَيْرَ مُسْمَعٍ وَرَعِنَا لَيًّا بِأَلْسِنَتِهِمْ وَطَعْناً فِى الدِّينِ وَلَوْ أَنَّهُمْ قَالُواْ سَمِعْنَا وَأَطَعْنَا وَاسْمَعْ وَانْظُرْنَا لَكَانَ خَيْراً لَّهُمْ وَأَقْوَمَ وَلَكِن لَّعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَلاَ يُؤْمِنُونَ إِلاَّ قَلِيلاً

Among those who are Jews, there are some who displace words from (their) right places and say: "We hear your word (O Muhammad) and disobey,'' and "Hear and let you (O Muhammad) hear nothing.''

And **Ra`ina** with a twist of their tongues and as a mockery of the religion (Islam). And if only they had said: "We hear and obey,'' and "Do make us understand,'' it would have been better for them, and more proper; but Allah cursed them for their disbelief, so they believe not except a few. (4:46)

Also, the **Hadiths** stated that;

when they would greet Muslims, they would say, `**As-Samu alaykum**,' meaning, `death be to you'. This is why we were commanded to answer them by saying, `**Wa alaykum**,' meaning, `and to you too', then our supplication against them shall be answered, rather than theirs against us.

Allah forbade the believers from imitating the disbelievers in tongue or deed.

Allah said,

يَا أَيُّهَا الَّذِينَ آمَنُواْ لاَ تَقُولُواْ رَاعِنَا وَقُولُواْ انظُرْنَا وَاسْمَعُواْ وَلِلكَافِرِينَ عَذَابٌ أَلِيمٌ

O you who believe! Say not (to the Messenger) **Ra`ina** but say **Unzurna** (make us understand)

and hear. And for the disbelievers there is a painful torment.

Also, Imam Ahmad narrated that Ibn Umar said that the Messenger of Allah said,

بُعِثْتُ بَيْنَ يَدَي السَّاعَةِ بِالسَّيْفِ حَتَّى يُعْبَدَاللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَجُعِلَ رِزْقِي تَحْتَ ظِلِّ رُمْحِي، وَجُعِلَتِ الذِّلَّةُ وَالصَّغَارُ عَلَى مَنْ خَالَفَ أَمْرِي، وَمَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُم

I was sent with the sword just before the Last Hour, so that Allah is worshipped alone without partners. My sustenance was provided for me from under the shadow of my spear. Those who oppose my command were humiliated and made inferior, and whoever imitates a people, he is one of them.

Abu Dawud narrated that the Prophet said,

مَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُم

Whoever imitates a people is one of them.

These **Hadiths** indicate, along with their threats and warnings, that we are not allowed to imitate the disbelievers in their statements, deeds, clothes, feasts, acts of worship, etc., whatever actions of the disbelievers that were not legislated for us.

Ad-Dahhak said that Ibn Abbas commented on the **Ayah**, لاَ تَقُولُواْ رَاعِنَا (Say not (to the Messenger) **Ra`ina**),

"They used to say to the Prophet, **Ar`ina samak** (which is an insult).''

Ibn Abu Hatim said that it was reported that Abu Al-Aliyah, Abu Malik, Ar-Rabi bin Anas, Atiyah Al-Awfi and Qatadah said similarly.

Further, Mujahid said,

"`Do not say **Ra`ina**' means, `Do not dispute'.''

Mujahid said in another narration,

"Do not say, `We hear from you, and you hear from us.'"

Also, Ata'said,

"Do not say, رَاعِنَا (**Ra`ina**), which was a dialect that the **Ansar** used and which was forbidden from use by Allah.''

Also, As-Suddi said,

"Rifaah bin Zayd, a Jewish man from the tribe of Qaynuqa, used to come to the Prophet and say to him, `Hear, **Ghayr Musma'in** (let you hear nothing).'

The Muslims used to think that the Prophets are greeted and honored with this type of speech, and this is why some of them used to say, `Hear, let you hear nothing,' and so on, as mentioned in Surah **An-Nisa**.''

Thereafter, Allah forbade the believers from uttering the word **Ra`ina**.''

Abdur-Rahman bin Zayd bin Aslam also said similarly.

The extreme Enmity that the Disbelievers and the People of the Book have against Muslims

Allah said next,

مَّا يَوَدُّ الَّذِينَ كَفَرُواْ مِنْ أَهْلِ الْكِتَابِ وَلاَ الْمُشْرِكِينَ أَن يُنَزَّلَ عَلَيْكُم مِّنْ خَيْرٍ مِّن رَّبِّكُمْ ...

Neither those who disbelieve among the People of the Scripture (Jews and Christians) nor **Al-Mushrikin** (the idolaters), like that there should be sent down unto you any good from your Lord.

Allah described the deep enmity that the disbelieving polytheists and People of the

Scripture, whom Allah warned against imitating, have against the believers, so that Muslims should sever all friendship with them.

Also, Allah mentioned what He granted the believers of the perfect Law that He legislated for their Prophet Muhammad.

Allah said,

... وَاللّهُ يَخْتَصُّ بِرَحْمَتِهِ مَن يَشَاء وَاللّهُ ذُو الْفَضْلِ الْعَظِيمِ (١٠٥)

But Allah chooses for His mercy whom He wills. And Allah is the Owner of great bounty. (2:105)

مَا نَنسَخْ مِنْ ءَايَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِّنْهَا أَوْ مِثْلِهَا

2:106 Whatever a verse (revelation) do Nansakh (We abrogate) or Nunsiha (cause to be forgotten), We bring a better one or similar to it.

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Know you not that Allah is Able to do all things

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَـوَتِ وَالأَرْضِ وَمَا لَكُم مِّن دُونِ اللَّهِ مِن وَلِيٍّ وَلاَ نَصِيرٍ

2:107 Know you not that it is Allah to Whom belongs the dominion of the heavens and the earth! And besides Allah you have neither any Wali (protector or guardian) nor any helper.

The Meaning of Naskh

Ayah says;

مَا نَنسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِّنْهَا أَوْ مِثْلِهَا ...

Whatever a verse (revelation) do **Nansakh** (We abrogate) or **Nunsiha** (cause to be forgotten), We bring a better one or similar to it.

Ibn Abi Talhah said that Ibn Abbas said that, مَا نَنسَخْ مِنْ آيَةٍ (Whatever a verse (revelation) do **Nansakh**) means,

> "Whatever an **Ayah** We abrogate.''

Also, Ibn Jurayj said that Mujahid said that, مَا نَنسَخْ مِنْ آيَةٍ (Whatever a verse (revelation) do **Nansakh**) means,

> "Whatever an **Ayah** We erase.''

Also, Ibn Abi Najih said that Mujahid said that, مَا نَنسَخْ مِنْ آيَةٍ (Whatever a verse (revelation) do **Nansakh**) means,

> "We keep the words, but change the meaning.''
>
> He related these words to the companions of Abdullah bin Mas`ud.
>
> Ibn Abi Hatim said that similar statements were mentioned by Abu Al-Aliyah and Muhammad bin Ka`b Al-Qurazi.

Also As-Suddi said that, مَا نَنسَخْ مِنْ آيَةٍ (Whatever a verse (revelation) do **Nansakh**) means,

> "We erase it.''

Further, Ibn Abi Hatim said that it means,

> "Erase and raise it, such as erasing the following wordings (from the Qur'an), `The married adulterer and the married adulteress: stone them to death,' and, `If the son of Adam had two valleys of gold, he would seek a third.'''

Ibn Jarir stated that, مَا نَنسَخْ مِنْ آيَةٍ (Whatever a verse (revelation) do **Nansakh**) means,

> "Whatever ruling we repeal in an **Ayah** by making the allowed unlawful and the unlawful allowed.''

The **Nasakh** only occurs with commandments, prohibitions, permissions, and so forth.

As for stories, they do not undergo **Nasakh**.

The word, `**Nasakh**' literally means, `to copy a book'.

The meaning of **Nasakh** in the case of commandments is removing the commandment and replacing it by another. And whether the **Nasakh** involves the wordings, the ruling or both, it is still called **Nasakh**.

Allah said next,

... أَوْ نُنسِهَا ...

or **Nunsiha** (cause it to be forgotten).

Ali bin Abi Talhah said that Ibn Abbas said that, مَا نَنسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا (Whatever a verse (revelation) do **Nansakh** or **Nunsiha**) means,

> "Whatever **Ayah** We repeal or uphold without change.''

Also, Mujahid said that the companions of Ibn Mas`ud (who read this word **Nansa'ha**) said that it means,

> "We uphold its wording and change its ruling.''

Further, Ubayd bin Umayr, Mujahid and Ata said, `**Nansa'ha**' means,

> "We delay it (i.e., do not abrogate it).''

Further, Atiyah Al-Awfi said that the **Ayah** means,

> "We delay repealing it.''
>
> This is the same Tafsir provided by As-Suddi and Ar-Rabi bin Anas.

Abdur-Razzaq said that Ma`mar said that Qatadah said about Allah's statement, مَا نَنسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا (Whatever a verse (revelation) do We abrogate or cause to be forgotten),

"Allah made His Prophet forget what He willed and He abrogated what He will.''

Allah's said,

... نَأْتِ بِخَيْرٍ مِّنْهَا أَوْ مِثْلِهَا ...

We bring a better one or similar to it,

better, relates to the benefit provided for the one it addresses,

as reported from Ali bin Abi Talhah that Ibn Abbas said, نَأْتِ بِخَيْرٍ مِّنْهَا (We bring a better one) means,

"We bring forth a more beneficial ruling, that is also easier for you.''

Also, As-Suddi said that, نَأْتِ بِخَيْرٍ مِّنْهَا أَوْ مِثْلِهَا (We bring a better one or similar to it) means,

"We bring forth a better **Ayah**, or similar to that which was repealed.''

Qatadah also said that, نَأْتِ بِخَيْرٍ مِّنْهَا أَوْ مِثْلِهَا (We bring a better one or similar to it) means,

"We replace it by an **Ayah** more facilitating, permitting, commanding, or prohibiting.''

Naskh occurs even though the Jews deny it

Allah said,

... أَلَمْ تَعْلَمْ أَنَّ اللّهَ عَلَىَ كُلِّ شَيْءٍ قَدِيرٌ (١٠٦)

أَلَمْ تَعْلَمْ أَنَّ اللّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالأَرْضِ وَمَا لَكُم مِّن دُونِ اللّهِ مِن وَلِيٍّ وَلاَ نَصِيرٍ (١٠٧)

Know you not that Allah is Able to do all things!

Know you not that it is Allah to Whom belongs the dominion of the heavens and the earth! And besides Allah you have neither any **Wali** (protector or guardian) nor any helper.

Allah directed His servants to the fact that He alone is the Owner of His creatures and that He does with them as He wills. Indeed, His is the supreme authority and all creation is His, and just as He created them as He wills, He brings happiness to whom He wills, misery to whom He wills, health to whom He wills and ailment to whom He wills.

He also brings success to whom He wills and failure to whom He wills.

He judges between His servants as He wills, allows what He wills and disallows what He wills. He decides what He wills, there is no opponent for His judgment, and no one can question Him about what He does, while they shall be questioned.

He tests His servants and their obedience to His Messengers by the **Naskh**. He commands a matter containing a benefit which He knows of, and then He out of His wisdom, prohibits it. Hence, perfect obedience is realized by adhering to His commands, following His Messengers, believing in what ever they convey, implementing their commands and avoiding what they prohibit.

The statements of Allah here contain tremendous benefit, prove that the Jews are disbelievers and refute their claim that **Naskh** does not occur, may Allah curse the Jews. In ignorance and arrogance they claimed that the sound mind stipulates that **Naskh** does not occur. Some of them falsely claimed that there are divine texts that dismiss the possibility that **Naskh** occurred.

Imam Abu Jafar bin Jarir said,

> "The **Ayah** means, `Do you not know, O Muhammad, that I alone own the heavens and the earth and that I decide whatever I will in them I forbid whatever I will, change and repeal whatever I will of My previous rulings, whenever I will. I also uphold whatever I will.''
>
> Ibn Jarir then said,

"Although Allah directed His statement indicating His greatness towards His Prophet, He also rejected the lies of the Jews who denied that the rulings of the Torah could undergo **Naskh**.

The Jews also denied the Prophethood of Jesus and Muhammad, because of their dislike for what they brought from Allah, such as changing some rulings of the Torah, as Allah commanded. Allah thus proclaimed to the Jews that He owns the heavens and earth and also all authority in them.

Further, the subjects in Allah's kingdom are His creation, and they are required to hear and obey His commands and prohibitions. Allah has full authority to command the creation as He wills, forbidding them from what He wills, abrogate what He wills, uphold what He wills, and decide whatever commandments and prohibitions He wills.''

I (Ibn Kathir) say that;

the Jews' dismissal of the occurrence of the **Naskh** is only a case of their disbelief and rebellion. The sound mind does not deny that there could be a **Naskh** in Allah's commandments, for He decides what He wills, just as He does what He wills. Further, **Naskh** occurred in previous Books and Law. For instance,

- Allah allowed Adam to marry his daughters to his sons and then later forbade this practice.
- Allah also allowed Nuh to eat from all kinds of animals after they left the ark, then prohibited eating some types of foods.
- Further, marrying two sisters to one man was allowed for Israel and his children, but Allah prohibited this practice later in the Torah.
- Allah commanded Abraham to slaughter his son, then repealed that command before it was implemented.

- Also, Allah commanded the Children of Israel to kill those who worshipped the calf and then repealed that command, so that the Children of Israel were not all exterminated.

There are many other instances that the Jews admit have occurred, yet they ignore them.

Also, it is a well-known fact that their Books foretold about Muhammad and contained the command to follow him. These texts, in their Books, indicate that the Jews were required to follow the Prophet Muhammad and that no good deed would be accepted from them, unless it conformed to Muhammad's Law. The Prophet brought another Book, - the Qur'an -, which is the last revelation from Allah.

أَمْ تُرِيدُونَ أَن تَسْـَلُواْ رَسُولَكُمْ كَمَا سُئِلَ مُوسَى مِن قَبْلُ وَمَن يَتَبَدَّلِ الْكُفْرَ بِالإِيمَـنِ فَقَدْ ضَلَّ سَوَآءَ السَّبِيلِ

2:108 Or do you want to ask your Messenger (Muhammad) as Musa (Moses) was asked before (i.e. show us openly our Lord)! And he who changes faith for disbelief, verily, he has gone astray from the right way.

The Prohibition of Unnecessary Questions

Allah said;

أَمْ تُرِيدُونَ أَن تَسْأَلُوا رَسُولَكُمْ كَمَا سُئِلَ مُوسَى مِن قَبْلُ ...

Or do you want to ask your Messenger (Muhammad) as Musa (Moses) was asked before (i.e. show us openly our Lord)! And he who changes faith for disbelief, verily, he has gone astray from the right way.

In this **Ayah**, Allah forbade the believers from asking the Prophet numerous questions about matters that did not occur yet.

Similarly, Allah said,

يأَيُّهَا الَّذِينَ ءَامَنُواْ لاَ تَسْأَلُواْ عَنْ أَشْيَآءَ إِن تُبْدَ لَكُمْ تَسُؤْكُمْ وَإِن تَسْأَلُواْ عَنْهَا حِينَ يُنَزَّلُ الْقُرْءَانُ تُبْدَ لَكُمْ

O you who believe! Ask not about things which, if made plain to you, may cause you trouble. But if you ask about them while the Qur'an is being revealed, they will be made plain to you. (5:101)

This **Ayah** means,

> "If you ask about a matter after it is revealed, it shall be duly explained to you. Therefore, do not ask about matters that have not occurred yet, for they might become prohibited, due to your questions.''

This is why the **Sahih** narrated,

إِنَّ أَعْظَمَ الْمُسْلِمِينَ جُرْمًا مَنْ سَأَلَ عَنْ شَيْءٍ لَمْ يُحَرَّمْ، فَحُرِّمَ مِنْ أَجْلِ مَسْأَلَتِه

The greatest criminal among the Muslims is the one who asks if a thing is prohibited, which is not prohibited, and it becomes prohibited because of his asking about it.

This is why when the Messenger of Allah was asked about a husband who finds another man with his wife; if he exposes the adultery, he will be exposing a major incident; if he is quiet about it, he will be quiet about a major matter. The Messenger of Allah did not like such questions. Later on, Allah revealed the ruling of **Mula`anah** (Refer to 24:6-9 in the Qur'an).

The Two **Sahihs** recorded that Al-Mughirah bin Shu`bah said that;

the Messenger of Allah "Forbade saying, `It was said' and `He said,' and wasting money and asking many questions.''

Muslim recorded that the Prophet said,

> ذَرُونِي مَا تَرَكْتُكُمْ، فَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِكَثْرَةِ سُؤَالِهِمْ وَاخْتِلَافِهِمْ عَلَى أَنْبِيَائِهِمْ، فَإِذَا أَمَرْتُكُمْ بِأَمْرٍ فَأْتُوا مِنْهُ مَا اسْتَطَعْتُمْ وَإِنْ نَهَيْتُكُمْ عَنْ شَيْءٍ فَاجْتَنِبُوه
>
> Leave me as I leave you; those before you were only destroyed because of their excessive questioning and disputing with their Prophets. Therefore, when I command you with a matter, adhere to it as much as you can, and when I forbid from something, avoid it.
>
> The Prophet only said this after he told the Companions that Allah has ordered them to perform **Hajj**. A man asked, "Every year, O Messenger of Allah?''
>
> The Prophet did not answer him, but he repeated his question three times.
>
> Then the Prophet said,
>
> لَا، وَلَوْ قُلْتُ: نَعَمْ، لَوَجَبَتْ وَلَوْ وَجَبَتْ لَمَا اسْتَطَعْتُم
>
> No. Had I said yes, it would have been ordained, and you would not have been able to implement it.
>
> This is why Anas bin Malik said,
>
> "We were forbidden from asking the Messenger of Allah about things. So we were delighted when a Bedouin man would come and ask him while we listened.''

Muhammad bin Ishaq said that Muhammad bin Abi Muhammad told him that Ikrimah or Sa`id said that Ibn Abbas said that Rafi bin Huraymilah or Wahb bin Zayd said,

> "O Muhammad! Bring us a Book sent down from heaven and which we could read, and make some rivers flow for us, then we will follow you and believe in you.'' Allah sent down the answer to this challenge,

أَمْ تُرِيدُونَ أَن تَسْأَلُواْ رَسُولَكُمْ كَمَا سُئِلَ مُوسَى مِن قَبْلُ وَمَن يَتَبَدَّلِ الْكُفْرَ بِالإِيمَانِ فَقَدْ ضَلَّ سَوَاء السَّبِيلِ

> Or do you want to ask your Messenger (Muhammad) as Musa was asked before (i.e. show us openly our Lord)! And he who changes faith for disbelief, verily, he has gone astray from the right way.

Allah criticized those who ask the Messenger of Allah about a certain matter just for the purpose of being difficult, just as the Children of Israel asked Musa out of stubbornness, rejection and rebellion.

Allah said,

... وَمَن يَتَبَدَّلِ الْكُفْرَ بِالإِيمَانِ ...

And he who changes faith for disbelief,

> meaning, whoever prefers disbelief to faith.

... فَقَدْ ضَلَّ سَوَاء السَّبِيلِ (١٠٨)

verily, he has gone astray from the right way.

> meaning, he has strayed from the straight path, to the path of ignorance and misguidance.
>
> This is the case of those who deviated from accepting the Prophets and obeying them and those who kept asking their Prophets unnecessary questions in defiance and disbelief, just as Allah said,
>
> أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُواْ نِعْمَتَ اللَّهِ كُفْرًا وَأَحَلُّواْ قَوْمَهُمْ دَارَ الْبَوَارِ - جَهَنَّمَ يَصْلَوْنَهَا وَبِئْسَ الْقَرَارُ
>
> Have you not seen those who have changed the blessings of Allah into disbelief (by denying Prophet Muhammad and his Message of Islam), and caused their people to dwell in the house of destruction Hell, in which they will burn and what an evil place to settle in! (14:28-29)
>
> Abu Al-Aliyah commented,
>
> > "They exchanged comfort for hardship."

وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَـبِ لَوْ يَرُدُّونَكُم مِن بَعْدِ إِيمَـنِكُمْ كُفَّارًا حَسَدًا مِّنْ عِنْدِ أَنْفُسِهِمْ مِّن بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ

2:109 Many of the People of the Scripture (Jews and Christians) wish that they could turn you away as disbelievers after you have believed, out of envy from their own selves, even after the truth (that Muhammad is Allah's Messenger) has become manifest unto them.

فَاعْفُواْ وَاصْفَحُواْ حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ إِنَّ اللَّهَ عَلَى كُلِّ شَىْءٍ قَدِيرٌ

But forgive and overlook, till Allah brings His command. Verily, Allah is able to do all things.

وَأَقِيمُواْ الصَّلَوةَ وَءَاتُواْ الزَّكَوةَ وَمَا تُقَدِّمُواْ لأَنْفُسِكُم مِّنْ خَيْرٍ تَجِدُوهُ عِندَ اللَّهِ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ

2:110 And perform the Salah and give the Zakah, and whatever of good you send forth for yourselves before you, you shall find it with Allah. Certainly, Allah is the Seer of what you do.

The Prohibition of following the Ways of the People of the Book

Allah says;

وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُم مِّن بَعْدِ إِيمَانِكُمْ ...

Many of the People of the Scripture (Jews and Christians) wish that they could turn you away as disbelievers after you have believed,

Allah warned His believing servants against following the ways of the People of Book, who publicly and secretly

harbor enmity and hatred for the believers, and who envy the believers, while they recognize the virtue of the believers and their Prophet.

Allah also commanded His believing servants to forgive them and to be patient with them, until Allah delivers His aid and victory to them. Allah commanded the believers to perform the prayer perfectly, to pay the **Zakah** and He encouraged them to preserve the practice of these righteous deeds.

Ibn Abi Hatim recorded that Abdullah bin Ka`b bin Malik said that;

> Ka`b bin Al-Ashraf, who was a Jew and a poet, used to criticize the Prophet in his poems, so Allah revealed, وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُم (Many of the People of the Scripture (Jews and Christians) wish that they could turn you away..) regarding his matter.

Also, Ad-Dahhak said that Ibn Abbas said,

> "An unlettered Messenger came to the People of the Scriptures confirming what they have in their own Books about the Messengers and the **Ayat** of Allah. He also believes in all of this, just as they believe in it. Yet, they rejected the Prophet out of disbelief, envy and transgression. This is why Allah said,
>
> ... كُفَّاراً حَسَدًا مِّنْ عِندِ أَنفُسِهِم مِّن بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ ...
>
> out of envy from their own selves, even after the truth (that Muhammad is Allah's Messenger) has become manifest unto them.
>
> Allah said that after He illuminated the truth for them, such that they were not ignorant of any of it, yet their envy made them deny the Prophet. Thus Allah criticized, chastised and denounced them.''

Allah legislated the characteristics that His Prophet and the believers should adhere to: belief, faith and

accepting what Allah revealed to them and to those before them out of His generosity and tremendous kindness.

Ar-Rabi bin Anas said that, مِّنْ عِندِ أَنفُسِهِم (from their own selves) means,

> "of their making.''

Also, Abu Al-Aliyah said that, مِّن بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ (even after the truth (that Muhammad is Allah's Messenger) has become manifest unto them) means,

> "After it became clear that Muhammad is the Messenger of Allah whom they find written of in the Torah and the **Injil**. They denied him in disbelief and transgression because he was not one of them.''
>
> Qatadah and Ar-Rabi bin Anas said similarly.

Allah said,

... فَاعْفُواْ وَاصْفَحُواْ حَتَّى يَأْتِيَ اللّهُ بِأَمْرِهِ ...

But forgive and overlook, till Allah brings His command.

this is similar to His saying;

> وَلَتَسْمَعُنَّ مِنَ الَّذِينَ أُوتُواْ الْكِتَـبَ مِن قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُواْ أَذًى كَثِيراً
>
> And you shall certainly hear much that will grieve you from those who received the Scripture before you (Jews and Christians) and from those who ascribe partners to Allah. (3: 186)

Ali bin Abi Talhah said that Ibn Abbas said that,

> "Allah's statement, فَاعْفُواْ وَاصْفَحُواْ حَتَّى يَأْتِيَ اللّهُ بِأَمْرِهِ (But forgive and overlook, till Allah brings His command.) was abrogated by the **Ayah**, فَاقْتُلُواْ الْمُشْرِكِينَ حَيْثُ وَجَدتُّمُوهُمْ (Then kill the **Mushrikin** wherever you find them), (9:5), and,

قَاتِلُوا۟ ٱلَّذِينَ لاَ يُؤْمِنُونَ بِاللّهِ وَلاَ بِالْيَوْمِ الآخِرِ

Fight against those who believe not in Allah, nor in the Last Day) (9:29) until, وَهُمْ صَاغِرُونَ (And feel themselves subdued), (9:29).

Allah's pardon for the disbelievers was repealed.''

Abu Al-Aliyah, Ar-Rabi bin Anas, Qatadah and As-Suddi said similarly:

It was abrogated by the **Ayah** of the sword," (Mentioned above). The **Ayah**, حَتَّى يَأْتِيَ اللّهُ بِأَمْرِهِ (till Allah brings His command.) gives further support for this view.

Ibn Abi Hatim recorded Usamah bin Zayd saying that;

the Messenger of Allah and his Companions used to forgive the disbelievers and the People of the Book, just as Allah commanded in His statement,

... فَاعْفُوا۟ وَاصْفَحُوا۟ حَتَّى يَأْتِيَ اللّهُ بِأَمْرِهِ إِنَّ اللّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (١٠٩)

But forgive and overlook, till Allah brings His command. Verily, Allah is able to do all things.

The Messenger of Allah used to forgive them and was patient with them as Allah ordered him, until Allah allowed fighting them. Then Allah destroyed those who He decreed to be killed among the strong men of Quraysh, by the Prophet's forces.

The chain of narration for this text is **Sahih**, but I did not see its wordings in the six collections of **Hadith**, although the basis of it is in the Two **Sahihs**, narrated from Usamah bin Zayd.

The Encouragement to perform Good Deeds

Allah said,

وَأَقِيمُوا۟ الصَّلاَةَ وَآتُوا۟ الزَّكَاةَ وَمَا تُقَدِّمُوا۟ لأَنفُسِكُم مِّنْ خَيْرٍ تَجِدُوهُ عِندَ اللّهِ ...

And perform the **Salah** and give the **Zakah**, and whatever of good you send forth for yourselves before you, you shall find it with Allah.

Allah encouraged the believers to busy themselves in performing deeds that would bring them benefit and reward on the Day of Resurrection, such as prayer and paying **Zakah**. This way, they will gain Allah's aid in this life and on a Day when the witnesses testify,

يَوْمَ لاَ يَنفَعُ الظَّـلِمِينَ مَعْذِرَتُهُمْ وَلَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ

The Day when their excuses will be of no profit to the **Zalimin** (wrongdoers). Theirs will be the curse, and theirs will be the evil abode (i.e. painful torment in Hell-fire). (40:52)

This is why Allah said,

... إِنَّ اللّهَ بِمَا تَعْمَلُونَ بَصِيرٌ (١١٠)

Certainly, Allah sees what you do.

meaning, that He is never unaware of the deeds of any person, nor will these deeds be lost by Him. Whether deeds are righteous or evil, Allah will award each according to what he or she deserves based on their deeds.

وَقَالُواْ لَن يَدْخُلَ الْجَنَّةَ إِلاَّ مَن كَانَ هُودًا أَوْ نَصَـرَى تِلْكَ أَمَانِيُّهُمْ

2:111 And they say, "None shall enter Paradise unless he be a Jew or a Christian.'' These are their own desires.

قُلْ هَاتُواْ بُرْهَـنَكُمْ إِن كُنتُمْ صَـدِقِينَ

Say (O Muhammad), "Produce your Burhan if you are truthful.''

بَلَى مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِندَ رَبِّهِ وَلاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ

2:112 Yes! But whoever submits his face (himself) to Allah (i.e. follows Allah's religion of Islamic Monotheism) and he is a Muhsin then his reward is with his Lord (Allah), on such shall be no fear, nor shall they grieve.

وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصَـرَى عَلَى شَىْءٍ وَقَالَتِ النَّصَـرَى لَيْسَتِ الْيَهُودُ عَلَى شَىْءٍ وَهُمْ يَتْلُونَ الْكِتَـبَ

2:113 The Jews said that the Christians follow nothing (i.e. are not on the right religion); and the Christians said that the Jews follow nothing (i.e. are not on the right religion); though they both recite the Scripture.

كَذَلِكَ قَالَ الَّذِينَ لاَ يَعْلَمُونَ مِثْلَ قَوْلِهِمْ

Like unto their word, said those (the pagans) who know not.

فَاللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَـمَةِ فِيمَا كَانُواْ فِيهِ يَخْتَلِفُونَ

Allah will judge between them on the Day of Resurrection about that wherein they have been differing.

The Hopes of the People of the Book

Allah tells;

وَقَالُوا لَن يَدْخُلَ الْجَنَّةَ إِلاَّ مَن كَانَ هُوداً أَوْ نَصَارَى تِلْكَ أَمَانِيُّهُمْ ...

And they say, "None shall enter Paradise unless he be a Jew or a Christian.'' These are their own desires.

> Allah made the confusion of the Jews and the Christians clear, since they claim that no one will enter Paradise, unless he is a Jew or a Christian.
>
> Similarly, Allah mentioned their claims in Surah **Al-Ma'idah**:
>
> نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبَّاؤُهُ
>
> We are the children of Allah and His loved ones. (5:18)

Allah refuted this false claim and informed them that they will be punished because of their sins.

Previously we mentioned their claim that the Fire would not touch them for more than a few days, after which they would be put in Paradise. Allah rebuked this claim, and He said about this baseless claim, **تِلْكَ أَمَانِيُّهُمْ** (These are their own desires).

Abu Al-Aliyah commented,

> "These are wishes that they wished Allah would answer, without basis.''
>
> Similar was stated by Qatadah and Ar-Rabi bin Anas.

Allah then said,

... قُلْ ...

Say,

> meaning, "Say O Muhammad:''

... هَاتُواْ بُرْهَانَكُمْ ...

"Produce your **Burhan**...''

Abu Al-Aliyah, Mujahid, As-Suddi and Ar-Rabi bin Anas stated,

> meaning, "Your proof.''

Qatadah said that the **Ayah** means,

> "Bring the evidence that supports your statement.
>
> ... إِن كُنتُمْ صَادِقِينَ (١١١)
>
> if you are truthful, (in your claim).''

Allah then said,

بَلَى مَنْ أَسْلَمَ وَجْهَهُ لِلّهِ وَهُوَ مُحْسِنٌ ...

Yes! But whoever submits his face (himself) to Allah (i.e. follows Allah's religion of Islamic Monotheism) and he is a **Muhsin**.

> meaning, "Whoever performs deeds in sincerity, for Allah alone without partners.''
>
> In a similar statement, Allah said,
>
> فَإنْ حَآجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِىَ لِلَّهِ وَمَنِ اتَّبَعَنِ
>
> So if they dispute with you (Muhammad) say: "I have submitted myself to Allah (in Islam), and (so have) those who follow me.'' (3:20)

Abu Al-Aliyah and Ar-Rabi said that, بَلَى مَنْ أَسْلَمَ وَجْهَهُ لِلّهِ (Yes! But whoever submits his face (himself) to Allah) means,

> "Whoever is sincere with Allah.''

Also, Sa`id bin Jubayr said that,

> بَلَى مَنْ أَسْلَمَ (Yes! But whoever submits) means, he is sincere.
>
> وَجْهَهُ (his face (himself)) meaning, in his religion.
>
> وَهُوَ مُحْسِنٌ (and he is a **Muhsin**) following the Messenger.

For there are two conditions for deeds to be accepted;

- the deed must be performed for Allah's sake alone and

- conform to the **Shariah**.

When the deed is sincere, but does not conform to the **Shariah**, then it will not be accepted.

The Messenger of Allah said,

مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدّ

> Whoever performs a deed that does not conform with our matter (religion), then it will be rejected.
>
> This **Hadith** was recorded by Muslim.

Therefore, the good deeds of the priests and rabbis will not be accepted, even if they are sincerely for Allah alone, because these deeds do not conform with the method of the Messenger, who was sent for all mankind.

Allah said regarding such cases,

وَقَدِمْنَآ إِلَى مَا عَمِلُواْ مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَآءً مَّنثُوراً

> And We shall turn to whatever deeds they (disbelievers, polytheists, sinners) did, and We shall make such deeds as scattered floating particles of dust. (25:23)

وَالَّذِينَ كَفَرُواْ أَعْمَـلُهُمْ كَسَرَابٍ بِقِيعَةٍ يَحْسَبُهُ الظَّمْآنُ مَآءً حَتَّى إِذَا جَآءَهُ لَمْ يَجِدْهُ شَيْئاً

> As for those who disbelieved, their deeds are like a mirage in a desert. The thirsty one thinks it to be water, until he comes up to it, he finds it to be nothing. (24:39)
>
> and,

وُجُوهٌ يَوْمَئِذٍ خَـشِعَةٌ

عَامِلَةٌ نَّاصِبَةٌ

تَصْلَى نَاراً حَامِيَةً

تُسْقَى مِنْ عَيْنٍ ءَانِيَةٍ

> Some faces, that Day will be humiliated. Laboring, weary. They will enter in the hot blazing Fire. They will be given to drink from a boiling spring. (88:2-5)

When the deed conforms to the **Shariah** outwardly, but the person did not perform it sincerely for Allah alone, the deed will also be rejected, as in the case of the hypocrites and those who do their deeds to show off.

Similarly, Allah said,

إِنَّ الْمُنَـفِقِينَ يُخَـدِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ وَإِذَا قَامُواْ إِلَى الصَّلَوةِ قَامُواْ كُسَالَى يُرَآءُونَ النَّاسَ وَلاَ يَذْكُرُونَ اللَّهَ إِلاَّ قَلِيلاً

> Verily, the hypocrites seek to deceive Allah, but it is He Who deceives them. And when they stand up for **As-Salah** (the prayer), they stand with laziness to be seen by people, and they do not remember Allah but little. (4:142)

and,

فَوَيْلٌ لِّلْمُصَلِّينَ

الَّذِينَ هُمْ عَن صَلَـتِهِمْ سَاهُونَ

الَّذِينَ هُمْ يُرَآءُونَ

وَيَمْنَعُونَ الْمَاعُونَ

> So woe unto those performers of **Salah** (prayers) (hypocrites). Those who delay their **Salah** (from their stated fixed times). Those who do good deeds only to be seen (of men). And withhold **Al-Ma`un** (small kindnesses). (107:4-7)

This is why Allah said,

فَمَن كَانَ يَرْجُو لِقَآءَ رَبِّهِ فَلْيَعْمَلْ عَمَلاً صَـلِحاً وَلاَ يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدَا

So whoever hopes for the meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord. (18:110)

He also said in this **Ayah**,

بَلَى مَنْ أَسْلَمَ وَجْهَهُ لِلّهِ وَهُوَ مُحْسِنٌ ...

Yes, but whoever submits his face (himself) to Allah (follows Allah's religion of Islamic Monotheism) and he is a **Muhsin**.

Allah's statement,

... فَلَهُ أَجْرُهُ عِندَ رَبِّهِ وَلاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ (١١٢)

Shall have their reward with their Lord, on them shall be no fear, nor shall they grieve,

guaranteed them the rewards and safety from what they fear and should avoid.

وَلاَ خَوْفٌ عَلَيْهِمْ (There shall be no fear on them) in the future,

وَلاَ هُمْ يَحْزَنُونَ (nor shall they grieve) about what they abandoned in the past.

Moreover, Sa`id bin Jubayr said,

" وَلاَ خَوْفٌ عَلَيْهِمْ (There shall be no fear on them) in the Hereafter, and وَلاَ هُمْ يَحْزَنُونَ (nor shall they grieve) about their imminent death.''

The Jews and Christians dispute among Themselves out of Disbelief and Stubbornness

Allah said,

وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصَارَى عَلَى شَيْءٍ وَقَالَتِ النَّصَارَى لَيْسَتِ الْيَهُودُ عَلَى شَيْءٍ وَهُمْ يَتْلُونَ الْكِتَابَ ...

The Jews said that the Christians follow nothing (i.e. are not on the right religion); and the Christians said that

the Jews follow nothing (i.e. are not on the right religion); though they both recite the Scripture.

Allah explained the disputes, hatred and stubbornness that the People of the Book have towards each other.

Muhammad bin Ishaq reported that Ibn Abbas said,

> "When a delegation of Christians from Najran came to the Messenger of Allah, the Jewish rabbis came and began arguing with them before the Messenger of Allah. Rafi bin Huraymilah said, `You do not follow anything,' and he reiterated his disbelief in Jesus and the **Injil**. Then a Christian man from Najran's delegation said to the Jews, `Rather, you do not follow anything,' and he reiterated his rejection of Musa's Prophethood and his disbelief in the Torah. So Allah revealed the **Ayah**,
>
> وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصَارَى عَلَىَ شَيْءٍ وَقَالَتِ النَّصَارَى لَيْسَتِ الْيَهُودُ عَلَى شَيْءٍ وَهُمْ يَتْلُونَ الْكِتَابَ...
>
> The Jews said that the Christians follow nothing (i.e. are not on the right religion); and the Christians said that the Jews follow nothing (i.e. are not on the right religion); though they both recite the Scripture.''

Allah made it clear that each party read the affirmation of what they claimed to reject in their Book. Consequently, the Jews disbelieve in Jesus, even though they have the Torah in which Allah took their Covenant by the tongue of Moses to believe in Jesus.

Also, the Gospel contains Jesus' assertion that Moses' Prophethood and the Torah came from Allah. Yet, each party disbelieved in what the other party had.

Allah said,

... كَذَلِكَ قَالَ الَّذِينَ لاَ يَعْلَمُونَ مِثْلَ قَوْلِهِمْ ...

Like unto their word, said those who know not,

thus exposing the ignorance displayed by the Jews and the Christians concerning their statements that we mentioned.

There is a difference of opinion regarding the meaning of Allah's statement, الَّذِينَ لاَ يَعْلَمُونَ (who know not),

For instance, Ar-Rabi bin Anas and Qatadah said that, كَذَلِكَ قَالَ الَّذِينَ لاَ يَعْلَمُونَ (Like unto their word, said those said those who know not) means,

"The Christians said similar statements to the Jews.''

Ibn Jurayj asked Ata "Who are those `who know not?'''

Ata said, "Nations that existed before the Jews and the Christians and before the Torah and the Gospel.''

Also, As-Suddi said that,

قَالَ الَّذِينَ لاَ يَعْلَمُونَ (said those who know not) is in reference to the Arabs who said that Muhammad was not following anything (i. e. did not follow a true or existing religion).

Abu Jafar bin Jarir chose the view that;

this **Ayah** is general and that there is no evidence that specifically supports any of these explanations. So interpreting the **Ayah** in a general way is better.

Allah knows best.

Allah said,

... فَاللّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُواْ فِيهِ يَخْتَلِفُونَ (١١٣)

Allah will judge between them on the Day of Resurrection about that wherein they have been differing.

meaning, that Allah will gather them all on the Day of Return. On that Day, Allah will justly judge

between them, for He is never unjust with anyone, even as little as the weight of an atom.

This **Ayah** is similar to Allah's statement in Surah **Al-Hajj**,

إِنَّ الَّذِينَ ءَامَنُواْ وَالَّذِينَ هَادُواْ وَالصَّـبِئِينَ وَالنَّصَـرَى وَالْمَجُوسَ وَالَّذِينَ أَشْرَكُواْ إِنَّ اللَّهَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيـمَةِ إِنَّ اللَّهَ عَلَى كُلِّ شَىْءٍ شَهِيدٌ

Verily, those who believe (in Allah and in His Messenger Muhammad), and those who are Jews, and the Sabians, and the Christians, and the **Majus**, and those who associate partners with Allah; truly, Allah will judge between them on the Day of Resurrection. Verily, Allah is over all things a Witness. (22:17)

Allah said,

قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِالْحَقِّ وَهُوَ الْفَتَّاحُ الْعَلِيمُ

Say: "Our Lord will assemble us all together (on the Day of Resurrection), then He will judge between us with truth. And He is the Just Judge, the Knower of the true state of affairs.'' (34:26)

وَمَنْ أَظْلَمُ مِمَّن مَّنَعَ مَسَـجِدَ اللَّهِ أَن يُذْكَرَ فِيهَا اسْمُهُ وَسَعَى فِى خَرَابِهَآ

2:114 And who are more unjust than those who forbid that Allah's Name be mentioned (i.e. prayers and invocations) in Allah's Masjids and strive for their ruin!

أُوْلَـئِكَ مَا كَانَ لَهُمْ أَن يَدْخُلُوهَآ إِلاَّ خَآئِفِينَ

It was not fitting that such should themselves enter them (Allah's Masjids) except in fear.

> لَهُمْ فِى الدُّنْيَا خِزْىٌ وَلَهُمْ فِى الْأَخِرَةِ عَذَابٌ عَظِيمٌ
>
> **For them there is disgrace in this world, and they will have a great torment in the Hereafter.**

Of the Most Unjust are Those Who prevent People from the Masjids and strive for their Ruin

The Quraysh idolators are those who hindered the people from the Masjids of Allah and wanted to destroy them.

So Allah said;

وَمَنْ أَظْلَمُ مِمَّن مَّنَعَ مَسَاجِدَ اللّهِ أَن يُذْكَرَ فِيهَا اسْمُهُ وَسَعَى فِي خَرَابِهَا

...

> And who are more unjust than those who forbid that Allah's Name be mentioned (i.e. prayers and invocations) in Allah's **Masjids** and strive for their ruin,

Ibn Jarir reported that Ibn Zayd said that;

> Allah's statement, is about the Quraysh idolators who prevented the Prophet from entering Makkah from Al-Hudaybiyyah, until he slaughtered the **Hadi** (animal for sacrifice) at Dhi-Tuwa. He then agreed to a peace treaty with the idolators and said to them, (No one before has ever prevented people from entering the House. One would even see the killer of his father and brother, but would not prevent him (from entering the House of Allah). They said, "Whoever killed our fathers at **Badr**, shall never enter it while there is one of us alive.''

Allah's statement, وَسَعَى فِي خَرَابِهَا (and strive for their ruin) means,

> those who prevent whoever maintain the **Masjids** with Allah's remembrance and who visit Allah's House to perform **Hajj** and **Umrah**.

Ibn Abi Hatim recorded that Ibn Abbas said that;

> the Quraysh prevented the Prophet from praying at the **Ka`bah** in **Al-Masjid Al-Haram**, so Allah revealed, وَمَنْ أَظْلَمُ مِمَّن مَّنَعَ مَسَاجِدَ اللّهِ أَن يُذْكَرَ فِيهَا اسْمُهُ (And who are more unjust than those who forbid that Allah's Name be mentioned (i.e. prayers and invocations) in Allah's **Masjids**).''

After Allah chastised the Jews and Christians, He also criticized the idolators who expelled the Messenger of Allah and his Companions from Makkah, preventing them from praying in **Al-Masjid Al-Haram**, which they kept exclusively for their idols and polytheism.

Allah said,

> وَمَا لَهُمْ أَلاَّ يُعَذِّبَهُمُ اللَّهُ وَهُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ وَمَا كَانُواْ أَوْلِيَآءَهُ إِنْ أَوْلِيَآؤُهُ إِلاَّ الْمُتَّقُونَ وَلَـكِنَّ أَكْثَرَهُمْ لاَ يَعْلَمُونَ
>
> And why should not Allah punish them while they hinder (men) from **Al-Masjid Al-Haram**, and they are not its guardians! None can be its guardians except **Al-Muttaqun** (the pious), but most of them know not. (8:34)
>
> مَا كَانَ لِلْمُشْرِكِينَ أَن يَعْمُرُواْ مَسَاجِدَ الله شَـهِدِينَ عَلَى أَنفُسِهِم بِالْكُفْرِ أُوْلَـئِكَ حَبِطَتْ أَعْمَـلُهُمْ وَفِى النَّارِ هُمْ خَـلِدُونَ
>
> إِنَّمَا يَعْمُرُ مَسَـجِدَ اللَّهِ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الاٌّخِرِ وَأَقَامَ الصَّلَوةَ وَءَاتَى الزَّكَوةَ وَلَمْ يَخْشَ إِلاَّ اللَّهَ فَعَسَى أُوْلَـئِكَ أَن يَكُونُواْ مِنَ الْمُهْتَدِينَ
>
> It is not for the **Mushrikin** (polytheists), to maintain the **Masjids** of Allah while they witness against their own selves of disbelief. The works of such are in vain and in Fire shall they abide.
>
> The **Masjids** of Allah shall be maintained only by those who believe in Allah and the Last Day; perform the **Salah**, and give the **Zakah** and fear none but Allah. It is they who are on true guidance. (9:17-18)

and,

هُمُ الَّذِينَ كَفَرُواْ وَصَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ وَالْهَدْىَ مَعْكُوفاً أَن يَبْلُغَ مَحِلَّهُ وَلَوْلاَ رِجَالٌ مُّؤْمِنُونَ وَنِسَآءٌ مُّؤْمِنَـتٌ لَّمْ تَعْلَمُوهُمْ أَن تَطَئُوهُمْ فَتُصِيبَكُمْ مِّنْهُمْ مَّعَرَّةٌ بِغَيْرِ عِلْمٍ لِّيُدْخِلَ اللَّهُ فِى رَحْمَتِهِ مَن يَشَآءُ لَوْ تَزَيَّلُواْ لَعَذَّبْنَا الَّذِينَ كَفَرُواْ مِنْهُمْ عَذَاباً أَلِيماً

They are the ones who disbelieved and hindered you from **Al-Masjid-Al-Haram** (at Makkah) and detained the sacrificial animals, from reaching their place of sacrifice. Had there not been believing men and believing women whom you did not know, that you may kill them and on whose account a sin would have been committed by you without (your) knowledge, that Allah might bring into His mercy whom He wills - if they (the believers and the disbelievers) had been apart, We verily, would have punished those of them who disbelieved with painful torment. (48:25)

Therefore, Allah said here,

إِنَّمَا يَعْمُرُ مَسَـجِدَ اللَّهِ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الاٌّخِرِ وَأَقَامَ الصَّلَوةَ وَءاتَى الزَّكَوةَ وَلَمْ يَخْشَ إِلاَّ اللَّهَ

The **Masjids** of Allah shall be maintained only by those who believe in Allah and the Last Day; perform the **Salah**, and give the **Zakah** and fear none but Allah. (9:18)

Therefore, if those believers who follow the virtues mentioned in the Ayah were prevented from attending the **Masjid**, then what cause for destruction is worse than this Maintaining the **Masjids** not only means beautifying them, but it involves remembering Allah, establishing His **Shariah** in the **Masjids** and purifying them from the filth of **Shirk**.

The Good News that Islam shall prevail

Allah said next,

... أُوْلَـئِكَ مَا كَانَ لَهُمْ أَن يَدْخُلُوهَا إِلاَّ خَآئِفِينَ ...

It was not fitting that such should themselves enter them (Allah's **Masjids**) except in fear.

This **Ayah** means, "Do not allow them - the disbelievers - to enter the **Masjids**, except to satisfy the terms of an armistice or a treaty.''

When the Messenger of Allah conquered Makkah in 9 H, he commanded that someone announce at Mina,

"After the current year, no idolators shall perform **Hajj**, and no naked persons shall perform **Tawaf** around the House, except for those who have a treaty. In this case, the treaty will be carried to the end of its term.''

This **Ayah** supports the **Ayah**,

يأَيُّهَا الَّذِينَ ءَامَنُواْ إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلاَ يَقْرَبُواْ الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَـذَا

O you who believe! (in Allah's Oneness and in His Messenger Muhammad)! Verily, the **Mushrikun** (idolators) are **Najasun** (impure). So let them not come near **Al-Masjid-Al-Haram** (at Makkah) after this year. (9:28)

It was also said that;

this **Ayah** (2:114) carries the good news for the Muslims from Allah that He will allow them to take over **Al-Masjid Al-Haram** and all the **Masjids** and disgrace the idolators. Soon after, the **Ayah** indicated, no idolator shall enter the House, except out of fear of being seized or killed, unless he embraces Islam. Allah fulfilled this promise and later decreed that idolators not be allowed to enter **Al-Masjid Al-Haram**.

The Messenger of Allah stated that no two religions should remain in the Arabian Peninsula, and the Jews and Christians should be expelled from it, all praise is due to Allah.

All of these rulings ensure maintaining the honor of **Al-Masjid Al-Haram** and purifying the area where Allah sent His Messenger to warn and bring good news to all of mankind, may Allah's peace and blessings be on him.

This **Ayah** also described the disgrace that the disbelievers earn in this life, and that the punishment comes in a form comparable to the deed. Just as they prevented the believers from entering **Al-Masjid Al-Haram**, they were prevented from entering it in turn. Just as they expelled the believers from Makkah, they were in turn expelled from Makkah,

.... لهُمْ فِي الدُّنْيَا خِزْيٌ ...

For them there is disgrace in this world,

... ولَهُمْ فِي الآخِرَةِ عَذَابٌ عَظِيمٌ (١١٤)

and they will have a great torment in the Hereafter.

> because they breached the sanctity of the House and brought filth to it by erecting idols all around it, invoking other than Allah and performing **Tawaf** around it while naked, etc.

Here it is worth mentioning the **Hadith** about seeking refuge from disgrace in this life and the torment of the Hereafter.

Imam Ahmad recorded that Busr bin Artah said that the Messenger of Allah used to supplicate,

> اللَّهُمَّ أَحْسِنْ عَاقِبَتَنَا فِي الْأُمُورِ كُلِّهَا وَأَجِرْنَا مِنْ خِزْيِ الدُّنْيَا وَعَذَابِ الْآخِرَة
>
> O Allah! Make our end better in all affairs, and save us from disgrace in this life and the torment of the Hereafter.
>
> This **Hadith** is **Hasan**.

وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُوَلُّوا۟ فَثَمَّ وَجْهُ اللَّهِ إِنَّ اللَّهَ وَٰسِعٌ عَلِيمٌ

2:115 And to Allah belong the east and the west, so wherever you turn (yourselves or your faces) there is the Face of Allah (and He is High above, over His Throne). Surely, Allah is Sufficient (for His creatures' needs), Knowing.

Facing the Qiblah (Direction of the Prayer)

Allah said,

وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُوَلُّوا۟ فَثَمَّ وَجْهُ اللَّهِ ...

And to Allah belong the east and the west, so wherever you turn (yourselves or your faces) there is the Face of Allah (and He is High above, over His Throne). Surely, Allah is Sufficient (for His creatures' needs), Knowing.

This ruling brought comfort to the Messenger of Allah and his Companions, who were driven out of Makkah and had to depart from the area of **Al-Masjid Al-Haram**.

In Makkah, the Messenger of Allah used to pray in the direction of **Bayt Al-Maqdis**, while the **Ka`bah** was between him and the **Qiblah**. When the Messenger migrated to Al-Madinah, he faced **Bayt Al-Maqdis** for sixteen or seventeen months, and then Allah directed him to face **Al-Ka`bah** in prayer. This is why Allah said, وَلِلّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُوَلُّواْ فَثَمَّ وَجْهُ اللّهِ (And to Allah belong the east and the west, so wherever you turn (yourselves or your faces) there is the Face of Allah (and He is High above, over His Throne)).

Ali bin Abi Talhah said that Ibn Abbas said,

"The first part of the Qur'an that was abrogated was about the **Qiblah**.

When the Messenger of Allah migrated to Al-Madinah, which was inhabited by the Jews, he was at first commanded to face **Bayt Al-Maqdis**. The Jews were happy, and the Messenger of Allah faced **Bayt Al-Maqdis** for some ten months. However, the Messenger of Allah liked to face the **Qiblah** of Ibrahim (**Al-Ka`bah** at Makkah), and he used to look to the sky and supplicate. So Allah revealed, قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاء (Verily, We have seen the turning of your (Muhammad's) face towards the heaven) until, فَوَلُّواْ وُجُوِهَكُمْ شَطْرَهُ (turn your faces (in prayer) in that direction), (2:144).

The Jews were disturbed by this development and said, `What made them change the direction of the **Qiblah** that they used to face' Allah revealed, قُل لِّلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ (Say (O Muhammad): "To Allah belong both, east and the west''), (2:142) and, فَأَيْنَمَا تُوَلُّواْ فَثَمَّ وَجْهُ اللَّهِ (So wherever you turn (yourselves or your faces) there is the Face of Allah (and He is High above, over His Throne)).''

Ikrimah said that Ibn Abbas said, فَأَيْنَمَا تُوَلُّواْ فَثَمَّ وَجْهُ اللَّهِ (So wherever you turn (yourselves or your faces) there is the Face of Allah (and He is High above, over His Throne)) means,

"Allah's direction is wherever you face, east or west.''

Mujahid said that, فَأَيْنَمَا تُوَلُّواْ فَثَمَّ وَجْهُ اللَّهِ (So wherever you turn (yourselves or your faces) there is the Face of Allah (and He is High above, over His Throne)) means,

"Wherever you may be, you have a **Qiblah** to face, that is, **Al-Ka`bah**.''

However, it was said that;

Allah sent down this **Ayah** before the order to face the **Ka`bah**.

Ibn Jarir said,

"Others said that this **Ayah** was revealed to the Messenger of Allah permitting the one praying voluntary prayers to face wherever they wish in the east or west, while traveling, when in fear and when facing the enemy.''

For instance,

Ibn Umar used to face whatever direction his animal was headed and proclaim that the Messenger of Allah did the same, explaining the **Ayah**, فَأَيْنَمَا تُوَلُّواْ فَثَمَّ وَجْهُ اللَّهِ (So wherever you turn (yourselves or your faces) there is the Face of Allah).''

That **Hadith** was also collected by Muslim, At-Tirmidhi, An-Nasa'i, Ibn Abi Hatim, Ibn Marduwyah, and its origin is in the Two Sahihs from Ibn Umar and Amr bin Rabi`ah without mentioning the **Ayah**.

In his **Sahih**, Al-Bukhari recorded that Nafi said that;

whenever Ibn Umar was asked about the prayer during times of fear, he used to describe it and would then say, "When the sense of fear is worse than that, pray while standing, or while riding, whether facing the **Qiblah** or not.''

Nafi then said, "I think Ibn Umar mentioned that from the Prophet.''

It was also said that;

the **Ayah** was revealed about those who are unable to find the correct direction of the **Qiblah** in the dark or due to cloudy skies and, thus, prayed in a direction other than the **Qiblah** by mistake.

The Qiblah for the People of Al-Madinah is what is between the East and the West

In his **Tafsir** of this **Ayah** (2:115), Al-Hafiz Ibn Marduwyah recorded that Abu Hurayrah said that the Messenger of Allah said,

مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ قِبْلَةٌ لِأَهْلِ الْمَدِينَةِ وَأَهْلِ الشَّامِ وَأَهْلِ الْعِرَاقِ

What is between the east and the west is the **Qiblah** for the people of Al-Madinah, Ash-Sham and Iraq.

At-Tirmidhi and Ibn Majah recorded this **Hadith** with the wording,

مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ قِبْلَةٌ

> What is between the east and the west is a **Qiblah**.

Allah's statement

... إِنَّ اللّهَ وَاسِعٌ عَلِيمٌ (١١٥)

Surely, Allah is Sufficient (for His creatures' needs), Knowing.

Ibn Jarir said,

> "The meaning of Allah's statement is that Allah encompasses all His Creation by providing them with sufficient needs and by His generosity and favor.
>
> His statement, عَلِيمٌ (Knowing) means, He is knowledgeable of their deeds and nothing escapes His watch, nor is He unaware of anything. Rather, His knowledge encompasses everything.''

وَقَالُواْ اتَّخَذَ اللَّهُ وَلَدًا

2:116 And they (Jews, Christians and pagans) say: Allah has begotten a son (children or offspring).

سُبْحَـنَهُ

Glory is to Him (Exalted is He above all that they associate with Him).

بَل لَّهُ مَا فِي السَّمَـوَتِ وَالاٌّرْضِ كُلٌّ لَّهُ قَـنِتُونَ

Nay, to Him belongs all that is in the heavens and on earth, and all are Qanitun to Him.

بَدِيعُ السَّمَـوَتِ وَالاٌّرْضِ وَإِذَا قَضَى أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ

2:117 The Originator of the heavens and the earth. When He decrees a matter, He only says to it: "Be! - and it is.

Refuting the Claim that Allah has begotten a Son

Allah said,

وَقَالُواْ اتَّخَذَ اللّهُ وَلَدًا ...

And they (Jews, Christians and pagans) say: Allah has begotten a son (children or offspring),

This and the following **Ayat** refute the Christians, may Allah curse them, and their like among the Jews and the Arab idolators, who claimed that the angels are Allah's daughters. Allah refuted all of them in their claim that He had begotten a son.

Allah said,

... سُبْحَانَهُ ...

Glory is to Him.

meaning, He is holier and more perfect than such claim;

... بَل لَّهُ مَا فِي السَّمَاوَاتِ وَالأَرْضِ ...

Nay, to Him belongs all that is in the heavens and on earth,

meaning, the truth is not as the disbelievers claimed, rather, Allah's is the kingdom of the

heavens and earth and whatever and whoever is in, on and between them. Allah is the Supreme Authority in the heavens and earth, and He is the Creator, Provider and Sustainer Who decides all the affairs of the creation as He wills. All creatures are Allah's servants and are owned by Him. Therefore, how could one of them be His son The son of any being is born out of two comparable beings. Allah has no equal or rival sharing His grace and greatness, so how can He have a son when He has no wife Allah said,

بَدِيعُ السَّمَـوَتِ وَالأَرْضِ أَنَّى يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُنْ لَّهُ صَـحِبَةٌ وَخَلَقَ كُلَّ شَىْءٍ وهُوَ بِكُلِّ شَىْءٍ عَلِيمٌ

He is the Originator of the heavens and the earth. How can He have children when He has no wife He created all things and He is the Knower of everything! (6:101)

وَقَالُواْ اتَّخَذَ الرَّحْمَـنُ وَلَداً

لَقَدْ جِئْتُمْ شَيْئاً إِدّاً

تَكَادُ السَّمَـوَتُ يَتَفَطَّرْنَ مِنْهُ وَتَنشَقُّ الأَرْضُ وَتَخِرُّ الْجِبَالُ هَدّاً

أَن دَعَوْا لِلرَّحْمَـنِ وَلَداً

وَمَا يَنبَغِى لِلرَّحْمَـنِ أَن يَتَّخِذَ وَلَداً

إِن كُلُّ مَن فِى السَّمَوَتِ وَالأَرْضِ إِلاَّ آتِى الرَّحْمَـنِ عَبْداً

لَّقَدْ أَحْصَـهُمْ وَعَدَّهُمْ عَدّاً

وَكُلُّهُمْ ءَاتِيهِ يَوْمَ الْقِيَـمَةِ فَرْداً

And they say: "The Most Gracious (Allah) has begotten a son (offspring or children).''

Indeed you have brought forth (said) a terrible evil thing. Whereby the heavens are almost torn, and the earth is split asunder, and the mountains fall in ruins. That they ascribe a son (or offspring

or children) to the Most Gracious (Allah). But it is not suitable for (the majesty of) the Most Gracious (Allah) that He should beget a son (or offspring or children).

There is none in the heavens and the earth but comes unto the Most Gracious (Allah) as a servant. Verily, He knows each one of them, and has counted them a full counting. And everyone of them will come to Him alone on the Day of Resurrection (without any helper, or protector or defender). (19:88-95)

and,

قُلْ هُوَ اللَّهُ أَحَدٌ

اللَّهُ الصَّمَدُ

لَمْ يَلِدْ وَلَمْ يُولَدْ

وَلَمْ يَكُنْ لَّهُ كُفُواً أَحَدٌ

Say: "He is Allah (the) One, Allah the **Samad** (the Self- Sufficient, upon whom all depend), He begets not, nor was He begotten, and there is none comparable to Him.'' (112:1-4)

In these Ayat, Allah stated that He is the Supreme Master Whom there is no equal or rival, everything and everyone was created by Him, so how can He have a son from among them This is why, in the **Tafsir** of this **Ayah**, Al-Bukhari recorded that Ibn Abbas said that the Prophet said,

قَالَ اللهُ تَعَالَى: كَذَّبَنِي ابْنُ آدَمَ وَلَمْ يَكُنْ لَهُ ذلِكَ، وَشَتَمَنِي وَلَمْ يَكُنْ لَهُ ذلِكَ،

فَأَمَّا تَكْذِيبُهُ إِيَّايَ فَيَزْعُمُ أَنِّي لَا أَقْدِرُ أَنْ أُعِيدَهُ كَمَا كَانَ،

وَأَمَّا شَتْمُهُ إِيَّايَ فَقَوْلُهُ لِي وَلَدًا فَسُبْحَانِي أَنْ أَتَّخِذَ صَاحِبَةً أَوْ وَلَدًا

Allah said, `The son of Adam has denied Me, and that is not his right. He has insulted Me, and that is not his right.

As for the denial of Me, he claimed that I am unable to bring him back as he used to be (resurrect him).

As for his insulting Me, he claimed that I have a son. All praise is due to Me, it is unbefitting that I should have a wife or a son.'

This **Hadith** was recorded by Al-Bukhari.

It is recorded in the Two **Sahihs** that the Messenger of Allah said,

لَا أَحَدَ أَصْبَرُ عَلَى أَذًى سَمِعَهُ مِنَ اللهِ: إِنَّهُمْ يَجْعَلُونَ لَهُ وَلَدًا وَهُوَ يَرْزُقُهُمْ وَيُعَافِيهِم

No one is more patient when hearing an insult than Allah. They attribute a son to Him, yet He still gives them sustenance and health.

Everything is within Allah's Grasp

Allah said,

... كُلٌّ لَّهُ قَانِتُونَ (١١٦)

and all are **Qanitun** to Him.

Ibn Abi Hatim said that Abu Sa`id Al-Ashaj informed them that Asbat informed them from Mutarrif, from Atiyah, from Ibn Abbas who said that, قَانِتِينَ (**Qantin**) means, they pray to Him.

Ikrimah and Abu Malik also said that, كُلٌّ لَّهُ قَانِتُونَ (and all are **Qanitun** to Him),

means, bound to Him in servitude to Him.

Sa`id bin Jubayr said that Qanitun is sincerity. Ar-Rabi bin Anas said that, كُلٌّ لَّهُ قَانِتُونَ (all are **Qanitun** to Him) means,

"Standing up - before Him - on the Day of Resurrection.''

Also, As-Suddi said that, كُلٌّ لَّهُ قانِتُونَ (and all are **Qanitun** to Him) means,

"Obedient on the Day of Resurrection.''

Khasif said that Mujahid said that, كُلٌّ لَّهُ قانِتُونَ (and all are **Qanitun** to Him) means,

"Obedient. He says, `Be a human' and he becomes a human.''

He also said, "(Allah says,) `Be a donkey' and it becomes a donkey.''

Also, Ibn Abi Najih said that Mujahid said that, كُلٌّ لَّهُ قانِتُونَ (and all are **Qanitun** to Him),

means, obedient.

Mujahid also said,

"The obedience of the disbeliever occurs when his shadow prostrates, while he hates that.''

Mujahid's statement, which Ibn Jarir preferred, combines all the meanings, and that is that **Qunut** means obedience and submission to Allah.

There are two categories of **Qunut**: legislated and destined, for Allah said,

وَلِلَّهِ يَسْجُدُ مَن فِى السَّمَـوَتِ وَالاٌّرْضِ طَوْعًا وَكَرْهًا وَظِلَـلُهُم بِالْغُدُوِّ وَالاٌّصَالِ

And unto Allah (alone) falls in prostration whoever is in the heavens and the earth, willingly or unwillingly, and so do their shadows in the mornings and in the (late) afternoons. (13:15)

The Meaning of Badi`

Allah said,

بَدِيعُ السَّمَاوَاتِ وَالأَرْضِ ...

The **Badi`** (Originator) of the heavens and the earth.

which means, He created them when nothing resembling them existed.

Mujahid and As-Suddi said that;

this is the linguistic meaning, for all new matters are called **Bid`ah**.

Muslim recorded the Messenger of Allah saying,

فَإِنَّ كُلَّ مُحْدَثَةٍ بِدْعَة

...every innovation (in religion) is a **Bid`ah**.

There are two types of **Bid`ah**, religious, as mentioned in the **Hadith**:

فَإِنَّ كُلَّ مُحْدَثَةٍ بِدْعَةٌ وَكُلَّ بِدْعَةٍ ضَلَالَة

...every innovation is a **Bid`ah** and every **Bid`ah** is heresy.

And there is a linguistic **Bid`ah**, such as the statement of the Leader of the faithful Umar bin Al-Khattab when he gathered the Muslims to pray the **Tarawih** prayer in congregation (which was also an earlier practice of the Prophet) and said,

"What a good **Bid`ah** this is.''

Ibn Jarir said,

"Thus the meaning of the **Ayat** (2:116-117) becomes, `Allah is far more glorious than to have had a son, for He is the Owner of everything that is in the heavens and earth. All testify to His Oneness and to their submissiveness to Him. He is their Creator and Maker. Without created precedence, He shaped the creatures in their current shapes. Allah also bears witness to His servants that Jesus, who some claimed to be Allah's son, is among those who testify to His Oneness. Allah stated that He created the heavens and earth out of nothing and without

precedent. Likewise, He created Jesus, the Messiah, with His power and without a father.''

This explanation from Ibn Jarir, may Allah have mercy upon him, is very good and correct.

Allah said,

... وَإِذَا قَضَى أَمْراً فَإِنَّمَا يَقُولُ لَهُ كُن فَيَكُونُ (١١٧)

When He decrees a matter, He only says to it : "Be! - and it is.

thus, demonstrating His perfectly complete ability and tremendous authority; if He decides a matter, He merely orders it to, `Be' and it comes into existence.

Similarly, Allah said,

إِنَّمَآ أَمْرُهُ إِذَآ أَرَادَ شَيْئاً أَن يَقُولَ لَهُ كُن فَيَكُونُ

Verily, His command, when He intends a thing, is only that He says to it, "Be! - and it is. (36:82)

إِنَّمَا قَوْلُنَا لِشَىْءٍ إِذَآ أَرَدْنَاهُ أَن نَّقُولَ لَهُ كُنْ فَيَكُونُ

Verily, Our Word unto a thing when We intend it, is only that We say unto it: "Be! - and it is. (16:40)

وَمَآ أَمْرُنَآ إِلاَّ وَحِدَةٌ كَلَمْحٍ بِالْبَصَرِ

And Our commandment is but one as the twinkling of an eye. (54:50)

So Allah informed us that He created Jesus by merely saying, "Be!'' and he was, as Allah willed:

إِنَّ مَثَلَ عِيسَى عِندَ اللَّهِ كَمَثَلِ ءَادَمَ خَلَقَهُ مِن تُرَابٍ ثُمَّ قَالَ لَهُ كُن فَيَكُونُ

Verily, the likeness of `Isa (Jesus) before Allah is the likeness of Adam. He created him from dust, then (He) said to him: "Be! - and he was. (3:59)

وَقَالَ الَّذِينَ لاَ يَعْلَمُونَ لَوْلاَ يُكَلِّمُنَا اللَّهُ أَوْ تَأْتِينَآ ءَايَةٌ

2:118 And those who have no knowledge say: "Why does not Allah speak to us (face to face) or why does not a sign come to us!''

كَذَلِكَ قَالَ الَّذِينَ مِن قَبْلِهِم مِّثْلَ قَوْلِهِمْ

So said the people before them words of similar import.

تَشَـبَهَتْ قُلُوبُهُمْ قَدْ بَيَّنَّا الاٌّيَـتِ لِقَوْمٍ يُوقِنُونَ

Their hearts are alike, We have indeed made plain the signs for people who believe with certainty.

Muhammad bin Ishaq reported that Ibn Abbas said that;

Rafi bin Huraymilah said to the Messenger of Allah, "O Muhammad! If you were truly a Messenger from Allah, as you claim, then ask Allah to speak to us directly, so that we hear His Speech.''

So Allah revealed,

وَقَالَ الَّذِينَ لاَ يَعْلَمُونَ لَوْلاَ يُكَلِّمُنَا اللّهُ أَوْ تَأْتِينَا آيَةٌ ...

And those who have no knowledge say: "Why does not Allah speak to us (face to face) or why does not a sign come to us!''

Abu Al-Aliyah, Ar-Rabi bin Anas, Qatadah and As-Suddi said that it was actually the statement of the Arab disbelievers:

... كَذَلِكَ قَالَ الَّذِينَ مِن قَبْلِهِم مِّثْلَ قَوْلِهِمْ ...

So said the people before them words of similar import.

He said, "These are the Jews and the Christians.''

What further proves that the Arab idolators said the statement mentioned in the **Ayah** is that Allah said,

وَإِذَا جَآءَتْهُمْ ءَايَةٌ قَالُواْ لَن نُّؤْمِنَ حَتَّى نُؤْتَى مِثْلَ مَآ أُوتِىَ رُسُلُ اللَّهِ اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ سَيُصِيبُ الَّذِينَ أَجْرَمُواْ صَغَارٌ عِندَ اللَّهِ وَعَذَابٌ شَدِيدٌ بِمَا كَانُواْ يَمْكُرُونَ

And when there comes to them a sign (from Allah) they say: "We shall not believe until we receive the like of that which the Messengers of Allah had received.'' Allah knows best with whom to place His Message. Humiliation and disgrace from Allah and a severe torment will overtake the criminals (polytheists and sinners) for that which they used to plot. (6:124)

and,

وَقَالُواْ لَن نُّؤْمِنَ لَكَ حَتَّى تَفْجُرَ لَنَا مِنَ الأَرْضِ يَنبُوعًا

And they say: "We shall not believe in you (O Muhammad), until you cause a spring to gush forth from the earth for us, until, **قُلْ سُبْحَانَ رَبِّي هَلْ كُنتُ إَلاَّ بَشَرًا رَّسُولاً** (Say (O Muhammad): "Glorified (and Exalted) be my Lord ((Allah) above all that evil they (polytheists) associate with Him)! Am I anything but a man, sent as a Messenger!'' (17:90-93)

وَقَالَ الَّذِينَ لاَ يَرْجُونَ لِقَآءَنَا لَوْلاَ أُنزِلَ عَلَيْنَا الْمَلَـئِكَةُ أَوْ نَرَى رَبَّنَا

And those who expect not a meeting with Us (i.e. those who deny the Day of Resurrection and the life of the Hereafter) said: "Why are not the angels sent down to us, or why do we not see our Lord!'' (25:21)

بَلْ يُرِيدُ كُلُّ امْرِىءٍ مِّنْهُمْ أَن يُؤْتَى صُحُفاً مُّنَشَّرَةً

Nay, everyone of them desires that he should be given pages spread out. (74:52)

There are many other **Ayat** that testify to the disbelief of the Arab idolators, their transgression, stubbornness, and that they asked unnecessary questions out of disbelief and arrogance. The statements of the Arab idolators followed the statements of the nations of the People of the Two Scriptures and other religions before them. Allah said,

يَسْأَلُكَ أَهْلُ الْكِتَـبِ أَن تُنَزِّلَ عَلَيْهِمْ كِتَـباً مِّنَ السَّمَآءِ فَقَدْ سَأَلُواْ مُوسَى أَكْبَرَ مِن ذلِكَ فَقَالُوا أَرِنَا اللَّهِ جَهْرَةً

The People of the Scripture (Jews) ask you to cause a book to descend upon them from heaven. Indeed, they asked Musa (Moses) for even greater than that, when they said: "Show us Allah in public.'' (4:153)

وَإِذْ قُلْتُمْ يَـمُوسَى لَن نُّؤْمِنَ لَكَ حَتَّى نَرَى اللَّهَ جَهْرَةً

And (remember) when you said: "O Musa! We shall never believe in you until we see Allah plainly.'' (2:55)

Allah's statement,

... تَشَابَهَتْ قُلُوبُهُمْ ...

Their hearts are alike.

means, the hearts of the Arab idolators are just like the hearts of those before them, containing disbelief, stubbornness and injustice.

Similarly, Allah said,

كَذَلِكَ مَآ أَتَى الَّذِينَ مِن قَبْلِهِمْ مِّن رَّسُولٍ إِلاَّ قَالُواْ سَـحِرٌ أَوْ مَجْنُونٌ

أَتَوَاصَوْاْ بِهِ

Likewise, no Messenger came to those before them but they said: "A sorcerer or a madman!'' Have they (the people of the past) transmitted this saying to these (Quraysh pagans)! (51:52-53)

Allah said next,

... قَدْ بَيَّنَّا الآيَاتِ لِقَوْمٍ يُوقِنُونَ (١١٨)

We have indeed made plain the signs for people who believe with certainty.

> meaning, We made the arguments clear, proving the truth of the Messengers, with no need of more questions or proofs for those who believe, follow the Messengers and comprehend what Allah sent them with.
>
> As for those whose hearts and hearing Allah has stamped and whose eyes have been sealed, Allah described them:
>
> إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَةُ رَبِّكَ لاَ يُؤْمِنُونَ
>
> وَلَوْ جَآءَتْهُمْ كُلُّ ءايَةٍ حَتَّى يَرَوُاْ الْعَذَابَ الأٌّلِيمَ
>
> Truly, those, against whom the Word (wrath) of your Lord has been justified, will not believe. Even if every sign should come to them, until they see the painful torment. (10:96-97)

إِنَّا أَرْسَلْنَـكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَلاَ تُسْـَلُ عَنْ أَصْحَـبِ الْجَحِيمِ

2:119 Verily, We have sent you (O Muhammad) with the truth (Islam), a bringer of glad tidings (for those who believe in what you brought, that they will enter Paradise) and a warner (for those who disbelieve in what you brought, that they will enter the Hellfire). And you will not be asked about the dwellers of the blazing Fire.

Allah says;

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا ...

Verily, We have sent you (O Muhammad) with the truth (Islam), a bringer of glad tidings (for those who believe in what you brought, that they will enter Paradise) and a warner (for those who disbelieve in what you brought, that they will enter the Hellfire).

Allah's statement;

... وَلاَ تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ (١١٩)

And you will not be asked about the dwellers of the blazing Fire.

> means, "We shall not ask you about the disbelief of those who rejected you.''
>
> Similarly, Allah said,
>
> فَإِنَّمَا عَلَيْكَ الْبَلَـغُ وَعَلَيْنَا الْحِسَابُ
>
> Your duty is only to convey (the Message) and on Us is the reckoning. (13:40)
>
> فَذَكِّرْ إِنَّمَآ أَنتَ مُذَكِّرٌ ـ لَّسْتَ عَلَيْهِم بِمُسَيْطِرٍ
>
> So remind them (O Muhammad) - you are only one who reminds. You are not a dictator over them. (88:21-22)
>
> and,
>
> نَّحْنُ أَعْلَمُ بِمَا يَقُولُونَ وَمَآ أَنتَ عَلَيْهِمْ بِجَبَّارٍ فَذَكِّرْ بِالْقُرْءَانِ مَن يَخَافُ وَعِيدِ
>
> We know best what they say. And you (O Muhammad) are not the one to force them (to belief). But warn by the Qur'an; him who fears My threat. (50:45)

There are many other similar **Ayat**.

The Description of the Prophet in the Tawrah

Imam Ahmad recorded;

> Ata' bin Yasar saying that he met Abdullah bin `Amr bin Al-`As and said to him, "Tell me about the description of the Messenger of Allah in the Torah.''
>
> He said, "Yes, by Allah, he is described by the Torah with the same characteristics that he is described with in the Qur'an with:
>
> `O Prophet! We have sent you as a witness, a bringer of good news, a warner, and as safe refuge for the unlettered people. You are My servant and Messenger. I have called you the **Mutawakkil** (who depends and relies on Allah for each and everything). You are not harsh, nor hard, nor obnoxious in the bazaars. He does not reward the evil deed with an evil deed. Rather, he forgives and pardons. Allah will not bring his life to an end, until he straightens the wicked's religion by his hands so that the people proclaim: There is no deity worthy of worship except Allah. By his hands, Allah will open blind eyes, deaf ears and sealed hearts.'''
>
> This was recorded by Al-Bukhari only.

وَلَن تَرْضَى عَنكَ الْيَهُودُ وَلاَ النَّصَـرَى حَتَّى تَتَّبِعَ مِلَّتَهُمْ

2:120 Never will the Jews nor the Christians be pleased with you (O Muhammad) till you follow their religion.

قُلْ إِنَّ هُدَى اللَّهِ هُوَ الْهُدَى

Say: "Verily, the guidance of Allah (i.e. Islamic Monotheism) that is the (only) guidance.

وَلَئِنِ اتَّبَعْتَ أَهْوَآءَهُم بَعْدَ الَّذِي جَآءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِن وَلِيٍّ وَلاَ نَصِيرٍ

And if you (O Muhammad) were to follow their (Jews and Christians) desires after what you have received of Knowledge (i.e. the Qur'an), then you would have against Allah neither any Wali (protector or guardian) nor any helper.

الَّذِينَ آتَيْنَـهُمُ الْكِتَـبَ يَتْلُونَهُ حَقَّ تِلاَوَتِهِ أُوْلَـئِكَ يُؤْمِنُونَ بِهِ

2:121 Those to whom we gave the Book recite it as it should be recited (Yatlunahu Haqqa Tilawatihi) they are the ones who believe therein.

وَمن يَكْفُرْ بِهِ فَأُوْلَـئِكَ هُمُ الْخَـسِرُونَ

And whoso disbelieve in it, those are they who are the losers.

Allah said,

وَلَن تَرْضَى عَنكَ الْيَهُودُ وَلاَ النَّصَارَى حَتَّى تَتَّبِعَ مِلَّتَهُمْ ...

Never will the Jews nor the Christians be pleased with you (O Muhammad) till you follow their religion.

Ibn Jarir commented on Allah's statement,

meaning, `The Jews and the Christians will never be happy with you, O Muhammad! Therefore, do not seek what pleases or appeases them, and stick to what pleases Allah by calling them to the truth that Allah sent you with.'

Allah's statement,

... قُلْ إِنَّ هُدَى اللّهِ هُوَ الْهُدَى ...

Say: "Verily, the guidance of Allah (i.e. Islamic Monotheism) that is the (only) guidance.''

means, `Say, O Muhammad, the guidance of Allah that He sent me with is the true guidance, meaning the straight, perfect and comprehensive religion.'''

Qatadah said that Allah's statement, قُلْ إِنَّ هُدَى اللّهِ هُوَ الْهُدَى (Say: "Verily, the guidance of Allah (i.e. Islamic Monotheism) that is the (only) guidance) is,

"A true argument that Allah taught Muhammad and his Companions and which they used against the people of misguidance.''

Qatadah said,

"We were told that the Messenger of Allah used to say,

لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي يُقَاتِلُونَ عَلَى الْحَقِّ ظَاهِرِينَ، لَا يَضُرُّهُمْ مَنْ خَالَفَهُمْ حَتَّى يَأْتِيَ أَمْرُ الله

There will always be a group of my **Ummah** fighting upon the truth, having the upper hand, not harmed by their opponents, until the decree of Allah (the Last Hour) comes.

This **Hadith** was collected in the **Sahih** and narrated from Abdullah bin `Amr.

... وَلَئِنِ اتَّبَعْتَ أَهْوَاءهُم بَعْدَ الَّذِي جَاءكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللّهِ مِن وَلِيٍّ وَلاَ نَصِيرٍ (١٢٠)

And if you (O Muhammad) were to follow their (Jews and Christians) desires after what you have received of Knowledge (i.e. the Qur'an), then you would have against Allah neither any **Wali** (protector or guardian) nor any helper.

This **Ayah** carries a stern warning for the Muslim **Ummah** against imitating the ways and methods of the Jews and Christians, after they have

acquired knowledge of the Qur'an and **Sunnah**, may Allah grant us refuge from this behavior.

Although the speech in this **Ayah** was directed at the Messenger, the ruling of which applies to his entire **Ummah**.

The Meaning of Correct Tilawah

Allah said,

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلاَوَتِهِ ...

Those to whom We gave the Book, **Yatlunahu Haqqan Tilawatih**.

Abdur-Razzaq said from Ma`mar, from Qatadah,

"They are the Jews and Christians.''

This is the opinion of Abdur-Rahman bin Zayd bin Aslam, and it was also chosen by Ibn Jarir.

Sa`id reported from Qatadah,

"They are the Companions of the Messenger of Allah.''

Abu Al-Aliyah said that Ibn Mas`ud said,

"By He in Whose Hand is my soul! The right **Tilawah** is allowing what it makes lawful, prohibiting what it makes unlawful, reciting it as it was revealed by Allah, not changing the words from their places, and not interpreting it with other than its actual interpretation.''

As-Suddi reported from Abu Malik from Ibn Abbas who said about this **Ayah**:

"They make lawful what it allows and they prohibit what it makes unlawful, and they do not alter its wordings.''

Umar bin Al-Khattab said,

"They are those who when they recite an **Ayah** that mentions mercy, they ask Allah for it, and when they recite an **Ayah** that mentions torment, they seek refuge with Allah from it.''

This meaning was attributed to the Prophet, for when he used to recite an **Ayah** of mercy, he invoked Allah for mercy, and when he recited an **Ayah** of torment, he sought refuge from it with Allah.

Allah's statement,

... أُوْلَـئِكَ يُؤْمِنُونَ بِهِ ...

they are the ones who believe therein.

explains the **Ayah**, الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلاَوَتِهِ (Those to whom We gave the Book, **Yatlunahu Haqqa Tilawatihi**).

These **Ayat** mean,

"Those among the People of the Book who perfectly adhered to the Books that were revealed to the previous Prophets, will believe in what I have sent you with, O Muhammad!''

Allah said in another **Ayah**,

وَلَوْ أَنَّهُمْ أَقَامُواْ التَّوْرَاةَ وَالإِنجِيلَ وَمَآ أُنزِلَ إِلَيهِمْ مِّن رَّبِّهِمْ لأكَلُواْ مِن فَوْقِهِمْ وَمِن تَحْتِ أَرْجُلِهِم

And if only they had acted according to the **Tawrah**, the **Injil**, and what has (now) been sent down to them from their Lord (the Qur'an), they would surely, have gotten provision from above them and from underneath their feet. (5:66)

The **Ayah**,

قُلْ يَـأَهْلَ الْكِتَـبِ لَسْتُمْ عَلَى شَىْءٍ حَتَّى تُقِيمُواْ التَّوْرَاةَ وَالإِنجِيلَ وَمَآ أُنزِلَ إِلَيْكُمْ مِّن رَّبِّكُمْ

Say (O Muhammad) "O People of the Scripture (Jews and Christians)! You have nothing (as regards guidance) till you act according to the **Tawrah**, the Injil, and what has (now) been sent down to you from your Lord (the Qur'an).'' (5:68)

means, "If you adhere to the Torah and the Gospel in the correct manner, believe in them as you should, and believe in the news they carry about Muhammad's Prophethood, his description and the command to follow, aid and support him, then this will direct you to adhere to truth and righteousness in this life and the Hereafter.''

In another **Ayat**, Allah said,

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِىَّ الأُمِّىَّ الَّذِى يَجِدُونَهُ مَكْتُوبًا عِندَهُمْ فِى التَّوْرَاةِ وَالإِنجِيلِ

Those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muhammad) whom they find written with them in the **Tawrah** and the **Injil**. (7:157)

قُلْ ءَامِنُواْ بِهِ أَوْ لاَ تُؤْمِنُواْ إِنَّ الَّذِينَ أُوتُواْ الْعِلْمَ مِن قَبْلِهِ إِذَا يُتْلَى عَلَيْهِمْ يَخِرُّونَ لِلأَذْقَانِ سُجَّدًا - وَيَقُولُونَ سُبْحَانَ رَبِّنَآ إِن كَانَ وَعْدُ رَبِّنَا لَمَفْعُولاً

Say (O Muhammad to them): "Believe in it (the Qur'an) or do not believe (in it). Verily, those who were given knowledge before it, when it is recited to them, fall down on their faces in humble prostration. And they say: "Glory be to our Lord! Truly, the promise of our Lord must be fulfilled.'' (17:107-108)

These **Ayat** indicate that what Allah promised for Muhammad will certainly occur.

Allah also said,

الَّذِينَ ءَاتَيْنَـهُمُ الْكِتَـبَ مِن قَبْلِهِ هُم بِهِ يُؤْمِنُونَ

وَإِذَا يُتْلَى عَلَيْهِمْ قَالُواْ ءَامَنَّا بِهِ إِنَّهُ الْحَقُّ مِن رَّبِّنَآ إِنَّا كُنَّا مِن قَبْلِهِ مُسْلِمِينَ

أُوْلَـئِكَ يُؤْتُونَ أَجْرَهُم مَّرَّتَيْنِ بِمَا صَبَرُواْ وَيَدْرَؤُنَ بِالْحَسَنَةِ السَّيِّئَةَ وَمِمَّا رَزَقْنَـهُمْ يُنفِقُونَ

Those to whom We gave the Scripture (i. e. the **Tawrah** and the **Injil**) before it, they believe in it (the Qur'an). And when it is recited to them, they say: "We believe in it. Verily, it is the truth from our Lord. Indeed even before it we have been from those who submit themselves to Allah in Islam as Muslims. These will be given their reward twice over, because they are patient, and repel evil with good, and spend (in charity) out of what We have provided them. (28:52-54)

وَقُلْ لِّلَّذِينَ أُوتُواْ الْكِتَـبَ وَالاٌّمِّيِّينَ ءَأَسْلَمْتُمْ فَإِنْ أَسْلَمُواْ فَقَدِ اهْتَدَواْ وَّإِن تَوَلَّوْاْ فَإِنَّمَا عَلَيْكَ الْبَلَـغُ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ

And say to those who were given the Scripture (Jews and Christians) and to those who are illiterates (Arab pagans): "Do you (also) submit yourselves (to Allah in Islam)!''

If they do, they are rightly guided; but if they turn away, your duty is only to convey the Message; and Allah is the Seer of (His) servants. (3:20)

Allah said,

... وَمن يَكْفُرْ بِهِ فَأُوْلَـئِكَ هُمُ الْخَاسِرُونَ (١٢١)

And whoever disbelieves in it (the Qur'an), those are they who are the losers,

just as He said in another **Ayah**,

وَمَن يَكْفُرْ بِهِ مِنَ الاٌّحْزَابِ فَالنَّارُ مَوْعِدُهُ

But those of the sects (Jews, Christians and all the other non-Muslim nations) that reject it (the

Qur'an), the Fire will be their promised meeting place. (11:17)

As recorded in the **Sahih**, the Prophet said,

وَالَّذِي نَفْسِي بِيَدِهِ لَا يَسْمَعُ بِي أَحَدٌ مِنْ هذِهِ الْأُمَّةِ يَهُودِيٌّ وَلَا نَصْرَانِيٌّ ثُمَّ لَا يُؤْمِنُ بِي إِلَّا دَخَلَ النَّارَ

By He in Whose Hand is my soul! There is no member of this **Ummah** (mankind and Jinns), Jew or a Christian, who hears of me, yet does not believe in me, but will enter the Fire.

يَـبَنِى إِسْرَءِيلَ اذْكُرُواْ نِعْمَتِىَ الَّتِى أَنْعَمْتُ عَلَيْكُمْ وَأَنِّى فَضَّلْتُكُمْ عَلَى الْعَـلَمِينَ

2:122 O Children of Israel! Remember My favor which I bestowed upon you and that I preferred you over the nations.

وَاتَّقُواْ يَوْمًا لاَّ تَجْزِى نَفْسٌ عَن نَّفْسٍ شَيْئًا وَلاَ يُقْبَلُ مِنْهَا عَدْلٌ وَلاَ تَنفَعُهَا شَفَـعَةٌ وَلاَ هُمْ يُنصَرُونَ

2:123 And fear the Day (of Judgment) when no person shall avail another, nor shall compensation be accepted from him, nor shall intercession be of use to him, nor shall they be helped.

Allah says;

يَا بَنِي إِسْرَائِيلَ اذْكُرُواْ نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ (١٢٢)

O Children of Israel! Remember My favor which I bestowed upon you and that I preferred you over the nations.

وَاتَّقُواْ يَوْماً لاَّ تَجْزِي نَفْسٌ عَن نَّفْسٍ شَيْئاً وَلاَ يُقْبَلُ مِنْهَا عَدْلٌ وَلاَ تَنفَعُهَا شَفَاعَةٌ وَلاَ هُمْ يُنصَرُونَ (١٢٣)

And fear the Day (of Judgment) when no person shall avail another, nor shall compensation be accepted from him, nor shall intercession be of use to him, nor shall they be helped.

We mentioned a similar **Ayah** at the beginning of this **Surah**, and it is mentioned here to emphasize the importance of following the **Ummi** Prophet and Messenger, who is described for the People of the Scriptures in their Books by his characteristics, name, the good news about him and the description of his **Ummah**.

Allah warned them against concealing this information, which is among the favors that Allah granted them.

Allah also commanded them to remember their daily life and their religious affairs and how He blessed them. They should not envy their cousins, the Arabs, for what Allah has given them, the Final Messenger of Allah being an Arab. Envy should not incite them to oppose or deny the Prophet or refrain from following him, may Allah's peace and blessings be upon him until the Day of Judgment.

وَإِذِ ابْتَلَى إِبْرَهِيمَ رَبُّهُ بِكَلِمَـتٍ فَأَتَمَّهُنَّ

2:124 And (remember) when the Lord of Ibrahim (Abraham) tried him with (certain) commands, which he fulfilled.

قَالَ إِنِّى جَـعِلُكَ لِلنَّاسِ إِمَامًا

He (Allah) said (to him), "Verily, I am going to make you an Imam (a leader) for mankind (to follow you)."

قَالَ وَمِن ذُرِّيَّتِى قَالَ لاَ يَنَالُ عَهْدِي الظَّـلِمِينَ

(Ibrahim) said, "And of my offspring (to make leaders)." (Allah) said, "My covenant (Prophethood) includes not Zalimin (polytheists and wrongdoers)."

Ibrahim Al-Khalil was an Imam for the People

Allah is informing us of the honor of Ibrahim **Al-Khalil**, who He made an **Imam** for the people, and a model to be imitated, because of the way he conducted himself and adhered to **Tawhid**. This honor was given to Prophet Ibrahim when he adhered to Allah's decisions and prohibitions. This is why Allah said,

وَإِذِ ابْتَلَى إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ ...

And (remember) when the Lord of Ibrahim (i.e., Allah) tried him with (certain) commands.

This **Ayah** means, O Muhammad! Remind the idolators and the People of the Scriptures, who pretend to be followers of the religion of Ibrahim, while in reality they do not follow it, while you, O Muhammad, and your followers are the true followers of his religion; remind them of the commands and prohibitions that Allah tested Ibrahim with.

... فَأَتَمَّهُنَّ ...

which he fulfilled.

indicating that Ibrahim implemented all of Allah's orders.

Allah said in another **Ayah**,

وَإِبْرَهِيمَ الَّذِى وَفَّى

And of Ibrahim (Abraham) who fulfilled (or conveyed) all that (Allah ordered him to do or convey). (53:37)

meaning, he was truthful and he was obedient to Allah's legislation.

Also, Allah said,

إِنَّ إِبْرَهِيمَ كَانَ أُمَّةً قَـنِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ

شَاكِراً لاًنْعُمِهِ اجْتَبَـهُ وَهَدَاهُ إِلَى صِرَطٍ مُّسْتَقِيمٍ

وَءاتَيْنَـهُ فِى الْدُّنْيَا حَسَنَةً وَإِنَّهُ فِى الاٌّخِرَةِ لَمِنَ الصَّـلِحِينَ

ثُمَّ أَوْحَيْنَآ إِلَيْكَ أَنِ اتَّبِعْ مِلَّةَ إِبْرَهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ

Verily, Ibrahim was an **Ummah** (or a nation), obedient to Allah, **Hanif** (i.e. to worship none but Allah), and he was not one of those who were **Al-Mushrikin** (polytheists), (He was) thankful for His (Allah's) favors. He (Allah) chose him and guided him to a straight path. And We gave him good in this world, and in the Hereafter he shall be of the righteous. Then, We have sent the revelation to you (O Muhammad saying): "Follow the religion of Ibrahim Hanif (Islamic Monotheism - to worship none but Allah) and he was not of the **Mushrikin**. (16:120-123)

قُلْ إِنَّنِى هَدَانِى رَبِّى إِلَى صِرَطٍ مُّسْتَقِيمٍ دِينًا قِيَمًا مِّلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ

Say (O Muhammad): "Truly, my Lord has guided me to a straight path, a right religion, the religion of Ibrahim, **Hanifan**, and Ibrahim (to worship none but Allah, alone) and he was not of **Al-Mushrikin**.'' (6:161)

مَا كَانَ إِبْرَهِيمُ يَهُودِيًّا وَلاَ نَصْرَانِيًّا وَلَكِن كَانَ حَنِيفًا مُّسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ

إِنَّ أَوْلَى النَّاسِ بِإِبْرَهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَـذَا النَّبِىُّ وَالَّذِينَ ءَامَنُواْ وَاللَّهُ وَلِىُّ الْمُؤْمِنِينَ

Ibrahim was neither a Jew nor a Christian, but he was a true Muslim **Hanifan** (Islamic Monotheism - to worship none but Allah alone) and he was not of **Al-Mushrikin**.

Verily, among mankind who have the best claim to Ibrahim are those who followed him, and this Prophet (Muhammad) and those who have believed (Muslims). And Allah is the **Wali** (Protector and Helper) of the believers. (3:67-68)

Allah said, بِكَلِمَاتٍ (with **Kalimat** (words)) which means,

"Laws, commandments and prohibitions.''

`Words' as mentioned here, sometimes refers to what Allah has willed, such as Allah's statement about Maryam,

وَصَدَّقَتْ بِكَلِمَـتِ رَبَّهَا وَكُتُبِهِ وَكَانَتْ مِنَ الْقَـنِتِينَ

And she testified to the truth of the Words of her Lord, and (also believed in) His Scriptures, and she was of the **Qanitin** (i.e. obedient to Allah). (66:12)

"Words'' also refers to Allah's Law, such as Allah's statement,

وَتَمَّتْ كَلِمَةُ رَبِّكَ صِدْقاً وَعَدْلاً

And the Word of your Lord has been fulfilled in truth and in justice. (6:115),

meaning, His legislation.

"Words'' also means truthful news, or a just commandment or prohibition. For instance, Allah said,

وَإِذِ ابْتَلَى إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ

And (remember) when the Lord of Ibrahim tried him with (certain) Words (commands), which he fulfilled,

meaning, he adhered to them.

Allah said,

... قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا ...

He (Allah) said (to him), "Verily, I am going to make you an **Imam** (a leader) for mankind (to follow you).''

as a reward for Ibrahim's good deeds, adhering to the commandments and avoiding the prohibitions.

This is why Allah made Ibrahim a role model for the people, and an **Imam** whose conduct and path are imitated and followed.

What were the Words that Ibrahim was tested with

There is a difference of opinion over the words that Allah tested Ibrahim with. There are several opinions attributed to Ibn Abbas.

For instance, Abdur-Razzaq said that Ibn Abbas said,

"Allah tested him with the rituals (of **Hajj**).''

Abu Ishaq reported the same.

Abdur-Razzaq also narrated that Ibn Abbas said that, وَإِذِ ابْتَلَى إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ (And (remember) when the Lord of Ibrahim (Abraham) (i.e., Allah) tried him with (certain) commands) means,

"Allah tested him with **Taharah** (purity, ablution):

five on the head and five on the body.

As for the head, they are;

- cutting the mustache,
- rinsing the mouth,
- inhaling and discarding water,
- using **Siwak** and
- parting the hair.

As for the body, they are;

- trimming the nails,
- shaving the pubic hair,
- circumcision and
- plucking under the arm and
- washing with water after answering the call of nature.''

Ibn Abi Hatim said,

"A similar statement was also reported from Sa`id bin Al-Musayyib, Mujahid, Ash-Sha`bi, An-Nakhai, Abu Salih, Abu Al-Jald, and so forth.''

There is a similar statement that Imam Muslim narrated from Aishah who said that Allah's Messenger said,

عَشْرٌ مِنَ الْفِطْرَةِ:

- قَصُّ الشَّارِبِ
- وَإِعْفَاءُ اللِّحْيَةِ
- وَالسِّوَاكُ
- وَاسْتِنْشَاقُ الْمَاءِ وَقَصُّ الْأَظْفَارِ
- وَغَسْلُ الْبَرَاجِمِ
- وَنَتْفُ الْإِبْطِ
- وَحَلْقُ الْعَانَةِ
- وَانْتِقَاصُ الْمَاءِ
- وَنَسِيتُ الْعَاشِرَةَ إِلَّا أَنْ تَكُونَ الْمَضْمَضَةَ

Ten are among the **Fitrah** (instinct, natural constitution):

- trimming the mustache,
- growing the beard,
- using **Siwak**,
- inhaling and then exhaling water (in ablution),

- cutting the nails,
- washing between the fingers (in ablution),
- plucking the underarm hair,
- shaving the pubic hair,
- washing with water after answering the call of nature, (and I forgot the tenth, I think it was) rinsing the mouth (in ablution).

The Two **Sahihs** recorded Abu Hurayrah saying that the Prophet said,

الْفِطْرَةُ خَمْسٌ:

- الْخِتَانُ
- وَالْاسْتِحْدَادُ
- وَقَصُّ الشَّارِبِ
- وَتَقْلِيمُ الْأَظْفَارِ
- وَنَتْفُ الْإِبْطِ

Five are among the acts of **Fitrah**:

- circumcision,
- shaving the pubic hair,
- trimming the mustache,
- cutting the nails and
- plucking the underarm hair.

This is the wording with Muslim.

Muhammad bin Ishaq reported that Ibn Abbas said,

"The words that Allah tested Ibrahim with, and that he implemented were:

- abandoning his (disbelieving) people when Allah commanded him to do so,
- disputing with Nimrod (king of Babylon) about Allah,

- being patient when he was thrown in the fire (although this was extremely traumatic),
- migrating from his homeland when Allah commanded him to do so,
- patience with the monetary and material demands of hosting guests by Allah's command,
- and Allah's order for him to slaughter his son.

When Allah tested Ibrahim with these words, and he was ready for the major test, Allah said to him, أَسْلِمْ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ ("Submit (be a Muslim)!'' He said, "I have submitted myself (as a Muslim) to the Lord of all that exists.'' (2:131) although this meant defying and being apart from the people.''

The Unjust do not qualify for Allah's Promise

Allah said that Ibrahim said,

... قَالَ وَمِن ذُرِّيَّتِي ...

(Ibrahim) said, And of my offspring (to make leaders),

and Allah replied,

... قَالَ لاَ يَنَالُ عَهْدِي الظَّالِمِينَ (١٢٤)

My covenant (Prophethood) includes not **Zalimin** (polytheists and wrongdoers).

When Allah made Ibrahim an **Imam** (Leader for the faithful), he asked Allah that **Imams** thereafter be chosen from his offspring. Allah accepted his supplication, but told him that there will be unjust people among his offspring and they will not benefit from Allah's promise. Thus, they will neither become Imams nor be imitated (for they will not be righteous).

The proof that Ibrahim's supplication to Allah was accepted is that Allah said in Surah **Al-Ankabut**,

وَجَعَلْنَا فِى ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتَـبَ

And We ordained among his offspring Prophethood and the Book. (29:27)

Hence, every Prophet whom Allah sent after Ibrahim were from among his offspring, and every Book that Allah revealed was to them.

As for Allah's statement, **قَالَ لاَ يَنَالُ عَهْدِي الظَّالِمِينَ** ((Allah) said, "My covenant (Prophethood) includes not **Zalimin** (polytheists and wrongdoers).''

> Allah mentioned that there are unjust people among the offspring of Ibrahim, and they will not benefit from Allah's promise, nor would they be entrusted with anything, even though they are among the children of Allah's **Khalil** (intimate friend, Prophet Abraham).
>
> There will also be those who do good among the children of Ibrahim, and these it is who will benefit from Ibrahim's supplication.
>
> Ibn Jarir said that this **Ayah** indicated that the unjust shall not be **Imams** for the people.
>
> Moreover, the **Ayah** informed Ibrahim that there will be unjust people among his offspring.
>
> Also, Ibn Khuwayz Mindad Al-Maliki said,
>
>> "The unjust person does not qualify to be a **Khalifah**, a ruler, one who gives religious verdicts, a witness, or even a narrator (of **Hadiths**).''

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْناً

2:125 And (remember) when We made the House (the Ka`bah at Makkah) a place of resort for mankind and a place of safety.

وَاتَّخِذُواْ مِن مَّقَامِ إِبْرَهِيمَ مُصَلًّى

And take you (people) the Maqam (place) of Ibrahim (or the stone on which Ibrahim as a place).

وَعَهِدْنَآ إِلَى إِبْرَهِيمَ وَإِسْمَـعِيلَ أَن طَهِّرَا بَيْتِىَ لِلطَّآئِفِينَ وَالْعَـكِفِينَ وَالرُّكَّعِ السُّجُودِ

And We commanded Ibrahim (Abraham) and Ismail (Ishmael) that they should purify My House (the Ka`bah at Makkah) for those who are circumambulating it, or staying (Itikaf), or bowing or prostrating themselves (there, in prayer).

The Virtue of Allah's House

Allah says;

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْناً وَاتَّخِذُواْ مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى ...

And (remember) when We made the House (the **Ka`bah** at Makkah) a place of resort for mankind and a place of safety. And take you (people) the **Maqam** (place) of Ibrahim (or the stone on which Ibrahim as a place).

Al-Awfi reported that Ibn Abbas commented on Allah's statement, وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ (And (remember) when We made the House (the Ka`bah at Makkah) a place of resort for mankind),

> "They do not remain in the House, they only visit it and return to their homes, and then visit it again.''

Also, Abu Jafar Ar-Razi narrated from Ar-Rabi bin Anas from Abu Al-Aliyah who said that, وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْناً (And (remember) when We made the House (the **Ka`bah** at Makkah) a place of resort for mankind and a place of safety) means,

> "Safe from enemies and armed conflict. During the time of **Jahiliyyah**, the people were often victims of raids and kidnapping, while the people in the area surrounding it (**Al-Masjid Al-Haram**) were safe and not subject to kidnapping.''

Also, Mujahid, Ata, As-Suddi, Qatadah and Ar-Rabi bin Anas were reported to have said that the **Ayah** (2:125) means,

"Whoever enters it shall be safe.''

This **Ayah** indicates that Allah honored the Sacred House, which Allah made as a safe refuge and safe haven. Therefore, the souls are eager, but never bored, to conduct short visits to the House, even every year. This is because Allah accepted the supplication of His Khalil, Ibrahim, when he asked Allah to make the hearts of people eager to visit the House. Ibrahim said,

رَبَّنَا وَتَقَبَّلْ دُعَآءِ

Our Lord! And accept my invocation. (14:40)

Allah described the House as a safe resort and refuge, for those who visit it are safe, even if they had committed acts of evil. This honor comes from the honor of the person who built it first, **Khalil Ar-Rahman**, just as Allah said,

وَإِذْ بَوَّأْنَا لإِبْرَهِيمَ مَكَانَ الْبَيْتِ أَن لاَّ تُشْرِكْ بِى شَيْئاً

And (remember) when We showed Ibrahim the site of the (Sacred) House (the **Ka`bah** at Makkah) (saying): "Associate not anything (in worship) with Me...'' (22:26)

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِى بِبَكَّةَ مُبَارَكاً وَهُدًى لِّلْعَـلَمِينَ فِيهِ ءَايَـتٌ بَيِّـنَـتٌ مَّقَامُ إِبْرَهِيمَ وَمَن دَخَلَهُ كَانَ ءَامِناً

Verily, the first House (of worship) appointed for mankind was that at Bakkah (Makkah), full of blessing, and a guidance for **Al-Alamin** (mankind and Jinn). In it are manifest signs (for example), the **Maqam** (place) of Ibrahim; whosoever enters it, he attains security. (3:96-97).

The last honorable **Ayah** emphasized the honor of Ibrahim's **Maqam**, and the instruction to pray next to it, وَاتَّخِذُواْ مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى (And take you (people) the **Maqam** (place) of Ibrahim as a place of prayer). The Maqam of Ibrahim.

Sufyan Ath-Thawri reported that Sa`id bin Jubayr commented on the Ayah, وَاتَّخِذُواْ مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى (And take you (people) the **Maqam** (place) of Ibrahim as a place of prayer),

> "The stone (**Maqam**) is the standing place of Ibrahim, Allah's Prophet, and a mercy from Allah. Ibrahim stood on the stone, while Ismail was handing him the stones (constructing the **Ka`bah**).''

As-Suddi said,

> "The **Maqam** of Ibrahim is a stone which Ismail's wife put under Ibrahim's feet when washing his head."
>
> Al-Qurtubi mentioned this, but he considered it unauthentic, although others gave it preference, Ar-Razi reported it in his Tafsir from Al-Hasan Al-Basri, Qatadah, and Ar-Rabi bin Anas.

Ibn Abi Hatim reported that Jabir, describing the **Hajj** (pilgrimage) of the Prophet said,

> "When the Prophet performed **Tawaf**, Umar asked him, `Is this the **Maqam** of our father?'
>
> He said, `Yes.'
>
> Umar said, `Should we take it a place of prayer?'
>
> So Allah revealed, وَاتَّخِذُواْ مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى (And take you (people) the **Maqam** (place) of Ibrahim (Abraham) as a place of prayer'').

Al-Bukhari said,

> "Allah's statement, وَاتَّخِذُواْ مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى (And take you (people) the **Maqam** (place) of Ibrahim (Abraham) as a place of prayer) meaning, they return to it repeatedly.''
>
> He then narrated that Anas bin Malik said that Umar bin Al-Khattab said,

"I agreed with my Lord, or my Lord agreed with me, regarding three matters.

I said, `O Messenger of Allah! I wish you take the **Maqam** of Ibrahim a place for prayer.' The Ayah, وَاتَّخِذُواْ مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى (And take you (people) the Maqam (place) of Ibrahim (Abraham)) was revealed.

I also said, `O Messenger of Allah! The righteous and the wicked enter your house. I wish you would command the Mothers of the believers (the Prophet's wives) to wear **Hijab**. Allah sent down the **Ayah** that required the **Hijab**.

And when I knew that the Prophet was angry with some of his wives, I came to them and said, `Either you stop what you are doing, or Allah will endow His Messenger with better women than you are.'

I advised one of his wives and she said to me, `O Umar! Does the Messenger of Allah not know how to advise his wives, so that you have to do the job instead of him!' Allah then revealed,

عَسَى رَبُّهُ إِن طَلَّقَكُنَّ أَن يُبْدِلَهُ أَزْوَجاً خَيْراً مِّنكُنَّ مُسْلِمَـتٍ

It may be if he divorced you (all) that his Lord will give him instead of you, wives better than you, - Muslims (who submit to Allah).'' (66:5)

Also, Ibn Jarir narrated that Jabir said,

"After the Messenger of Allah kissed the Black Stone, he went around the house three times in a fast pace and four times in a slow pace. He then

> went to **Maqam** of Ibrahim, with it between him and the House, and prayed two **Rak`ahs**.''

> This is part of the long **Hadith** that Muslim recorded in **Sahih**.

Al-Bukhari recorded that `Amr bin Dinar said that he heard Ibn Umar say,

> "The Messenger of Allah performed **Tawaf** around the House seven times and then prayed two **Rak`ahs** behind the **Maqam**.''

All these texts indicate that the **Maqam** is the stone that Ibrahim was standing on while building the House.

As the House's walls became higher, Ismail brought his father a stone, so that he could stand on it, while Ismail handed him the stones. Ibrahim would place the stones on the wall, and whenever he finished one side, he would move to the next side, to complete the building all around. Ibrahim kept repeating this until he finished building the House, as we will describe when we explain the story of Ibrahim and Ismail and how they built the House, as narrated from Ibn Abbas and collected by Al-Bukhari.

Ibrahim's footprints were still visible in the stone, and the Arabs knew this fact during the time of **Jahiliyyah**. This is why Abu Talib said in his poem known as **Al-Lamiyyah**,

> "And Ibrahim's footprint with his bare feet on the stone is still visible.''

The Muslims also saw Ibrahim's footprints on the stone, as Anas bin Malik said,

> "I saw the **Maqam** with the print of Ibrahim's toes and feet still visible in it, but the footprints dissipated because of the people rubbing the stone with their hands.''

Earlier, the **Maqam** was placed close to the **Ka`bah's** wall. In the present time, the **Maqam** is placed next to

Al-Hijr on the right side of those entering through the door.

When Ibrahim finished building the House, he placed the stone next to the wall of **Al-Ka`bah**. Or, when the House was finished being built, Ibrahim just left the stone where it was last standing, and he was commanded to pray next to the stone when he finished the **Tawaf** (circumambulating). It is understandable that the Maqam of Ibrahim would stand where the building of the House ended.

The Leader of the faithful Umar bin Al-Khattab, one of the Four Rightly Guided Caliphs whom we were commanded to emulate, moved the stone away from the **Ka`bah's** wall during his reign.

Umar is one of the two men, whom the Messenger of Allah described when he said,

اقْتَدُوا بِاللَّذَيْنِ مِنْ بَعْدِي أَبِي بَكْرٍ وَعُمَرَ

> Imitate the two men who will come after me: Abu Bakr and Umar.

Umar was also the person whom the Qur'an agreed with regarding praying next to **Maqam** of Ibrahim. This is why none among the Companions rejected it when he moved it.

Abdur-Razzaq reported from Ibn Jurayj from Ata,

> "Umar bin Al-Khattab moved the **Maqam** back.''

Also, Abdur-Razzaq narrated that Mujahid said that,

> "Umar was the first person who moved the **Maqam** back to where it is now standing.''

Al-Hafiz Abu Bakr, Ahmad bin Ali bin Al-Husayn Al-Bayhaqi recorded Aishah saying,

> "During the time of the Messenger of Allah and Abu Bakr, the **Maqam** was right next to the House. Umar moved the **Maqam** during his reign.''
>
> This **Hadith** has an authentic chain of narration.

The Command to purify the House

Allah says;

... وَعَهِدْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَن طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ (١٢٥)

And We commanded Ibrahim (Abraham) and Ismail (Ishmael) that they should purify My House (the **Ka`bah** at Makkah) for those who are circumambulating it, or staying (**Itikaf**), or bowing or prostrating themselves (there, in prayer).

Al-Hasan Al-Basri said that, وَعَهِدْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ (And We gave Our **Ahd** (command) to Ibrahim and Ismail) means,

"Allah ordered them to purify it from all filth and impurities, of which none should ever touch it.''

Also, Ibn Jurayj said,

"I said to Ata, `What is Allah's **Ahd**?'

He said, `His command.'''

Also, Sa`id bin Jubayr said that Ibn Abbas commented on the Ayah, أَن طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْعَاكِفِينَ (that they should purify My House (the **Ka`bah**) for those who are circumambulating it, or staying (**Itikaf**)),

"Purify it from the idols.''

Further, Mujahid and Sa`id bin Jubayr said that, أَن طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ (purify My House for those who are circumambulating it) means,

"From the idols, sexual activity, false witness and sins of all kinds.''

Allah said, لِلطَّائِفِينَ (for those who are performing **Tawaf** (circumambulating) it).

The **Tawaf** around the House is a well-established ritual.

Sa`id bin Jubayr said that,

لِلطَّائِفِينَ (for those who are circumambulating it),

means, strangers (he means who do not live in Makkah),

while; وَالْعَاكِفِينَ (or staying (**Itikaf**)),

is about those who live in the area of the Sacred House.

Also, Qatadah and Ar-Rabi bin Anas said that;

Itikaf is in reference to those who live in the area of the House, just as Sa`id bin Jubayr stated.

Allah said, وَالرُّكَّعِ السُّجُودِ (or bowing or prostrating themselves (there, in prayer)),

Ibn Abbas said,

when it is a place of prayer it includes those who are described as bowing and prostrating themselves.

Also, Ata and Qatadah offered the same Tafsir.

Purifying all **Masjids** is required according to this **Ayah** and according to Allah's statement,

فِى بُيُوتٍ أَذِنَ اللَّهُ أَن تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالاٌّصَالِ

In houses (mosques) which Allah has ordered to be raised (to be cleaned, and to be honored), in them His Name is remembered (i.e. **Adhan**, **Iqamah**, **Salah**, invocations, recitation of the Qur'an). Therein glorify Him (Allah) in the mornings and in the (late) afternoons. (24:36)

There are many **Hadiths** that give a general order for purifying the **Masjids** and keeping filth and impurities away from them. This is why the Prophet said,

إِنَّمَا بُنِيَتِ الْمَسَاجِدُ لِمَا بُنِيَتْ لَه

The **Masjids** are established for the purpose that they were built for (i.e. worshipping Allah alone).

وَإِذْ قَالَ إِبْرَهِيمُ رَبِّ اجْعَلْ هَـذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَتِ مَنْ ءَامَنَ مِنْهُم بِاللَّهِ وَالْيَوْمِ الاٌّخِرِ

2:126 And (remember) when Ibrahim said, "My Lord, make this city (Makkah) a place of security and provide its people with fruits, such of them as believe in Allah and the Last Day.''

قَالَ وَمَن كَفَرَ فَأُمَتِّعُهُ قَلِيلاً ثُمَّ أَضْطَرُّهُ إِلَى عَذَابِ النَّارِ وَبِئْسَ الْمَصِيرُ

He (Allah) answered: "As for him who disbelieves, I shall leave him in contentment for a while, then I shall compel him to the torment of the Fire, and worst indeed is that destination!''

وَإِذْ يَرْفَعُ إِبْرَهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَـعِيلُ رَبَّنَا تَقَبَّلْ مِنَّآ إِنَّكَ أَنتَ السَّمِيعُ الْعَلِيمُ

2:127 And (remember) when Ibrahim and (his son) Ismail were raising the foundations of the House (the Ka`bah at Makkah), (saying), "Our Lord! Accept (this service) from us. Verily, You are the Hearer, the Knower.''

رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِن ذُرِّيَّتِنَآ أُمَّةً مُّسْلِمَةً لَّكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَآ إِنَّكَ أَنتَ التَّوَّابُ الرَّحِيمُ

2:128 "Our Lord! And make us submissive unto You and of our offspring a nation submissive unto You, and show us our Manasik, and accept our repentance. Truly, You are the One Who accepts repentance, the Most Merciful.

Makkah is a Sacred Area

Allah said,

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَـذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُم بِاللّهِ وَالْيَوْمِ الآخِرِ ...

And (remember) when Ibrahim said, "My Lord, make this city (Makkah) a place of security and provide its people with fruits, such of them as believe in Allah and the Last Day.''

Imam Abu Jafar bin Jarir At-Tabari narrated that Jabir bin Abdullah said that the Messenger of Allah said,

إِنَّ إِبْرَاهِيمَ حَرَّمَ بَيْتَ اللهِ وَأَمَّنَهُ وَإِنِّي حَرَّمْتُ الْمَدِينَةَ مَا بَيْنَ لَابَتَيْهَا، فَلَا يُصَادُ صَيْدُهَا وَلَا يُقْطَعُ عِضَاهُهَا

Ibrahim made Allah's House a Sacred Area and a safe refuge. I have made what is between the two sides of Al-Madinah a Sacred Area. Therefore, its game should not be hunted, and its trees should not be cut.

An-Nasa'i and Muslim also recorded this **Hadith**.

There are several other **Hadiths** that indicate that Allah made Makkah a sacred area before He created the heavens and earth.

The Two Sahihs recorded Abdullah bin Abbas saying that the Messenger of Allah said,

إِنَّ هَذَا الْبَلَدَ حَرَّمَهُ اللهُ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ، فَهُوَ حَرَامٌ بِحُرْمَةِ اللهِ إِلى يَومِ الْقِيَامَةِ وَإِنَّهُ لَمْ يَحِلَّ الْقِتَالُ فِيهِ لِأَحَدٍ قَبْلِي وَلَمْ يَحِلَّ لِي إِلَّا سَاعَةً مِنْ نَهَارٍ، فَهُوَ حَرَامٌ بِحُرْمَةِ اللهِ إِلى يَوْمِ الْقِيَامَةِ لَا يُعْضَدُ شَوْكُهُ وَلَا يُنَفَّرُ صَيْدُهُ،وَلَا يَلْتَقِطُ لُقَطَتَهُ إِلَّا مَنْ عَرَّفَهَا وَلَا يُخْتَلَى خَلَاهَا

Allah has made this city a sanctuary (sacred place) the Day He created the heavens and earth. Therefore, it is a sanctuary until the Day of Resurrection because Allah made it a sanctuary.

It was not legal for anyone to fight in it before me, and it was legal for me for a few hours of one day. Therefore, it is a sanctuary until the Day of Resurrection, because Allah made it a sanctuary. None is allowed to uproot its thorny shrubs, or to chase its game, or to pick up something that has fallen, except by a person who announces it publicly, nor should any of its trees be cut.

Al-Abbas said, O Messenger of Allah! Except the lemon-grass, for our goldsmiths and for our graves.'

The Prophet added,

إِلَّا الْإِذْخِر

Except lemon-grass.

This is the wording of Muslim.

The Two **Sahihs** also recorded Abu Hurayrah narrating a similar **Hadith**, while Al-Bukhari recorded a similar **Hadith** from Safiyyah bint Shaybah who narrated it from the Prophet.

Abu Shurayh Al-Adawi said that he said to `Amr bin Sa`id while he was sending armies to Makkah, "O Commander! Let me narrate a **Hadith** that the Messenger of Allah said the day that followed the victory of Makkah. My ears heard the **Hadith**, my heart comprehended it, and my eyes saw the Prophet when he said it.

He thanked Allah and praised Him and then said,

إِنَّ مَكَّةَ حَرَّمَهَا اللهُ وَلَمْ يُحَرِّمْهَا النَّاسُ فَلَا يَحِلُّ لِامْرِىءٍ يُؤْمِنُ بِاللهِ وَالْيَومِ الْآخِرِ أَنْ يَسْفِكَ بِهَا دَمًا وَلَا يَعْضِدَ بِهَا شَجَرَةً،فَإِنْ أَحَدٌ تَرَخَّصَ بِقِتَالِ رَسُولِ اللهصلى الله عليه وسلّم فَقُولُوا: إِنَّ اللهَ أَذِنَ لِرَسُولِهِ وَلَمْ يَأْذَنْ لَكُمْ، وَإِنَّمَا أَذِنَ لِي فِيهَا سَاعَةً مِنْ نَهَارٍ وَقَدْ عَادَتْ حُرْمَتُهَا الْيَومَ كَحُرْمَتِهَا بِالْأَمْسِ فَلْيُبَلِّغِ الشَّاهِدُ الْغَائِب

Allah, not the people, made Makkah a sanctuary, so any person who has belief in Allah and the Last Day, should neither shed blood in it nor should he cut down its trees. If anybody argues that fighting in it is permissible on the basis that Allah's Messenger fought in Makkah, say to him, `Allah allowed His Messenger and did not allow you.'

Allah allowed me only for a few hours on that day (of the Conquest), and today its sanctity is valid as it was before. So, those who are present should inform those who are absent (concerning this fact).

Abu Shurayh was asked, `What did `Amr reply?'

He said, (Amr said) `O Abu Shurayh! I know better than you about this, the Sacred House does not give protection to a sinner, a murderer or a thief.'

This **Hadith** was collected by Al-Bukhari and Muslim.

After this, there is no contradiction between the **Hadiths** that stated that Allah made Makkah a sanctuary when He created the heavens and earth and the **Hadiths** that Ibrahim made it a sanctuary, since Ibrahim conveyed Allah's decree that Makkah is a sanctuary, before he built the House.

Similarly, the Messenger of Allah was written as the Final Prophet when Adam was still clay. Yet, Ibrahim said, رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولاً مِّنْهُمْ (Our Lord! Send amongst them a Messenger of their own), (2: 129).

Allah accepted Ibrahim's supplication, although He had full knowledge beforehand that it will occur by His decree.

To further elaborate on this subject, we should mention the **Hadith** about what the Messenger of Allah said when he was asked,

"O Messenger of Allah! Tell us about how your Prophethood started.''

He said,

دَعْوَةُ أَبِي إِبْرَاهِيمَ، عَلَيْهِ السَّلَامُ، وَبُشْرَى عِيسَى ابْنِ مَرْيَمَ، وَرَأَتْ أُمِّي كَأَنَّهُ خَرَجَ مِنْهَا نُورٌ أَضَاءَتْ لَهُ قُصُورُ الشَّامِ

I am the supplication of my father Ibrahim, the good news of Jesus, the son of Mary, and my mother saw a light that radiated from her which illuminated the castles of Ash-Sham (Syria).

In this **Hadith**, the Companions asked the Messenger about the beginning of his Prophethood. We will explain this matter later, if Allah wills.

Ibrahim invokes Allah to make Makkah an Area of Safety and Sustenance

Allah tells;

وَإِذْ قَالَ إِبْرَاهِيمُ ...

And (remember) when Ibrahim said,

... رَبِّ اجْعَلْ هَـذَا بَلَدًا آمِنًا ...

My Lord, make this city (Makkah) a place of security,

from terror, so that its people do not suffer from fear.

Allah accepted Ibrahim's supplication. Allah said,

وَمَن دَخَلَهُ كَانَ ءَامِناً

Whosoever enters it, he attains security, (3:97)

and,

أَوَلَمْ يَرَوْاْ أَنَّا جَعَلْنَا حَرَماً ءامِناً وَيُتَخَطَّفُ النَّاسُ مِنْ حَوْلِهِمْ

Have they not seen that We have made (Makkah) a secure sanctuary, while men are being snatched away from all around them. (29:67)

We have already mentioned the **Hadiths** that prohibit fighting in the Sacred Area.

Muslim recorded that Jabir said that the Messenger of Allah said,

لَا يَحِلُّ لِأَحَدٍ أَنْ يَحْمِلَ بِمَكَّةَ السِّلَاح

No one is allowed to carry weapons in Makkah.

Allah mentioned that Ibrahim said, رَبِّ اجْعَلْ هَـَذَا بَلَدًا آمِنًا (My Lord, make this city (Makkah) a place of security) meaning,

make this a safe city.

This occurred before the **Ka`bah** was built.

Allah said in Surah **Ibrahim**,

وَإِذْ قَالَ إِبْرَهِيمُ رَبِّ اجْعَلْ هَـذَا الْبَلَدَ آمِنًا

And (remember) when Ibrahim said, "My Lord! Make this city (Makkah) one of peace and security...'' (14:35)

as here, Ibrahim supplicated a second time after the House was built and its people lived around it, after Ishaq who was thirteen years Ismail's junior was born.

This is why at the end of his supplication, Ibrahim said here,

الْحَمْدُ للَّهِ الَّذِى وَهَبَ لِى عَلَى الْكِبَرِ إِسْمَـعِيلَ وَإِسْحَـقَ إِنَّ رَبِّى لَسَمِيعُ الدُّعَآءِ

All the praises and thanks be to Allah, Who has given me in old age Ismail (Ishmael) and Ishaq (Isaac). Verily, my Lord is indeed the Hearer of invocations. (14:39)

Allah said next,

... وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُم بِاللّهِ وَالْيَوْمِ الآخِرِ قَالَ وَمَن كَفَرَ فَأُمَتِّعُهُ قَلِيلاً ثُمَّ أَضْطَرُّهُ إِلَى عَذَابِ النَّارِ وَبِئْسَ الْمَصِيرُ (١٢٦)

"...and provide its people with fruits, such of them as believe in Allah and the Last Day.''

He (Allah) answered: "As for him who disbelieves, I shall leave him in contentment for a while, then I shall compel him to the torment of the Fire, and worst indeed is that destination!''

Ibn Jarir said that Ubayy bin Ka`b commented on, قَالَ وَمَن كَفَرَ فَأُمَتِّعُهُ قَلِيلاً ثُمَّ أَضْطَرُّهُ إِلَى عَذَابِ النَّارِ وَبِئْسَ الْمَصِيرُ (He answered: "As for him who disbelieves, I shall leave him in contentment for a while, then I shall compel him to the torment of the Fire, and worst indeed is that destination!'')

> "These are Allah's Words (meaning not Ibrahim's)''
>
> This is also the **Tafsir** of Mujahid and Ikrimah.

Furthermore, Ibn Abi Hatim narrated that Ibn Abbas commented on Allah's statement, رَبِّ اجْعَلْ هَـذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُم بِاللّهِ وَالْيَوْمِ الآخِرِ (My Lord, make this city (Makkah) a place of security and provide its people with fruits, such of them as believe in Allah and the Last Day.)

> "Ibrahim asked Allah to grant sustenance for the believers only. However, Allah revealed, `I will also provide for the disbelievers, just as I shall provide for the believers. Would I create something and not sustain and provide for I shall allow the disbelievers little delight, and then force them to the torment of the Fire, and what an evil destination.'' Ibn `Abbas then recited,
>
> كُلاًّ نُّمِدُّ هَـؤُلاءِ وَهَـؤُلاءِ مِنْ عَطَآءِ رَبِّكَ وَمَا كَانَ عَطَآءُ رَبِّكَ مَحْظُورًا
>
> On each these as well as those We bestow from the bounties of your Lord. And the bounties of your Lord can never be forbidden. (17:20)

This was recorded by Ibn Marduwyah, who also recorded similar statements from Ikrimah and Mujahid.

Similarly, Allah said,

قُلْ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لاَ يُفْلِحُونَ

مَتَـعٌ فِى الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ نُذِيقُهُمُ الْعَذَابَ الشَّدِيدَ بِمَا كَانُواْ يَكْفُرُونَ

Verily, those who invent a lie against Allah will never be successful. (A brief) enjoyment in this world! And then unto Us will be their return, then We shall make them taste the severest torment because they used to disbelieve. (10:69-70)

وَمَن كَفَرَ فَلاَ يَحْزُنكَ كُفْرُهُ إِلَيْنَا مَرْجِعُهُمْ فَنُنَبِّئُهُم بِمَا عَمِلُواْ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ

نُمَتِّعُهُمْ قَلِيلاً ثُمَّ نَضْطَرُّهُمْ إِلَى عَذَابٍ غَلِيظٍ

And whoever disbelieves, let not his disbelief grieve you (O Muhammad). To Us is their return, and We shall inform them what they have done. Verily, Allah is the Knower of what is in the breasts (of men). We let them enjoy for a little while, then in the end We shall oblige them to (enter) a great torment. (31:23-24)

and,

وَلَوْلاَ أَن يَكُونَ النَّاسُ أُمَّةً وَحِدَةً لَّجَعَلْنَا لِمَن يَكْفُرُ بِالرَّحْمَـنِ لِبُيُوتِهِمْ سُقُفاً مِّن فِضَّةٍ وَمَعَارِجَ عَلَيْهَا يَظْهَرُونَ

وَلِبُيُوتِـهِمْ أَبْوَباً وَسُرُراً عَلَيْهَا يَتَّكِئُونَ

وَزُخْرُفاً وَإِن كُلُّ ذَلِكَ لَمَّا مَتَـعُ الْحَيَوةِ الدُّنْيَا وَالاٌّخِرَةُ عِندَ رَبِّكَ لِلْمُتَّقِينَ

And were it not that mankind would have become of one community (all disbelievers desiring worldly life only), We would have provided for

those who disbelieve in the Most Gracious (Allah), silver roofs for their houses, and elevators whereby they ascend. And for their houses, doors (of silver), and thrones (of silver) on which they could recline. And adornments of gold. Yet all this would have been nothing but an enjoyment of this world. And the Hereafter with your Lord is (only) for the **Muttaqin** (the pious). (43:33-35)

Allah said next,

... ثُمَّ أَضْطَرُّهُ إِلَى عَذَابِ النَّارِ وَبِئْسَ الْمَصِيرُ

Then I shall compel him to the torment of the Fire, and worst indeed is that destination!

meaning, "After the delight that the disbeliever enjoyed in this life, I will make his destination torment in the Fire, and what an evil destination.''

This **Ayah** indicates that Allah gives the disbelievers respite and then seizes them in a manner compatible to His greatness and ability.

This **Ayah** is similar to Allah's statement,

وَكَأَيِّن مِّن قَرْيَةٍ أَمْلَيْتُ لَهَا وَهِىَ ظَـلِمَةٌ ثُمَّ أَخَذْتُهَا وَإِلَىَّ الْمَصِيرُ

And many a township did I give respite while it was given to wrongdoing. Then (in the end) I seized it (with punishment). And to Me is the (final) return (of all). (22:48)

Also, the Two **Sahihs** recorded,

لَا أَحَدَ أَصْبَرُ عَلَى أَذًى سَمِعَهُ مِنَ اللهِ إِنَّهُمْ يَجْعَلُونَ لَهُ وَلَدًا وَهُوَ يَرْزُقُهُمْ وَيُعَافِيهِم

No one is more patient than Allah when hearing abuse. They attribute a son to Him, while He grants them sustenance and health.

The **Sahih** also recorded,

إِنَّ اللهَ لَيُمْلِي لِلظَّالِمِ حَتَّى إِذَا أَخَذَهُ لَمْ يُفْلِتْه

Allah gives respite to the unjust person, until when He seizes him; He never lets go of him.

He then recited Allah's statement,

وَكَذلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقُرَى وَهِىَ ظَـلِمَةٌ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ

Such is the punishment of your Lord when He punishes the (population of) towns while they are doing wrong. Verily, His punishment is painful (and) severe. (11:102)

Building the Ka`bah and asking Allah to accept This Deed

Allah said,

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنتَ السَّمِيعُ الْعَلِيمُ (١٢٧)

And (remember) when Ibrahim (Abraham) and (his son) Ismail (Ishmael) were raising the foundations of the House (the **Ka`bah** at Makkah), (saying), "Our Lord! Accept (this service) from us. Verily, You are the Hearer, the Knower.

Allah said,

"O Muhammad! Remind your people when Ibrahim and Ismail built the House and raised its foundations while saying, رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنتَ السَّمِيعُ الْعَلِيمُ (Our Lord! Accept (this service) from us. Verily, You are the Hearer, the Knower).''

Al-Qurtubi mentioned that Ubayy and Ibn Mas`ud used to recite the **Ayah** this way,

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ وَيَقُولَانِ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنتَ السَّمِيعُ الْعَلِيمُ

And (remember) when Ibrahim and (his son) Ismail were raising the foundations of the House

(the **Ka`bah** at Makkah), **Saying**, "Our Lord! Accept (this service) from us. Verily, You are the Hearer, the Knower.''

What further testifies to this statement (which adds `saying' to the **Ayah**) by Ubayy and Ibn Mas`ud, is what came afterwards, رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِن ذُرِّيَّتِنَا أُمَّةً مُّسْلِمَةً لَّكَ (Our Lord! And make us submissive unto You and of our offspring a nation submissive unto You).

The Prophets Ibrahim and Ismail were performing a good deed, yet they asked Allah to accept this good deed from them.

Ibn Abi Hatim narrated that;

Wuhayb bin Al-Ward recited, وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا (And (remember) when Ibrahim and (his son) Ismail were raising the foundations of the House (the Ka`bah at Makkah), (saying), "Our Lord! Accept (this service) from us'') and cried and said,

"O **Khalil** of **Ar-Rahman**! You raise the foundations of the House of **Ar-Rahman** (Allah), yet you are afraid that He will not accept it from you''

This is the behavior of the sincere believers, whom Allah described in His statement, وَالَّذِينَ يُؤْتُونَ مَا آتَوا And those who give that which they give, (23:60),

meaning, they give away voluntary charity, and perform the acts of worship yet, وَّقُلُوبُهُمْ وَجِلَةٌ (with their hearts full of fear) (23: 60) afraid that these good deeds might not be accepted of them.

There is an authentic Hadith narrated by Aishah on this subject, which we will mention later, Allah willing.

Al-Bukhari recorded that Ibn Abbas said,

"Prophet Ibrahim took Ismail and his mother and went away with them until he reached the area of the House, where he left them next to a tree above **Zamzam** in the upper area of the Masjid. During that time, Ismail's mother was still nursing him. Makkah was then uninhabited, and there was no water source in it. Ibrahim left them there with a bag containing some dates and a water-skin containing water.

Ibrahim then started to leave, and Ismail's mother followed him and said, `O Ibrahim! To whom are you leaving us in this barren valley that is not inhabited?' She repeated the question several times and Ibrahim did not reply.

She asked, `Has Allah commanded you to do this?'

He said, `Yes.'

She said, `I am satisfied that Allah will never abandon us.'

Ibrahim left, and when he was far enough away where they could not see him, close to **Thaniyyah**, he faced the House, raised his hands and supplicated, رَّبَّنَا إِنِّي أَسْكَنتُ مِن ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِندَ بَيْتِكَ الْمُحَرَّمِ (O our Lord! I have made some of my offspring to dwell in an uncultivable valley by Your Sacred House (the **Ka`bah** at Makkah)) until, يَشْكُرُونَ (Give thanks) (14:37).

Ismail's mother then returned to her place, started drinking water from the water-skin and nursing Ismail. When the water was used up, she and her son became thirsty. She looked at him, and he was suffering from thirst; she left, because she disliked seeing his face in that condition. She found the nearest mountain to where she was, **As-Safa**, ascended it and looked, in vain, hoping to see somebody. When she came down to the valley, she raised her garment and ran, just as a tired person runs, until she reached

the **Al-Marwah** mountain. In vain, she looked to see if there was someone there. She ran to and fro (between the two mountains) seven times.''

Ibn Abbas said that the Messenger of Allah said,

> "This is why the people make the trip between **As-Safa** and **Al-Marwah** (during **Hajj** and **Umrah**).''

"When she reached **Al-Marwah**, she heard a voice and said, `Shush,' to herself. She tried to hear the voice again and when she did, she said, `I have heard you. Do you have relief?'

She found the angel digging with his heel (or his wing) where **Zamzam** now exists, and the water gushed out.

Ismail's mother was astonished and started digging, using her hand to transfer water to the water-skin.''

Ibn Abbas said that the Prophet then said,

> "May Allah grant His mercy to the mother of Ismail, had she left the water, (flow naturally without her intervention), it would have been flowing on the surface of the earth.''

"Ismail's mother started drinking the water and her milk increased for her child.

The angel (Gabriel) said to her, `Do not fear abandonment. There shall be a House for Allah built here by this boy and his father. Allah does not abandon His people.'

During that time, the area of the House was raised above ground level and the floods used to reach its right and left sides.

Afterwards some people of the tribe of Jurhum, passing through Kada', made camp at the bottom

of the valley. They saw some birds, they were astonished, and said, `Birds can only be found at a place where there is water. We did not notice before that this valley had water.'

They sent a scout or two who searched the area, found the water, and returned to inform them about it. Then they all went to Ismail's mother, next to the water, and said, `O Mother of Ismail! Will you allow us to be with you (or dwell with you)?'

She said, `Yes. But you will have no exclusive right to the water here.'

They said, `We agree.'''

Ibn Abbas said that the Prophet said,

> "At that time, Ismail's mother liked to have human company.''

"And thus they stayed there and sent for their relatives to join them. Later on, her boy reached the age of puberty and married a lady from them, for Ismail learned Arabic from them, and they liked the way he was raised. Ismail's mother died after that.

Then an idea occurred to Abraham to visit his dependents. So he left (to Makkah). When he arrived, he did not find Ismail, so he asked his wife about him. She said, `He has gone out hunting.'

When he asked her about their living conditions, she complained to him that they live in misery and poverty.

Abraham said (to her), `When your husband comes, convey my greeting and tell him to change the threshold of his gate.'

When Ismail came, he sensed that they had a visitor and asked his wife, `Did we have a visitor?'

She said, `Yes. An old man came to visit us and asked me about you, and I told him where you were. He also asked about our condition, and I told him that we live in hardship and poverty.'

Ismail said, `Did he ask you to do anything?'

She said, `Yes. He asked me to convey his greeting and that you should change the threshold of your gate.'

Ismail said to her, `He was my father and you are the threshold, so go to your family (i.e. you are divorced).'

So he divorced her and married another woman.

Again Ibrahim thought of visiting his dependents whom he had left (at Makkah). Ibrahim came to Ismail's house, but did not find Ismail and asked his wife, `Where is Ismail?'

Ismail's wife replied, `He has gone out hunting.'

He asked her about their condition, and she said that they have a good life and praised Allah.

Ibrahim asked, `What is your food and what is your drink?'

She replied, `Our food is meat and our drink is water.'

He said, `O Allah! Bless their meat and their drink.'''

The Prophet (Muhammad) said,

> "They did not have crops then, otherwise Ibrahim would have invoked Allah to bless that too. Those who do not live in Makkah cannot bear eating a diet only containing meat and water.''

"Ibrahim said, `When Ismail comes back, convey my greeting to him and ask him to keep the threshold of his gate.'

When Ismail came back, he asked, `Has anyone visited us?'

She said, `Yes. A good looking old man,' and she praised Ibrahim, `And he asked me about our livelihood and I told him that we live in good conditions.'

He asked, `Did he ask you to convey any message?'

She said, `Yes. He conveyed his greeting to you and said that you should keep the threshold of your gate.'

Ismail said, `That was my father, and you are the threshold; he commanded me to keep you.'

Ibrahim then came back visiting and found Ismail behind the **Zamzam** well, next to a tree, mending his arrows. When he saw Ibrahim, he stood up and they greeted each other, just as the father and son greet each other.

Ibrahim said, `O Ismail, Your Lord has ordered me to do something.'

He said, `Obey your Lord.'

He asked Ismail, `Will you help me?'

He said, `Yes, I will help you.'

Ibrahim said, `Allah has commanded me to build a house for Him there,' and he pointed to an area that was above ground level.

So, both of them rose and started to raise the foundations of the House. Abraham started building (the **Ka`bah**), while Ismail continued handing him the stones. Both of them were saying, `O our Lord ! Accept (this service) from us, Verily, You are the Hearing, the Knowing.' (2.127).'''

Hence, they were building the House, part by part, going around it and saying, رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنتَ السَّمِيعُ الْعَلِيمُ (Our Lord! Accept (this service) from us. Verily, You are the Hearer, the Knower).

The Story of rebuilding the House by Quraysh before the Messenger of Allah was sent as Prophet

In his Sirah, Muhammad bin Ishaq bin Yasar said,

"When the Messenger of Allah reached thirty-five years of age, the Quraysh gathered to rebuild the **Ka`bah**, this included covering it with a roof. However, they were weary of demolishing it. During that time, the **Ka`bah** was barely above a man's shoulder, so they wanted to raise its height and build a ceiling on top.

Some people had stolen the **Ka`bah's** treasure beforehand, which used to be in a well in the middle of the **Ka`bah**. The treasure was later found with a man called, Duwayk, a freed servant of Bani Mulayh bin `Amr, from the tribe of Khuza`ah. The Quraysh cut off his hand as punishment. Some people claimed that those who actually stole the treasure left it with Duwayk.

Afterwards, the sea brought a ship that belonged to a Roman merchant to the shores of Jeddah, where it washed-up. So they collected the ship's wood to use it for the **Ka`bah's** ceiling; a Coptic carpenter in Makkah prepared what they needed for the job. When they decided to begin the demolition process to rebuild the House, Abu Wahb bin Amr bin A'idh bin Abd bin Imran bin Makhzum took a stone from the **Ka`bah**; the stone slipped from his hand and went back to where it had been.

He said, `O people of Quraysh! Do not spend on rebuilding the House, except from what was earned from pure sources. No money earned from a prostitute, usury or injustice should be included.'"

Ibn Ishaq commented here that the people also attribute these words to Al-Walid bin Al-Mughirah bin Abdullah bin Amr bin Makhzum.

Ibn Ishaq continued,

"The Quraysh began to organize their efforts to rebuild the **Ka`bah**, each sub tribe taking the responsibility of rebuilding a designated part of it.

However, they were still weary about bringing down the **Ka`bah**. Al-Walid bin Al-Mughirah said, `I will start to bring it down.' He held an ax and stood by the **Ka`bah** and said, `O Allah! No harm is meant. O Allah! We only seek to do a good service.' He then started to chop the House's stones.

The people waited that night and said, `We will wait and see. If something strikes him, we will not bring it down and instead rebuild it the way it was. If nothing happens to him, then Allah will have agreed to what we are doing.'

The next morning, Al-Walid went to work on the **Ka`bah**, and the people started bringing the **Ka`bah** down with him. When they reached the foundations that Ibrahim built, they uncovered green stones that were above each other, just like a pile of spears.''

Ibn Ishaq then said that some people told him,

"A man from Quraysh, who was helping rebuild the **Ka`bah**, placed the shovel between two of these stones to pull them up; when one of the stones was moved, all of Makkah shook, so they did not dig up these stones.''

The Dispute regarding Who should place the Black Stone in Its Place

Ibn Ishaq said,

"The tribes of Quraysh collected stones to rebuild the House, each tribe collecting on their own. They started rebuilding it, until the rebuilding of the **Ka`bah** reached the point where the Black Stone was to be placed in its designated site.

A dispute erupted between the various tribes of Quraysh, each seeking the honor of placing the Black Stone for their own tribe. The dispute almost led to violence between the leaders of Quraysh in the area of the Sacred House.

Banu Abd Ad-Dar and Banu Adi bin Ka`b bin Lu'ay, gave their mutual pledge to fight until death. However, five or

four days later, Abu Umayyah bin Al-Mughirah bin Abdullah bin Amr bin Makhzum, the oldest man from Quraysh then intervened at the right moment. Abu Umayyah suggested that Quraysh should appoint the first man to enter the House from its entrance to be a mediator between them. They agreed.

The Messenger - Muhammad - was the first person to enter the House. When the various leaders of Quraysh realized who the first one was, they all proclaimed, `This is **Al-Amin** (the Honest one). We all accept him; This is Muhammad.'

When the Prophet reached the area where the leaders were gathering and they informed him about their dispute, he asked them to bring a garment and place it on the ground. He placed the Black Stone on it. He then requested that each of the leaders of Quraysh hold the garment from one side and all participate in lifting the Black Stone, moving it to its designated area. Next, the Prophet carried the Black Stone by himself and placed it in its designated position and built around it. The Quraysh used to call the Messenger of Allah `**Al-Amin**' even before the revelation came to him.''

Ibn Az-Zubayr rebuilds Al-Ka`bah the way the Prophet wished

Ibn Ishaq said,

"During the time of the Prophet, the **Ka`bah** was eighteen cubits high and was covered with Egyptian linen, and they with a striped garment.

Al-Hajjaj bin Yusuf was the first person to cover it with silk.''

The **Ka`bah** remained the same way the Quraysh rebuilt it, until it was burned during the reign of Abdullah bin Az-Zubayr, after the year 6o H, at the end of the reign of Yazid bin Muawiyah.

During that time, Ibn Az-Zubayr was besieged at Makkah. When it was burned, Ibn Az-Zubayr brought the **Ka`bah** down and built it upon the foundations of

Ibrahim, including the **Hijr** in it. He also made an eastern door and a western door in the **Ka`bah** and placed them on ground level. He had heard his aunt Aishah, the Mother of the believers, narrate that the Messenger of Allah had wished that.

The **Ka`bah** remained like this throughout his reign, until Al-Hajjaj killed Ibn Az-Zubayr and then rebuilt it the way it was before, by the order of Abdul-Malik bin Marwan.

Muslim recorded that Ata said,

"The House was burnt during the reign of Yazid bin Muawiyah, when the people of Ash-Sham raided Makkah.

Ibn Az-Zubayr did not touch the House until the people came for **Hajj**, for he wanted to incite them against the people of Ash-Sham. He said to them, `O people! Advise me regarding the **Ka`bah**, should we bring it down and rebuild it, or just repair the damage it sustained.'

Ibn Abbas said, `I have an opinion about this. You should rebuild the House the way it was when the people became Muslims. You should leave the stones that existed when the people became Muslims and when the Prophet was sent.'

Ibn Az-Zubayr said, `If the house of one of them gets burned, he will not be satisfied, until he rebuilds it. How about Allah's House I will invoke my Lord for three days and will then implement what I decide.'

When the three days had passed, he decided to bring the **Ka`bah** down. The people hesitated to bring it down, fearing that the first person to climb on the House would be struck down. A man went on top of the House and threw some stones down, and when the people saw that no harm touched him, they started doing the same. They brought the House down to ground level.

Ibn Az-Zubayr surrounded the site with curtains hanging from pillars, so that the House would be covered, until the building was erect.

Ibn Az-Zubayr then said, `I heard Aishah say that the Messenger of Allah said,

> لَوْلَا أَنَّ النَّاسَ حَدِيثٌ عَهْدُهُمْ بِكُفْرٍ، ولَيْسَ عِنْدِي مِنَ النَّفَقَةِ مَا يُقَوِّينِي عَلى بِنَائِهِ لَكُنْتُ أَدْخَلْتُ فِيهِ مِنَ الْحِجْرِ خَمْسَةَ أَذْرُعٍ، ولَجَعَلْتُ لَهُ بَابًا يَدْخُلُ النَّاسُ مِنْهُ وبَابًا يَخْرُجُونَ مِنْه
>
> If it was not for the fact that the people have recently abandoned disbelief, and that I do not have enough money to spend on it, I would have included in the House five cubits from **Al-Hijr** and would have made a door for it that people could enter from, and another door that they could exit from.

Ibn Az-Zubayr said, `I can spend on this job, and I do not fear the people.'

So he added five cubits from the **Hijr**, which looked like a rear part for the House that people could clearly see. He then built the House and made it eighteen cubits high. He thought that the House was still short and added ten cubits in the front and built two doors in it, one as an entrance and another as an exit.

When Ibn Az-Zubayr was killed, Al-Hajjaj wrote to Abdul-Malik bin Marwan asking him about the House and told him that Ibn Az-Zubayr made a rear section for the House.

Abdul-Malik wrote back, `We do not agree with Ibn Az-Zubayr's actions. As, for the **Ka`bah's** height, leave it as it is. As for what he added from the **Hijr**, bring it down, and build the House as it was before and close the door.'

Therefore, Al-Hajjaj brought down the House and rebuilt it as it was.''

In his **Sunan**, An-Nasa'i collected the **Hadith** of the Prophet narrated from Aishah, not the whole story,

The correct **Sunnah** conformed to Ibn Az-Zubayr's actions, because this was what the Prophet wished he

could do, but feared that the hearts of the people who recently became Muslim could not bear rebuilding the House. This **Sunnah** was not clear to Abdul-Malik bin Marwan. Hence, when Abdul-Malik realized that Aishah had narrated the **Hadith** of the Messenger of Allah on this subject, he said, "I wish we had left it as Ibn Az-Zubayr had made it."

Muslim recorded that Ubadydullah bin Ubayd said that Al-Harith bin Abdullah came to Abdul-Malik bin Marwan during his reign. Abdul-Malik said, `I did not think that Abu Khubayb (Ibn Az-Zubayr) heard from Aishah what he said he heard from her.'

Al-Harith said, `Yes he did. I heard the **Hadith** from her.'

Abdul-Malik said, `You heard her say what?'

He said, `She said that the Messenger of Allah said,

> إِنَّ قَوْمَكِ اسْتَقْصَرُوا مِنْ بُنْيَانِ الْبَيْتِ وَلَوْلَا حَدَاثَةُ عَهْدِهِمْ بِالشِّرْكِ أَعَدْتُ مَا تَرَكُوا مِنْهُ، فَإِنْ بَدَا لِقَوْمِكِ مِنْ بَعْدِي أَنْ يَبْنُوهُ فَهَلُمِّي لِأُرِيَكِ مَا تَرَكُوهُ مِنْه
>
> Your people rebuilt the House smaller. Had it not been for the fact that your people are not far from the time of **Shirk**, I would add what was left outside of it. If your people afterwards think about rebuilding it, let me show you what they left out of it.
>
> He showed her around seven cubits.'

One of the narrators of the **Hadith**, Al-Walid bin Ata, added that the Prophet said,

> وَلَجَعَلْتُ لَهَا بَابَيْنِ مَوْضُوعَيْنِ فِي الْأَرْضِ: شَرْقِيًّا وَغَرْبِيًّا، وَهَلْ تَدرِينَ لِمَ كَانَ قَومُكِ رَفَعُوا بَابَهَا ؟
>
> I would have made two doors for the House on ground level, one eastern and one western. Do you know why your people raised its door above ground level?

She said, `No.'

He said,

تَعَزُّزًا أَنْ لَا يَدْخُلَهَا إِلَّا مَنْ أَرَادُوا، فَكَانَ الرَّجُلُ إِذَا هُوَ أَرَادَ أَنْ يَدْخُلَهَا يَدَعُونَهُ يَرْتَقِي حَتَّى إِذَا كَادَ أَنْ يَدْخُلَ دَفَعُوهُ فَسَقَط

To allow only those whom they wanted to enter it. When a man whom they did not wish to enter the House climbed to the level of the door, they would push him down.

Abdul-Malik then said, `You heard Aishah say this **Hadith**?'

He said, `Yes.'

Abdul-Malik said, `I wish I left it as it was.''

An Ethiopian will destroy the Ka`bah just before the Last Hour

The Two **Sahihs** recorded that Abu Hurayrah said that the Messenger of Allah said,

يُخَرِّبُ الْكَعْبَةَ ذُو السُّوَيْقَتَيْنِ مِنَ الْحَبَشَةِ

The **Ka`bah** will be destroyed by **Dhus-Sawiqatayn** (literally, a person with two lean legs) from Ethiopia.

Also, Ibn Abbas said that the Prophet said,

كَأَنِّي بِهِ أَسْوَدَ أَفْحَجَ يَقْلَعُهَا حَجَرًا حَجَرًا

As if I see him now: a black person with thin legs plucking the stones of the **Ka`bah** one after another.

Al-Bukhari recorded this **Hadith**.

Imam Ahmad bin Hanbal recorded in his **Musnad** that Abdullah bin Amr bin Al-`As said that he heard the Messenger of Allah say,

يُخَرِّبُ الْكَعْبَةَ ذُو السُّوَيْقَتَيْنِ مِنَ الْحَبَشَةِ وَيَسْلُبُهَا حِلْيَتَهَا وَيُجَرِّدُهَا مِنْ كِسْوَتِهَا، وَلَكَأَنِّي أَنْظُرُ إِلَيْهِ أُصَيْلِعَ وَ أُفَيْدِعَ يَضْرِبُ عَلَيْهَا بِمِسْحَاتِهِ وَمِعْوَلِه

Dhus-Sawiqatayn from Ethiopia will destroy the **Ka`bah** and will loot its adornments and cover. It is as if I see him now: bald, with thin legs striking the **Ka`bah** with his ax.

This will occur after the appearance of Gog and Magog people.

Al-Bukhari recorded that Abu Sa`id Al-Khudri said that the Messenger of Allah said,

لَيُحَجَّنَّ الْبَيْتُ وَلَيُعْتَمَرَنَّ بَعْدَ خُرُوجِ يَأْجُوجَ وَمَأْجُوج

There will be **Hajj** and **Umrah** to the House after the appearance of Gog and Magog people.)

Al-Khalil's Supplication

Allah said that Ibrahim and Ismail supplicated to Him,

رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِن ذُرِّيَّتِنَا أُمَّةً مُّسْلِمَةً لَّكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَآ إِنَّكَ أَنتَ التَّوَّابُ الرَّحِيمُ (١٢٨)

Our Lord! And make us submissive unto You and of our offspring a nation submissive unto You, and show us our **Manasik**, and accept our repentance. Truly, You are the One Who accepts repentance, the Most Merciful.

Ibn Jarir said,

"They meant by their supplication, `Make us submit to Your command and obedience and not associate anyone with You in obedience or worship.''

Also, Ikrimah commented on the **Ayah**, رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ (Our Lord! And make us submissive unto You),

"Allah said, `I shall do that.'''

وَمِن ذُرِّيَّتِنَا أُمَّةً مُّسْلِمَةً لَّكَ (And of our offspring a nation submissive unto You),

Allah said, `I shall do that.'"

This supplication by Ibrahim and Ismail is similar to what Allah informed us of about His believing servants,

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَجِنَا وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَاماً

> And those who say: `Our Lord! Bestow on us from our wives and our offspring the comfort of our eyes, and make us leaders of the **Muttaqin**. (25:74)

This type of supplication is allowed, because loving to have offspring who worship Allah alone without partners is a sign of complete love of Allah. This is why when Allah said to Ibrahim, إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا (Verily, I am going to make you an **Imam** (a leader) for mankind (to follow you)), (2:124),

Ibrahim said, وَمِن ذُرِّيَّتِي قَالَ لاَ يَنَالُ عَهْدِي الظَّالِمِينَ ("And of my offspring (to make leaders).'' (Allah) said, "My covenant (Prophethood) includes not the **Zalimin** (polytheists and wrongdoers)'') (2:124) which is explained by, وَاجْنُبْنِي وَبَنِيَّ أَن نَّعْبُدَ الأَصْنَامَ (And keep me and my sons away from worshipping idols) (14:35)

Muslim narrated in his **Sahih** that Abu Hurayrah said that the Messenger of Allah said,

إِذَا مَاتَ ابْنُ آدَمَ انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثٍ:

- صَدَقَةٍ جَارِيَةٍ
- أَوْ عِلْمٍ يُنْتَفَعُ بِهِ
- أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَه

> When the son of Adam dies, his deeds end except for three deeds:
>
> - an ongoing charity,
> - a knowledge that is being benefited from and
> - a righteous son who supplicates (to Allah) for him.

The Meaning of Manasik

Sa`id bin Mansur said that Attab bin Bashir informed us from Khasif, from Mujahid who said,

"The Prophet Ibrahim supplicated, وَأَرِنَا مَنَاسِكَنَا (and show us our **Manasik**), Jibril then came down, took him to the House and said, `Raise its foundations.'

Ibrahim raised the House's foundations and completed the building.

Jibril held Ibrahim's hand, led him to **As-Safa** and said, `This is among the rituals of Allah.'

He then took him to **Al-Marwah** and said, `And this is among the rituals of Allah.'

He then took him to **Mina** until when they reached the Aqabah, they found Iblis standing next to a tree. Jibril said, `Say **Takbir** (Allah is the Great) and throw (pebbles) at him.'

Ibrahim said the **Takbir** and threw (pebbles at) Iblis.

Iblis moved to the middle Jamrah, and when Jibril and Ibrahim passed by him, Jibril said to Ibrahim, `Say **Takbir** and throw at him.'

Ibrahim threw at him and said **Takbir**.

The devious Iblis sought to add some evil acts to the rituals of **Hajj**, but he was unable to succeed.

Jibril took Ibrahim's hand and led him to **Al-Mash`ar Al-Haram** and **Arafat** and said to him, `Have you **Arafta** (known, learned) what I showed you' thrice.

Ibrahim said, `Yes I did.'"

Similar statements were reported from Abu Mijlaz and Qatadah.

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولاً مِّنْهُمْ يَتْلُواْ عَلَيْهِمْ آيَـتِكَ وَيُعَلِّمُهُمُ الْكِتَـبَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنتَ العَزِيزُ الحَكِيمُ

2:129 "Our Lord! Send amongst them a Messenger of their own, who shall recite unto them Your verses and instruct them in the Book (this Qur'an), and purify them. Verily, You are the Mighty, the Wise.''

Ibrahim's Supplication that Allah sends the Prophet

Allah mentioned Ibrahim's supplication;

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولاً مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ ...

"Our Lord! Send amongst them a Messenger of their own, who shall recite unto them Your verses,

Allah mentioned Ibrahim's supplication for the benefit of the people of the Sacred Area (to grant them security and provision), and it was perfected by invoking Allah to send a Messenger from his offspring.

This accepted supplication, from Ibrahim, conformed with Allah's appointed destiny that Muhammad be sent as a Messenger among the **Ummiyyin** and to all non-Arabs, among the Jinns and mankind.

Hence, Ibrahim was the first person to mention the Prophet to the people. Ever since, Muhammad was known to the people, until the last Prophet was sent among the Children of Israel, Jesus the son of Mary, who mentioned Muhammad by name. Jesus addressed the Children of Israel saying,

إِنِّى رَسُولُ اللَّهِ إِلَيْكُم مُّصَدِّقاً لِّمَا بَيْنَ يَدَىَّ مِنَ التَّوْرَاةِ وَمُبَشِّراً بِرَسُولٍ يَأْتِى مِن بَعْدِى اسْمُهُ أَحْمَدُ

I am the Messenger of Allah unto you, confirming what is before me in the **Tawrah**, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmad. (61:6)

This is why the Prophet said,

دَعْوَةُ أَبِي إِبْرَاهِيمَ وَبُشْرَى عِيسَى ابْنِ مَرْيَمَ

The supplication of my father Ibrahim and the glad tidings brought forth by Jesus the son of Mary.

The Prophet said,

وَرَأَتْ أُمِّي أَنَّهُ خَرَجَ مِنْهَا نُورٌ أَضَاءَتْ لَهُ قُصُورُ الشَّامِ

My mother saw a light that went out of her and radiated the palaces of Ash-Sham.

It was said that;

> the Prophet's mother saw this vision when she was pregnant with, narrated this vision to her people, and the story became popular among them.
>
> The light mentioned in the **Hadith** appeared in Ash-Sham (Greater Syria), testifying to what will later occur when the Prophet's religion will be firmly established in Ash-Sham area. This is why by the end of time, Ash-Sham will be a refuge for Islam and its people. Also, Jesus the son of Mary will descend in Ash-Sham, next to the eastern white minaret in Damascus.

The Two **Sahihs** stated,

لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ عَلَى الْحَقِّ لَا يَضُرُّهُمْ مَنْ خَذَلَهُمْ وَلَا مَنْ خَالَفَهُمْ حَتَّى يَأْتِيَ أَمْرُ اللهِ وَهُمْ كَذَلِك

> There will always be a group of my **Ummah** who will be on the truth, undeterred by those who fail or oppose them, until the command of Allah comes while they are on this.
>
> Al-Bukhari added in his **Sahih**,
>
> And they will reside in Ash-Sham.

The Meaning of Al-Kitab wal-Hikmah

Allah said,

... وَيُعَلِّمُهُمُ الْكِتَابَ ...

and instruct them in the Book,

meaning, Al-Qur'an,

... وَالْحِكْمَةَ ...

and **Al-Hikmah**,

meaning, the **Sunnah**,

as Al-Hasan, Qatadah, Muqatil bin Hayyan and Abu Malik asserted.

It was also said that `**Al-Hikmah**', means

`comprehension in the religion',

and both meanings are correct.

... وَيُزَكِّيهِمْ ...

and purify them,

Ali bin Abi Talhah said, that Ibn Abbas said that the **Ayah** means,

"With the obedience of Allah.''

... إِنَّكَ أَنتَ الْعَزِيزُ الْحَكِيمُ (١٢٩)

Verily, You are the Mighty, the Wise.

This **Ayah** stated that Allah is able to do anything, and nothing escapes His ability. He is Wise in His decisions, His actions, and He puts everything in its rightful place due to His perfect knowledge, wisdom and justice.

وَمَن يَرْغَبُ عَن مِّلَّةِ إِبْرَهِيمَ إِلاَّ مَن سَفِهَ نَفْسَهُ وَلَقَدِ اصْطَفَيْنَـهُ فِي الدُّنْيَا وَإِنَّهُ فِى الاٌّخِرَةِ لَمِنَ الصَّـلِحِينَ

2:130 And who turns away from the religion of Ibrahim (i.e. Islamic Monotheism) except him who fools himself! Truly, We chose him in this world and verily, in the Hereafter he will be among the righteous.

إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ قَالَ أَسْلَمْتُ لِرَبِّ الْعَـلَمِينَ

2:131 When his Lord said to him, "Submit (i.e. be a Muslim)!'' He said, "I have submitted myself (as a Muslim) to the Lord of the `Alamin (mankind, Jinn and all that exists).''

وَوَصَّى بِهَآ إِبْرَهِيمُ بَنِيهِ وَيَعْقُوبُ يَـبَنِىَّ إِنَّ اللَّهَ اصْطَفَى لَكُمُ الدِّينَ فَلاَ تَمُوتُنَّ إَلاَّ وَأَنتُم مُّسْلِمُونَ

2:132 And this (submission to Allah, Islam) was enjoined by Ibrahim (Abraham) upon his sons and by Yaqub (Jacob) (saying), "O my sons! Allah has chosen for you the (true) religion, then die not except as Muslims.''

Only the Fools deviate from Ibrahim's Religion

Allah says;

وَمَن يَرْغَبُ عَن مِّلَّةِ إِبْرَاهِيمَ إِلاَّ مَن سَفِهَ نَفْسَهُ وَلَقَدِ اصْطَفَيْنَاهُ فِي الدُّنْيَا وَإِنَّهُ فِي الآخِرَةِ لَمِنَ الصَّالِحِينَ (١٣٠)

And who turns away from the religion of Ibrahim (i.e. Islamic Monotheism) except him who fools himself! Truly, We chose him in this world and verily, in the Hereafter he will be among the righteous.

Allah refuted the disbelievers' innovations of associating others with Allah in defiance of the religion of Ibrahim,

the leader of the upright. Ibrahim always singled out Allah in worship, with sincerity, and he did not call upon others besides Allah. He did not commit **Shirk**, even for an instant. He disowned every other deity that was being worshipped instead of Allah and defied all his people in this regard. Prophet Ibrahim said,

فَلَماَّ رَأَى الشَّمْسَ بَازِغَةً قَالَ هَـذَا رَبِّى هَـذَآ أَكْبَرُ فَلَمَّآ أَفَلَتْ قَالَ يقَوْمِ إِنِّى بَرِىءٌ مِّمَّا تُشْرِكُونَ

إِنِّى وَجَّهْتُ وَجْهِىَ لِلَّذِى فَطَرَ السَّمَـوَتِ وَالأٌّرْضَ حَنِيفاً وَمَآ أَنَاْ مِنَ الْمُشْرِكِينَ

O my people! I am indeed free from all that you join as partners (in worship with Allah). Verily, I have turned my face towards Him Who has created the heavens and the earth **Hanifa** (Islamic Monotheism), and I am not of **Al-Mushrikin**. (6:78-79)

Also, Allah said,

وَإِذْ قَالَ إِبْرَهِيمُ لأَّبِيهِ وَقَوْمِهِ إِنَّنِى بَرَآءٌ مِّمَّا تَعْبُدُونَ

إِلاَّ الَّذِى فَطَرَنِى فَإِنَّهُ سَيَهْدِينِ

(And (remember) when Ibrahim said to his father and his people: "Verily, I am innocent of what you worship. "Except Him (i.e. I worship none but Allah alone) Who did create me; and verily, He will guide me.'' (43:26-27)

وَمَا كَانَ اسْتِغْفَارُ إِبْرَهِيمَ لأَبِيهِ إِلاَّ عَن مَّوْعِدَةٍ وَعَدَهَآ إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ إِنَّ إِبْرَهِيمَ لأَوَّاهٌ حَلِيمٌ

And Ibrahim's invoking (of Allah) for his father's forgiveness was only because of a promise he (Ibrahim) had made to him (his father). But when it became clear to him (Ibrahim) that he (his father) was an

enemy of Allah, he dissociated himself from him. Verily, Ibrahim was **Awwah** (one who invokes Allah with humility, glorifies Him and remembers Him much) and was forbearing. (9:114)

and,

إِنَّ إِبْرَهِيمَ كَانَ أُمَّةً قَـنِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ

شَاكِراً لاًنْعُمِهِ اجْتَبَـهُ وَهَدَاهُ إِلَى صِرَطٍ مُّسْتَقِيمٍ

وَءاتَيْنَـهُ فِى الْدُّنْيَا حَسَنَةً وَإِنَّهُ فِى الاٌّخِرَةِ لَمِنَ الصَّـلِحِينَ

Verily, Ibrahim was an **Ummah** (a leader having all the good qualities, or a nation), obedient to Allah, Hanif (i.e. to worship none but Allah), and he was not one of those who were Al-Mushrikin. (He was) thankful for His (Allah's) favors. He (Allah) chose him (as an intimate friend) and guided him to a straight path. And We gave him good in this world, and in the Hereafter he shall be of the righteous. (16:120-122)

This is why Allah said here, **وَمَن يَرْغَبُ عَن مِّلَّةِ إِبْرَاهِيمَ** (And who turns away from the religion of Ibrahim),

meaning, abandons his path, way and method **إِلاَّ مَن سَفِهَ نَفْسَهُ** (except him who fools himself),

meaning, who commits injustice against himself by deviating from the truth, to wickedness.

Such a person will be defying the path of he who was chosen in this life to be a true **Imam**, from the time he was young, until Allah chose him to be His **Khalil**, and who shall be among the successful in the Last Life. Is there anything more insane than deviating from this path and following

the path of misguidance and deviation instead. Is there more injustice than this!

Allah said,

إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

Verily, joining others in worship with Allah is a great **Zulm** (wrong) indeed. (31:13)

Abu Al-Aliyah and Qatadah said,

"This **Ayah** (2:130) was revealed about the Jews who invented a practice that did not come from Allah and that defied the religion of Ibrahim.''

Allah's statement,

مَا كَانَ إِبْرَهِيمُ يَهُودِيًّا وَلاَ نَصْرَانِيًّا وَلَكِن كَانَ حَنِيفًا مُّسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ

إِنَّ أَوْلَى النَّاسِ بِإِبْرَهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَـذَا النَّبِىُّ وَالَّذِينَ ءَامَنُواْ وَاللَّهُ وَلِىُّ الْمُؤْمِنِينَ

Ibrahim was neither a Jew nor a Christian, but he was a true Muslim **Hanifa** (to worship none but Allah alone) and he was not of **Al-Mushrikin**. Verily, among mankind who have the best claim to Ibrahim are those who followed him, and this Prophet (Muhammad) and those who have believed (Muslims). And Allah is the **Wali** (Protector and Helper) of the believers. (3:67-68),

testifies to this fact.

Allah said next,

إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ (١٣١)

When his Lord said to him, "Submit (i.e. be a Muslim)!'' He said, "I have submitted myself (as a Muslim) to the Lord of the **Alamin** (mankind, Jinn and all that exists).''

This **Ayah** indicates that Allah commanded Ibrahim to be sincere with Him and to abide and submit to Him;

Ibrahim perfectly adhered to Allah's command.

Allah's statement,

وَوَصَّى بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ ...

And this (submission to Allah, Islam) was enjoined by Ibrahim upon his sons and by Yaqub,

means, Ibrahim commanded his offspring to follow this religion, that is, Islam, for Allah.

Or, the **Ayah** might be referring to Ibrahim's words, أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ (I have submitted myself (as a Muslim) to the Lord of the **Alamin** (mankind, Jinn and all that exists).

This means that these Prophets loved these words so much that they preserved them until the time of death and advised their children to adhere to them after them.

Similarly, Allah said,

وَجَعَلَهَا كَلِمَةً بَـقِيَةً فِى عَقِبِهِ

And he (Ibrahim) made it (i.e. **La ilaha illallah** (none has the right to be worshipped but Allah alone)) a Word lasting among his offspring, (true Monotheism). (43:28)

It might be that Ibrahim advised his children, including Jacob, Isaac's son, who were present. It appears, and Allah knows best, that Isaac was endowed with Jacob, during the lifetime of Ibrahim and Sarah, for the good news includes both of them in Allah's statement,

فَبَشَّرْنَـهَا بِإِسْحَـقَ وَمِن وَرَآءِ إِسْحَـقَ يَعْقُوبَ

But We gave her (Sarah) glad tidings of Ishaq (Isaac), and after Ishaq, of Yaqub (Jacob). (11:71).

Also, if Jacob was not alive then, there would be no use here in mentioning him specifically among Isaac's children.

Also, Allah said in Surah **Al-Ankabut**,

وَوَهَبْنَا لَهُ إِسْحَـقَ وَيَعْقُوبَ وَجَعَلْنَا فِى ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتَـبَ

> And We bestowed on him (Ibrahim), Ishaq and Yaqub, and We ordained among his offspring Prophethood and the Book. (29:27)
>
> and,

وَوَهَبْنَا لَهُ إِسْحَـقَ وَيَعْقُوبَ نَافِلَةً

> And We bestowed upon him Ishaq, and (a grandson) Yaqub, (21:72),

thus, indicating that this occurred during Ibrahim's lifetime.

Also, Jacob built **Bayt Al-Maqdis**, as earlier books testified.

The Two **Sahihs** recorded that Abu Dharr said,

> "I said, `O Messenger of Allah! Which **Masjid** was built first?'
>
> He said, **Al-Masjid Al-Haram** (**Al-Ka`bah**).
>
> I said, `Then?'
>
> He said, **Bayt Al- Maqdis**.
>
> I said, `How many years later?'
>
> He said, Forty years.''

Further, the advice that Jacob gave to his children, which we will soon mention, testifies that Jacob was among those who received the advice mentioned in **Ayat** above (2:130-132).

Adhering to Tawhid until Death

Allah said,

... يَا بَنِيَّ إِنَّ اللّهَ اصْطَفَى لَكُمُ الدِّينَ فَلاَ تَمُوتُنَّ إَلاَّ وَأَنتُم مُّسْلِمُونَ (١٣٢)

(Saying), "O my sons! Allah has chosen for you the (true) religion, then die not except as Muslims."

meaning, perform righteous deeds during your lifetime and remain on this path, so that Allah will endow you with the favor of dying upon it.

Usually, one dies upon the path that he lived on and is resurrected according to what he died on. Allah, the Most Generous, helps those who seek to do good deeds to remain on the righteous path.

This by no means contradicts the authentic **Hadith** that says,

إِنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتّـى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا بَاعٌ أَوْ ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعمَلُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُهَا.

وَإِنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أَهلِ النَّارِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا بَاعٌ أَو ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ فَيَدْخُلُهَا

Man might perform the works of the people of Paradise until only a span of outstretched arms or a cubit separates him from it, then the Book (destiny) takes precedence, and he performs the works of the people of the Fire and thus enters it.

Also, man might perform the works of the people of the Fire until only a span of outstretched arms or a cubit separates him from the Fire, but the Book takes precedence and he performs the works of the people of Paradise and thus enters it.

Allah said,

فَأَمَّا مَنْ أَعْطَى وَاتَّقَى

وَصَدَّقَ بِالْحُسْنَى

فَسَنُيَسِّرُهُ لِلْيُسْرَى

وَأَمَّا مَن بَخِلَ وَاسْتَغْنَى

وَكَذَّبَ بِالْحُسْنَى

فَسَنُيَسِّرُهُ لِلْعُسْرَى

As for him who gives (in charity) and keeps his duty to Allah and fears Him. And believes in **Al-Husna**. We will make smooth for him the path of ease (goodness).

But he who is a greedy miser and thinks himself self-sufficient. And belies **Al-Husna** (none has the right to be worshipped except Allah). We will make smooth for him the path for evil. (92:5-10)

أَمْ كُنتُمْ شُهَدَآءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِن بَعْدِى

2:133 Or were you witnesses when death approached Yaqub (Jacob) When he said unto his sons, "What will you worship after me?''

قَالُواْ نَعْبُدُ إِلَـهَكَ وَإِلَـهَ آبَآئِكَ إِبْرَهِيمَ وَإِسْمَـعِيلَ وَإِسْحَـقَ إِلَـهًا وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ

They said, "We shall worship your Ilah (God - Allah) the Ilah of your fathers, Ibrahim (Abraham), Ismail (Ishmael), Ishaq (Isaac), One Ilah, and to Him we submit (in Islam).''

تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُم مَّا كَسَبْتُمْ وَلاَ تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ

2:134 That was a nation who has passed away. They shall receive the reward of what they earned and you of what you earn. And you will not be asked of what they used to do.

Yaqub's Will and Testament to His Children upon His Death

Allah tells;

أَمْ كُنتُمْ شُهَدَاء إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ ...

Or were you witnesses when death approached Yaqub (Jacob) When he said unto his sons, "What will you worship after me?''

This **Ayah** contains Allah's criticism of the Arab pagans among the offspring of Ismail as well as the disbelievers among the Children of Israel Jacob the son of Isaac, the son of Ibrahim.

When death came to Jacob, he advised his children to worship Allah alone without partners.

He said to them,

... مَا تَعْبُدُونَ مِن بَعْدِي قَالُواْ نَعْبُدُ إِلَـهَكَ وَإِلَـهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَقَ ...

"What will you worship after me''

They said, "We shall worship your **Ilah** (God - Allah) the **Ilah** of your fathers, Ibrahim, Ismail, Ishaq,''

Mentioning Ismail here is a figure of speech, because Ismail is Jacob's uncle.

An-Nahas said that the Arabs call the uncle a father, as Al-Qurtubi mentioned.

This **Ayah** is used as evidence that;

> the grandfather is called a father and inherits, rather than the brothers (i.e. when his son dies), as Abu Bakr asserted, according to Al-Bukhari who narrated Abu Bakr's statement from Ibn Abbas and Ibn Az-Zubayr.
>
> Al-Bukhari then commented that there are no opposing opinions regarding this subject.
>
> This is also the opinion of Aishah the Mother of the believers, Al-Hasan Al-Basri, Tawus and Ata, Malik, Ash-Shafii and Ahmad said that the inheritance is divided between the grandfather and the brothers.
>
> It was reported that this was also the opinion of Umar, Uthman, Ali, bin Mas`ud, Zayd bin Thabit and several scholars among the **Salaf** and later generations.

The statement,

... إِلَـهًا وَاحِدًا ...

One **Ilah** (God),

> means, "We single Him out in divinity and do not associate anything or anyone with Him.''

... وَنَحْنُ لَهُ مُسْلِمُونَ (١٣٣)

And to Him we submit,

> in obedience meaning, obedient and submissiveness.
>
> Similarly, Allah said,
>
> وَلَهُ أَسْلَمَ مَن فِى السَّمَـوَتِ وَالاٌّرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ
>
> While to Him submitted all creatures in the heavens and the earth, willingly or unwillingly. And to Him shall they all be returned. (3:83)

Indeed, Islam is the religion of all the Prophets, even if their respective laws differed.

Allah said,

وَمَآ أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلاَّ نُوحِى إِلَيْهِ أَنَّهُ لا إِلَـهَ إِلاَّ أَنَاْ فَاعْبُدُونِ

And We did not send any Messenger before you (O Muhammad))but We revealed to him (saying): **La ilaha illa Ana** (none has the right to be worshipped but I (Allah)), so worship Me (alone and none else). (21:25)

There are many other **Ayat** - and **Hadiths** - on this subject. For instance, the Prophet said,

نَحْنُ مَعْشَرَ الْأَنْبِيَاءِ أَوْلَادُ عَلَّاتٍ دِينُنا وَاحِد

We, the Prophets, are brothers with different mothers, but the same religion.

Allah said,

تِلْكَ أُمَّةٌ قَدْ خَلَتْ ...

That was a nation who has passed away,

meaning, existed before your time.

... لَهَا مَا كَسَبَتْ وَلَكُم مَّا كَسَبْتُمْ ...

They shall receive the reward of what they earned and you of what you earn.

This **Ayah** proclaims, Your relationship to the Prophets or righteous people among your ancestors will not benefit you, unless you perform good deeds that bring about you religious benefit. They have their deeds and you have yours.

... وَلاَ تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ (١٣٤)

And you will not be asked of what they used to do.

This is why a **Hadith** proclaims,

مَنْ بَطَّأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ

> Whoever was slowed on account of his deeds will not get any faster on account of his family lineage.

وَقَالُواْ كُونُواْ هُودًا أَوْ نَصَـرَى تَهْتَدُواْ

2:135 And they say, "Be Jews or Christians, then you will be guided.''

قُلْ بَلْ مِلَّةَ إِبْرَهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ

Say (to them O Muhammad), "Nay, (we follow) only the religion of Ibrahim, Hanif (Islamic Monotheism), and he was not of Al-Mushrikin (those who worshipped others along with Allah.

Allah says;

وَقَالُواْ كُونُواْ هُودًا أَوْ نَصَارَى تَهْتَدُواْ قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ (١٣٥)

And they say, "Be Jews or Christians, then you will be guided.'' Say (to them O Muhammad), "Nay, (we follow) only the religion of Ibrahim, Hanif (Islamic Monotheism), and he was not of Al-Mushrikin (those who worshipped others along with Allah.

Muhammad bin Ishaq reported that Ibn Abbas said that Abdullah bin Suriya Al-Awar said to the Messenger of Allah,

> "The guidance is only what we (Jews) follow. Therefore, follow us, O Muhammad, and you will be rightly guided.''

Also, the Christians said similarly, so Allah revealed, وَقَالُواْ كُونُواْ هُودًا أَوْ نَصَارَى تَهْتَدُواْ (And they say, "Be Jews or Christians, then you will be guided'').

Allah's statement,

...قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ...

Say (to them O Muhammad), "Nay, (we follow) only the religion of Ibrahim, **Hanif**.

means, "We do not need the Judaism or Christianity that you call us to, rather, مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ((we follow) only the religion of Ibrahim, **Hanif**) meaning, on the straight path, as Muhammad bin Ka`b Al-Qurazi and Isa bin Jariyah stated.

Also, Abu Qilabah said,

"The **Hanif** is what the Messengers, from beginning to end, believed in.''

قُولُواْ ءَامَنَّا بِاللَّهِ وَمَآ أُنزِلَ إِلَيْنَا وَمَآ أُنزِلَ إِلَى إِبْرَهِيمَ وَإِسْمَعِيلَ وَإِسْحَقَ وَيَعْقُوبَ وَالأَسْبَاطِ وَمَآ أُوتِىَ مُوسَى وَعِيسَى وَمَآ أُوتِيَ النَّبِيُّونَ مِن رَّبِّهِمْ

2:136 Say (O Muslims): "We believe in Allah and that which has been sent down to us and that which has been sent down to Ibrahim (Abraham), Ismail (Ishmael), Ishaq (Isaac), Yaqub (Jacob), and to Al-Asbat (the offspring of the twelve sons of Yaqub), and that which has been given to Musa (Moses) and `Isa (Jesus), and that which has been given to the Prophets from their Lord.

لاَ نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ

We make no distinction between any of them, and to Him we have submitted (in Islam).''

The Muslim believes in all that Allah `revealed and all the Prophets

Allah says;

قُولُواْ آمَنَّا بِاللّهِ وَمَآ أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَقَ وَيَعْقُوبَ وَالأسْبَاطِ وَمَا أُوتِيَ مُوسَى وَعِيسَى وَمَا أُوتِيَ النَّبِيُّونَ مِن رَّبِّهِمْ لاَ نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ (١٣٦)

Say (O Muslims): "We believe in Allah and that which has been sent down to us and that which has been sent down to Ibrahim (Abraham), Ismail (Ishmael), Ishaq (Isaac), Yaqub (Jacob), and to **Al-Asbat** (the offspring of the twelve sons of Yaqub), and that which has been given to Musa (Moses) and `Isa (Jesus), and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted (in Islam).''

Allah directed His believing servants to believe in what He sent down to them through His Messenger Muhammad and in what was revealed to the previous Prophets in general.

Some Prophets Allah mentioned by name, while He did not mention the names of many others.

Allah directed the believers to refrain from differentiating between the Prophets and to believe in them all.

They should avoid imitating whomever Allah described as,

وَيُرِيدُونَ أَن يُفَرِّقُواْ بَيْنَ اللَّهِ وَرُسُلِهِ وَيقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَن يَتَّخِذُواْ بَيْنَ ذَلِكَ سَبِيلاً

أُولَـئِكَ هُمُ الْكَـفِرُونَ حَقّاً

> And wish to make distinction between Allah and His Messengers (by believing in Allah and disbelieving in His Messengers) saying, "We believe in some but reject others,'' and wish to adopt a way in between.
>
> They are in truth disbelievers. (4:150-151)

Al-Bukhari narrated that Abu Hurayrah said,

> "The People of the Book used to read the Torah in Hebrew and translate it into Arabic for the Muslims. The Messenger of Allah said,
>
> لَا تُصَدِّقُوا أَهْلَ الْكِتَابِ وَلَا تُكَذِّبُوهُمْ وقُولُوا: آمَنَّا بِاللهِ وَمَا أُنْزِلَ إِلَيْنَا
>
> Do not believe the People of the Book, nor reject what they say. Rather, say, `We believe in Allah and in what was sent down to us.''

Also, Muslim, Abu Dawud and An-Nasa'i recorded that Ibn Abbas said,

> "Mostly, the Messenger of Allah used to recite, آمَنَّا بِاللَّهِ وَمَآ أُنزِلَ إِلَيْنَا (We believe in Allah and that which has been sent down to us) (2:136), and, آمَنَّا بِاللَّهِ وَاشْهَدْ بِأَنَّا مُسْلِمُونَ (We believe in Allah, and bear witness that we are Muslims (i.e. we submit to Allah) (3:52) during the two (voluntary) **Rak`ah** before **Fajr**.''

Abu Al-Aliyah, Ar-Rabi and Qatadah said,

> "**Al-Asbat** are the twelve sons of Jacob, and each one of them had an **Ummah** of people from his descendants. This is why they were called **Al-Asbat**.''

Al-Khalil bin Ahmad and others said,

> "**Al-Asbat** among the Children of Israel are just like the tribes among the Children of Ismail.''

This means that the **Asbat** are the various tribes of the Children of Israel, among whom Allah sent several Prophets. Moses said to the Children of Israel,

اذْكُرُواْ نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنْبِيَآءَ وَجَعَلَكُمْ مُّلُوكاً

> Remember the favor of Allah to you: when He made Prophets among you, made you kings. (5:20)
>
> Also, Allah said,

وَقَطَّعْنَـهُمُ اثْنَتَىْ عَشْرَةَ أَسْبَاطًا

> And We divided them into twelve tribes. (7:160)

Al-Qurtubi said,

> "**Sibt** is the group of people or a tribe all belonging to the same ancestors.''

Qatadah said,

> "Allah commanded the believers to believe in Him and in all His Books and Messengers.''

Also, Sulayman bin Habib said,

> "We were commanded to believe in the (original) Torah and **Injil**, but not to implement them.''

فَإِنْ ءَامَنُواْ بِمِثْلِ مَآ ءَامَنتُمْ بِهِ فَقَدِ اهْتَدَواْ وَّإِن تَوَلَّوْاْ فَإِنَّمَا هُمْ فِى شِقَاقٍ

2:137 So if they believe in the like of that which you believe then they are rightly guided; but if they turn away, then they are only in opposition.

فَسَيَكْفِيكَهُمُ اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ

So Allah will suffice for you against them. And He is the Hearer, the Knower.

صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً وَنَحْنُ لَهُ عَـبِدونَ

2:138 (Our Sibghah (religion) is) the Sibghah of Allah (Islam) and which Sibghah can be better than Allah's And we are His worshippers.

Allah said,

فَإِنْ آمَنُواْ بِمِثْلِ مَا آمَنتُم بِهِ ...

So if they believe in the like of that which you believe,

Allah said, if they, the disbelievers among the People of the Book and other disbelievers, believe in all of Allah's Books and Messengers and do not differentiate between any of them,

... فَقَدِ اهْتَدَواْ ...

then they are rightly guided,

meaning, they would acquire the truth and be directed to it.

... وَّإِن تَوَلَّوْاْ ...

but if they turn away,

from truth to falsehood after proof had been presented to them,

... فَإِنَّمَا هُمْ فِي شِقَاقٍ فَسَيَكْفِيكَهُمُ اللّهُ ...

then they are only in opposition. So Allah will suffice you against them,

meaning, Allah will aid the believers against them.

... وَهُوَ السَّمِيعُ الْعَلِيمُ (١٣٧)

And He is the Hearer, the Knower.

Allah said,

صِبْغَةَ اللّهِ وَمَنْ أَحْسَنُ مِنَ اللّهِ صِبْغَةً وَنَحْنُ لَهُ عَابِدونَ (١٣٨)

Our **Sibghah** (religion) is) the **Sibghah** of Allah (Islam) and which **Sibghah** can be better than Allah's. And we are His worshippers.

Ad-Dahhak said that Ibn Abbas commented on Allah's statement, صِبْغَةَ اللّهِ (The **Sibghah** of Allah),

"The religion of Allah.''

This **Tafsir** was also reported of Mujahid, Abu Al-`Aliyah, Ikrimah, Ibrahim, Al-Hasan, Qatadah, Ad-Dahhak, Abdullah bin Kathir, Atiyah Al-Awfi, Ar-Rabi bin Anas, As-Suddi and other scholars.

The **Ayah**, فِطْرَةَ اللَّهِ (Allah's **Fitrah** (i.e. Allah's Islamic Monotheism), (30:30) directs Muslims to, "Hold to it.''

قُلْ أَتُحَآجُّونَنَا فِى اللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ وَلَنَآ أَعْمَـلُنَا وَلَكُمْ أَعْمَـلُكُمْ وَنَحْنُ لَهُ مُخْلِصُونَ

2:139 Say (O Muhammad to the Jews and Christians), "Dispute you with us about Allah while He is our Lord and your Lord And we are to be rewarded for our deeds and you for your deeds. And we are sincere to Him (i.e. we worship Him alone and none else, and we obey His orders).''

أَمْ تَقُولُونَ إِنَّ إِبْرَهِيمَ وَإِسْمَـعِيلَ وَإِسْحَـقَ وَيَعْقُوبَ وَالأَسْبَاطَ كَانُواْ هُودًا أَوْ نَصَارَى

2:140 Or say you that Ibrahim, Ismail, Ishaq, Yaqub and Al-Asbat, were Jews or Christians!

قُلْ ءَأَنتُمْ أَعْلَمُ أَمِ اللَّهُ وَمَنْ أَظْلَمُ مِمَّن كَتَمَ شَهَـدَةً عِندَهُ مِنَ اللَّهِ وَمَا اللَّهُ بِغَـفِلٍ عَمَّا تَعْمَلُونَ

Say, "Do you know better or does Allah! And who is more unjust than he who conceals the testimony he has from Allah And Allah is not unaware of what you do."

تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُم مَّا كَسَبْتُم وَلاَ تُسْـَلُونَ عَمَّا كَانُوا يَعْمَلُونَ

2:141 That was a nation who has passed away. They shall receive the reward of what they earned, and you of what you earn. And you will not be asked of what they used to do.

Allah directed His Prophet to pre-empt the arguments with the idolators:

قُلْ أَتُحَآجُّونَنَا فِي اللّهِ ...

Say (O Muhammad to the Jews and Christians), "Dispute you with us about Allah,

meaning, "Do you dispute with us regarding the Oneness of Allah, obedience and submission to Him and in avoiding His prohibitions!

... وَهُوَ رَبُّنَا وَرَبُّكُمْ ...

while He is our Lord and your Lord,

meaning, He has full control over us and you, and deserves the worship alone without partners.

... وَلَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ ...

And we are to be rewarded for our deeds and you for your deeds.

meaning, we disown you and what you worship, just as you disown us.

Allah said in another **Ayah**,

وَإِن كَذَّبُوكَ فَقُل لِّى عَمَلِى وَلَكُمْ عَمَلُكُمْ أَنتُمْ بَرِيئُونَ مِمَّآ أَعْمَلُ وَأَنَاْ بَرِىءٌ مِّمَّا تَعْمَلُونَ

And if they belie you, say: "For me are my deeds and for you are your deeds! You are innocent of what I do, and I am innocent of what you do!'' (10:41)

فَإنْ حَآجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِىَ لِلَّهِ وَمَنِ اتَّبَعَنِ

So if they dispute with you (Muhammad) say: "I have submitted myself to Allah (in Islam), and (so have) those who follow me.'' (3:20)

Allah said about Ibrahim,

وَحَآجَّهُ قَوْمُهُ قَالَ أَتُحَاجُّونِّى فِى اللَّهِ

His people disputed with him. He said: "Do you dispute with me concerning Allah.'' (6:80)

أَلَمْ تَرَ إِلَى الَّذِى حَآجَّ إِبْرَهِيمَ فِى رِبِّهِ

Have you not looked at him who disputed with Ibrahim about his Lord (Allah). (2:258)

He said in this honorable **Ayah**,

... وَلَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ وَنَحْنُ لَهُ مُخْلِصُونَ (١٣٩)

And we are to be rewarded for our deeds and you for your deeds. And we are sincere to Him.

meaning, "We disown you just as you disown us,''

... وَنَحْنُ لَهُ مُخْلِصُونَ

And we are sincere to Him,

in worship and submission.

Allah said,

أَمْ تَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَقَ وَيَعْقُوبَ وَالأسْبَاطَ كَانُواْ هُودًا أَوْ نَصَارَى...

Or say you that Ibrahim, Ismail, Ishaq, Yaqub and **Al-Asbat**, were Jews or Christians!

> Allah criticized them in the claim that Ibrahim, the Prophets who came after him and the **Asbat** were following their religion, whether Judaism or Christianity.

Allah said,

... قُلْ أَأَنتُمْ أَعْلَمُ أَمِ اللّهُ ...

Say, "Do you know better or does Allah!''

> meaning, Allah has the best knowledge and He stated that they were neither Jews, nor Christians.
>
> Similarly, Allah said in the **Ayah**,
>
> مَا كَانَ إِبْرَهِيمُ يَهُودِيًّا وَلاَ نَصْرَانِيًّا وَلَكِن كَانَ حَنِيفًا مُّسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ
>
> Ibrahim was neither a Jew nor a Christian, but he was a true Muslim **Hanifa** (to worship none but Allah alone) and he was not of **Al-Mushrikin**. (3:67) and the following **Ayat**.

Allah also said,

... وَمَنْ أَظْلَمُ مِمَّن كَتَمَ شَهَادَةً عِندَهُ مِنَ اللّهِ ...

And who is more unjust than he who conceals the testimony he has from Allah,

Al-Hasan Al-Basri said,

> They used to recite the Book of Allah He sent to them that stated that the true religion is Islam and that Muhammad is the Messenger of Allah. Their Book also stated that Ibrahim, Ismail, Ishaq, Yaqub and the tribes were neither Jews, nor Christians. They testified to these facts, yet hid them from the people.

Allah's statement,

... وَمَا اللّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ (١٤٠)

And Allah is not unaware of what you do.

is a threat and a warning that His knowledge encompasses every one's deeds, and He shall award each accordingly.

Allah then said,

تِلْكَ أُمَّةٌ قَدْ خَلَتْ ...

That was a nation who has passed away.

meaning, existed before you.

... لَهَا مَا كَسَبَتْ وَلَكُم مَّا كَسَبْتُمْ ...

They shall receive the reward of what they earned, and you of what you earn.

meaning, they bear their deeds while you bear yours.

... وَلاَ تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ (١٤١)

And you will not be asked of what they used to do.

meaning, the fact that you are their relatives will not suffice, unless you imitate their good deeds.

Further, do not be deceived by the fact that you are their descendants, unless you imitate them in obeying Allah's orders and following His Messengers who were sent as warners and bearers of good news.

Indeed, whoever disbelieves in even one Prophet, will have disbelieved in all the Messengers, especially if one disbelieves in the master and Final Messenger from Allah, the Lord of the worlds, to all mankind and the Jinns. May Allah's peace and blessings be on Muhammad and the rest of Allah's Prophets.

سَيَقُولُ السُّفَهَآءُ مِنَ النَّاسِ مَا وَلَّـهُمْ عَن قِبْلَتِهِمُ الَّتِى كَانُواْ عَلَيْهَا

2:142 The fools (idolators, hypocrites, and Jews) among the people will say: "What has turned them (Muslims) from their Qiblah (prayer direction (towards Jerusalem)) to which they used to face in prayer.''

قُل لِّلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ يَهْدِى مَن يَشَآءُ إِلَى صِرَطٍ مُّسْتَقِيمٍ

Say (O Muhammad): "To Allah belong both, east and the west. He guides whom He wills to the straight way.''

وَكَذَلِكَ جَعَلْنَـكُمْ أُمَّةً وَسَطًا لِّتَكُونُواْ شُهَدَآءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا

2:143 Thus We have made you (true Muslims - real believers of Islamic Monotheism, true followers of Prophet Muhammad and his Sunnah (legal ways)), a Wasat (just and the best) nation, that you be witnesses over mankind and the Messenger (Muhammad) be a witness over you.

وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِى كُنتَ عَلَيْهَآ إِلاَّ لِنَعْلَمَ مَن يَتَّبِعُ الرَّسُولَ مِمَّن يَنقَلِبُ عَلَى عَقِبَيْهِ

And We made the Qiblah which you used to face, only to test those who followed the Messenger (Muhammad) from those who would turn on their heels (i.e., disobey the Messenger).

وَإِن كَانَتْ لَكَبِيرَةً إِلاَّ عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَـنَكُمْ

Indeed it was great (heavy, difficult) except for those whom Allah guided. And Allah would never make your faith (prayers) to be lost (i.e., your prayers offered towards Jerusalem).

إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَّحِيمٌ

Truly, Allah is full of kindness, the Most Merciful towards mankind.

Changing the Qiblah - Direction of the Prayer

Allah says;

سَيَقُولُ السُّفَهَاء مِنَ النَّاسِ مَا وَلاَّهُمْ عَن قِبْلَتِهِمُ الَّتِي كَانُواْ عَلَيْهَا قُل لِّلّهِ الْمَشْرِقُ وَالْمَغْرِبُ يَهْدِي مَن يَشَاء إِلَى صِرَاطٍ مُّسْتَقِيمٍ (١٤٢)

The fools (idolators, hypocrites, and Jews) among the people will say: "What has turned them (Muslims) from their **Qiblah** (prayer direction (towards Jerusalem)) to which they used to face in prayer.'' Say (O Muhammad): "To Allah belong both, east and the west. He guides whom He wills to the straight way.''

Imam Al-Bukhari reported that Al-Bara bin Azib narrated:

"Allah's Messenger offered his prayers facing **Bayt Al-Maqdis** (Jerusalem) for sixteen or seventeen months, but he wished that he could pray facing the **Ka`bah** (at Makkah).

The first prayer which he offered (facing the **Ka`bah**) was the **Asr** (Afternoon) prayer in the company of some people.

Then one of those who had offered that prayer with him, went out and passed by some people in

a mosque who were in the bowing position (in **Ruku**) during their prayers (facing Jerusalem). He addressed them saying, `By Allah, I bear witness that I have offered prayer with the Prophet facing Makkah (**Ka`bah**).'

Hearing that, those people immediately changed their direction towards the House (**Ka`bah**) while still as they were (i.e., in the same bowing position). Some Muslims who offered prayer towards the previous **Qiblah** (Jerusalem) before it was changed towards the House (the **Ka`bah** in Makkah) had died or had been martyred, and we did not know what to say about them (regarding their prayers towards Jerusalem). Allah then revealed: وَمَا كَانَ اللّهُ لِيُضِيعَ إِيمَانَكُمْ إِنَّ اللّهَ بِالنَّاسِ لَرَؤُوفٌ رَّحِيمٌ (And Allah would never make your faith (prayers) to be lost (i.e., the prayers of those Muslims were valid)), (2:143).''

Al-Bukhari collected this narration, while Muslim collected it using another chain of narrators.

Muhammad bin Ishaq reported that Al-Bara narrated:

Allah's Messenger used to offer prayers towards **Bayt Al-Maqdis** (in Jerusalem), but would keep looking at the sky awaiting Allah's command (to change the Qiblah). Then Allah revealed: قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاء فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ (Verily, We have seen the turning of your (Muhammad's) face towards the heaven. Surely, We shall turn you to a **Qiblah** (prayer direction) that shall please you, so turn your face in the direction of **Al-Masjid Al-Haram** (at Makkah). (2:144)

A man from among the Muslims then said, "We wish we could know about those among us who died before the **Qiblah** was changed (i.e., towards Makkah) and also about our own prayers, that we had performed towards **Bayt Al-Maqdis**.''

Allah then revealed: وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ (And Allah would never make your faith (prayers) to be lost), (2:143).

The fools among the people, meaning the People of the Scripture (Jews and Christians), said, "What made them change the former **Qiblah** that they used to face'' Allah then revealed: سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ (The fools (idolators, hypocrites, and Jews) among the people will say...) until the end of the **Ayah**.

Ali bin Abu Talhah related that Ibn Abbas said:

When Allah's Messenger migrated to Al-Madinah, Allah commanded him to face **Bayt Al-Maqdis** (Jerusalem). The Jews were delighted then. Allah's Messenger faced Jerusalem for over ten months. However, he liked (to offer prayer in the direction of) Prophet Ibrahim's **Qiblah** (the **Ka`bah** in Makkah) and used to supplicate to Allah and kept looking up to the sky (awaiting Allah's command in this regard). Allah then revealed: فَوَلُّواْ وُجُوهَكُمْ شَطْرَهُ (turn your faces (in prayer) in that direction), (2:144) meaning, its direction.

The Jews did not like this change and said, "What made them change the **Qiblah** that they used to face (meaning Jerusalem)''

Allah revealed: قُل لِّلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ يَهْدِي مَن يَشَاءُ إِلَى صِرَاطٍ مُّسْتَقِيمٍ (Say (O Muhammad): "To Allah belong both, east and the west. He guides whom He wills to the straight way'').

There are several other **Hadiths** on this subject.

In summary, Allah's Messenger was commanded to face **Bayt Al-Maqdis** (during the prayer) and he used to offer prayer towards it in Makkah between the two corners (of **Ka`bah**), so that the **Ka`bah** would be between him and **Bayt Al-Maqdis**. When the Prophet migrated to Al-Madinah, this practice was no longer

possible; then Allah commanded him to offer prayer towards **Bayt Al-Maqdis**, as Ibn Abbas and the majority of the scholars have stated.

Al-Bukhari reported in his **Sahih** that;

> the news (of the change of **Qiblah**) was conveyed to some of the **Ansar** while they were performing the **Asr** (Afternoon) prayer towards **Bayt Al-Maqdis**, upon hearing that, they immediately changed their direction and faced the Ka`bah.

It is reported in the **Sahihayn** (Al-Bukhari Muslim) that Ibn Umar narrated:

> While the people were in Quba (Mosque) performing the **Fajr** (Dawn) prayer, a man came and said, "A (part of the) Qur'an was revealed tonight to Allah's Messenger and he was commanded to face the **Ka`bah**. Therefore, face the **Ka`bah**. They were facing Ash-Sham, so they turned towards the **Ka`bah**.

These **Hadiths** prove that;

> the **Nasikh** (a Text that abrogates a previous Text) only applies after one acquires knowledge of it, even if the **Nasikh** had already been revealed and announced. This is why the Companions mentioned above were not commanded to repeat the previous **Asr**, **Maghrib** and **Isha** prayers (although they had prayed them towards Jerusalem after Allah had changed the **Qiblah**). Allah knows best.

When the change of **Qiblah** (to **Ka`bah** in Makkah) occurred, those inflicted with hypocrisy and mistrust, and the disbelieving Jews, both were led astray from the right guidance and fell into confusion. They said: مَا وَلاَّهُمْ عَن قِبْلَتِهِمُ الَّتِي كَانُواْ عَلَيْهَا (What has turned them (Muslims) from their Qiblah to which they used to face in prayer).

They asked, "What is the matter with these people (Muslims) who one time face this direction (Jerusalem), and then face that direction (Makkah)''

Allah answered their questions when He stated: قُل لِّلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ (Say (O Muhammad): "To Allah belong both, east and the west), meaning, the command, the decision and the authority are for Allah Alone. Hence:

فَأَيْنَمَا تُوَلُّواْ فَثَمَّ وَجْهُ اللَّهِ

> ...so wherever you turn (yourselves or your faces) there is the Face of Allah (and He is High above, over His Throne). (2:115)

> and:

لَّيْسَ الْبِرَّ أَن تُوَلُّواْ وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَـكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ

> It is not **Al-Birr** (piety, righteousness) that you turn your faces towards east and (or) west (in prayers); but **Al-Birr** is the one who believes in Allah. (2:177)

This statement means, the best act is to adhere to Allah's commands. Hence, wherever He commands us to face, we should face.

Also, since obedience requires implementing Allah's commands, if He commands us every day to face different places, we are His servants and under His disposal, and we face whatever He orders us to face. Certainly, Allah's care and kindness towards His servant and Messenger, Muhammad, and certainly, his **Ummah** (Muslim nation) is profoundly great. Allah has guided them to the **Qiblah** of (Prophet) Ibrahim -- Allah's **Khalil** (intimate friend). He has commanded them to face the **Ka`bah**, the most honorable house (of worship) on the face of the earth, which was built by Ibrahim **Al-Khalil** in the Name of Allah, the One without a partner. This is why Allah said afterwards:

قُل لِّلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ يَهْدِي مَن يَشَآءُ إِلَى صِرَاطٍ مُّسْتَقِيمٍ

> Say (O Muhammad): "To Allah belong both, east and the west. He guides whom He wills to the straight way.''

Imam Ahmad reported that Aishah (the Prophet's wife) said that Allah's Messenger said about the People of the Scripture (Jews and Christians):

إِنَّهُم لا يَحْسِدونَنَا عَلَى شَيْءٍ كَمَا يَحْسِدونَنا عَلَى يَوْمِ الْجُمُعَةِ الَّتِي هَدَانَا اللهُ لَهَا وَضَلُّوا عَنْهَا وَعَلَى الْقِبْلَةِ الَّتِي هَدَانَا اللهُ لَهَا وَضَلُّوا عَنْهَا وَعَلَى قَوْلِنَا خَلْفَ الإِمَامِ: آمِين

They do not envy us for a matter more than they envy us for **Jumuah** (Friday) to which Allah has guided us and from which they were led astray; for the (true) Qiblah to which Allah has directed us and from which they were led astray; and for our saying `**Amin**' behind the Imam (leader of the prayer).

The Virtues of Muhammad's Nation

Allah said:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِّتَكُونُواْ شُهَدَاء عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا...

Thus We have made you (true Muslims), a **Wasat** (just) (and the best) nation, that you be witnesses over mankind and the Messenger (Muhammad) be a witness over you.

Allah stated that He has changed our **Qiblah** to the **Qiblah** of Ibrahim and chose it for us so that He makes us the best nation ever. Hence, we will be the witnesses over the nations on the Day of Resurrection, for all of them will then agree concerning our virtue.

The word **Wasat** in the **Ayah** means;

the best and the most honored.

Therefore, saying that (the Prophet's tribe) Quraysh is in the **Wasat** regarding Arab tribes and their areas, means the best.

Similarly, saying that Allah's Messenger was in the **Wasat** of his people, means he was from the best sub tribe.

Also, **Asr**, the prayer that is described as `**Wusta**' (a variation of the word **Wasat**), means the best prayer, as the authentic collections of **Hadith** reported.

Since Allah made this **Ummah** (Muslim nation) the **Wasat**, He has endowed her with the most complete legislation, the best **Manhaj** (way, method, etc.,) and the clearest **Madhhab** (methodology, mannerism, etc).

Allah said:

> هُوَ اجْتَبَـكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِى الدِّينِ مِنْ حَرَجٍ مِّلَّةَ أَبِيكُمْ إِبْرَهِيمَ هُوَ سَمَّـكُمُ الْمُسْلِمِينَ مِن قَبْلُ وَفِى هَـذَا لِيَكُونَ الرَّسُولُ شَهِيداً عَلَيْكُمْ وَتَكُونُواْ شُهَدَآءَ عَلَى النَّاسِ
>
> He has chosen you (to convey His Message of Islamic Monotheism to mankind), and has not laid upon you in religion any hardship: it is the religion of your father Ibrahim. It is He (Allah) Who has named you Muslims both before and in this (the Qur'an), that the Messenger (Muhammad) may be a witness over you and you be witnesses over mankind! (22:78)

Moreover, Imam Ahmad reported that Abu Sa`id narrated:

> Allah's Messenger said:
>
> يُدْعَى نُوحٌ يَوْمَ الْقِيَامةِ، فَيُقَالُ لَهُ: هَلْ بَلَّغْتَ ؟
>
> Nuh will be called on the Day of Resurrection and will be asked, `Have you conveyed (the Message)?'
>
> فَيَقُولُ: نَعَمْ،
>
> He will say, `Yes.'
>
> فَيُدْعَى قَوْمُهُ فَيُقَالُ لَهُمْ: هَلْ بَلَّغَكُمْ

His people will be summoned and asked, `Has Nuh conveyed (the Message) to you?'

فَيَقُولُونَ: مَا أَتَانَا مِنْ نَذِيرٍ وَمَا أَتَانَا مِنْ أَحَدٍ،

They will say, `No warner came to us and no one (Prophet) was sent to us.'

فَيُقَالُ لِنُوحٍ: مَنْ يَشْهَدُ لَكَ ؟

Nuh will be asked, `Who testifies for you?'

فَيَقُولُ: مُحَمَّدٌ وَأُمَّتُهُ، قَالَ فَذلِكَ قَوْلُهُ:

He will say, `Muhammad and his **Ummah**.'

This is why Allah said: **وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا** (Thus We have made you a Wasat nation).

قَالَ:

The Prophet said;

وَالْوَسَطُ الْعَدْلُ، فَتُدْعَونَ فَتَشْهَدُونَ لَهُ بِالْبَلَاغِ ثُمَّ أَشْهَدُ عَلَيْكُم

The **Wasat** means the **Adl** (just). You will be summoned to testify that Nuh has conveyed (his Message), and I will attest to your testimony.

It was also recorded by Al-Bukhari, At-Tirmidhi, An-Nasa'i and Ibn Majah.

Imam Ahmad also reported that Abu Sa`id Khudri narrated:

Allah's Messenger said:

يَجِيءُ النَّبِيُّ يَوْمَ الْقِيَامَةِ وَمَعَهُ الرَّجُلَانِ وَأَكْثَرُ مِنْ ذلِكَ، فَيُدْعَى قَوْمُهُ، فَيُقَالُ: هَلْ بَلَّغَكُمْ هَذَا ؟

The Prophet would come on the Day of Resurrection with two or more people (his only following!), and his people would also be summoned and asked, `Has he (their Prophet) conveyed (the Message) to you?'

فَيَقُولُونَ: لَا

They would say, `No.'

فَيُقالُ لَهُ: هَلْ بَلَّغْتَ قَوْمَكَ ؟

He would be asked, `Have you conveyed (the Message) to your people?'

فَيَقُولُ: نَعَمْ،

He would say, `Yes.'

فَيُقالُ: مَنْ يَشْهَدُ لَكَ ؟

He would be asked, `Who testifies for you?'

فَيَقُولُ: مُحَمَّدٌ وَأُمَّتُهُ،

He would say, `Muhammad and his **Ummah**.'

فَيُدْعَى مُحَمَّدٌ وَأُمَّتُهُ، فَيُقَالُ لَهُمْ: هَلْ بَلَّغَ هذَا قَوْمَهُ ؟

Muhammad and his **Ummah** would then be summoned and asked, `Has he conveyed (the Message) to his people?'

فَيَقُولُونَ: نَعَمْ،

They would say, `Yes.'

فَيُقَالُ: وَمَا عِلْمُكُمْ ؟

They would be asked, `Who told you that?'

فَيَقُولُونَ: جَاءَنَا نَبِيُّنَاصلى الله عليه وسلّم فأَخْبَرَنَا أَنَّ الرُّسُلَ قَدْ بَلَّغُوا،

They would say, `Our Prophet (Muhammad) came to us and told us that the Messengers have conveyed (their Messages).'

فَذلِكَ قَوْلُهُ عَزَّ وَجَلَّ:

Hence Allah's statement:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا

Thus We have made you a **Wasat** nation.

قَالَ: عَدْلًا

He said, "the `**Adl**,'

he then continued reciting the **Ayah**,

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِّتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا

Thus We have made you, a just (and the best) nation, that you be witnesses over mankind and the Messenger (Muhammad) be a witness over you.''

Furthermore, Imam Ahmad reported that Abul-Aswad narrated:

I came to Al-Madinah and found that an epidemic had broken out that caused many fatalities. I sat next to Umar bin Al-Khattab once when a funeral procession started and the people praised the dead person.

Umar said, "**Wajabat** (it will be recorded as such), **Wajabat**!''

Then another funeral was brought forth and the people criticized the dead person. Again, Umar said, "**Wajabat**.''

Abul-Aswad asked, "What is **Wajabat**, O Leader of the faithful?''

He said, "I said just like Allah's Messenger had said:

أَيُّمَا مُسْلِمٍ شَهِدَ لَهُ أَرْبَعَةٌ بِخَيْرٍ أَدْخَلَهُ اللهُ الْجَنَّـــةَ

Any Muslim for whom four testify that he was righteous, then Allah will enter him into Paradise.'

We said, `What about three?'

He said, وَثَلَاثَـــةٌ `And three.'

We said, `And two'

He said, وَاثْنَانِ `And two.'

We did not ask him about (the testimony) of one (believing) person.''

This was also recorded by Al-Bukhari, At-Tirmidhi, and An-Nasa'i.

The Wisdom behind changing the Qiblah

Allah then said:

وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنتَ عَلَيْهَا إِلاَّ لِنَعْلَمَ مَن يَتَّبِعُ الرَّسُولَ مِمَّن يَنقَلِبُ عَلَى عَقِبَيْهِ وَإِن كَانَتْ لَكَبِيرَةً إِلاَّ عَلَى الَّذِينَ هَدَى اللَّهُ ...

And We made the **Qiblah** (prayer direction towards Jerusalem) which you used to face, only to test those who followed the Messenger (Muhammad) from those who would turn on their heels (i.e., disobey the Messenger). Indeed it was great (heavy, difficult) except for those whom Allah guided.

Allah states thus: We have legislated for you, O Muhammad, facing **Bayt Al-Maqdis** at first and then changed it to the **Ka`bah** so as to find who will follow and obey you and thus face whatever you face.

مِمَّن يَنقَلِبُ عَلَى عَقِبَيْهِ (...from those who would turn on their heels.),

meaning, reverts from his religion.

Allah then said, وَإِن كَانَتْ لَكَبِيرَةً (Indeed it was great (heavy, difficult).

The **Ayah** indicates that changing the **Qiblah** from **Bayt Al-Maqdis** to the **Ka`bah** is heavy on the heart, except

for whomever Allah has rightly guided their hearts, who believe in the truth of the Messenger with certainty and that whatever he was sent with is the truth without doubt.

It is they who believe that Allah does what He wills, decides what He wills, commands His servants with what He wills, abrogates any of His commands that He wills, and that He has the perfect wisdom and the unequivocal proof in all this. (The attitude of the believers in this respect is) unlike those who have a disease in their hearts, to whom whenever a matter occurs, it causes doubts, just as this same matter adds faith and certainty to the believers.

Similarly, Allah said:

وَإِذَا مَآ أُنزِلَتْ سُورَةٌ فَمِنْهُمْ مَّن يَقُولُ أَيُّكُمْ زَادَتْهُ هَـذِهِ إِيمَـناً فَأَمَّا الَّذِينَ ءامَنُواْ فَزَادَتْهُمْ إِيمَـناً وَهُمْ يَسْتَبْشِرُونَ

وَأَمَّا الَّذِينَ فِى قُلُوبِهِم مَّرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَى رِجْسِهِمْ

And whenever there comes down a **Surah** (chapter from the Qur'an), some of them (hypocrites) say: "Which of you has had his faith increased by it!''

As for those who believe, it has increased their faith, and they rejoice. But as for those in whose hearts is a disease (of doubt, disbelief and hypocrisy), it will add doubt and disbelief to their doubt and disbelief; and they die while they are disbelievers. (9:124-125)

and:

وَنُنَزِّلُ مِنَ الْقُرْءَانِ مَا هُوَ شِفَآءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلاَ يَزِيدُ الظَّـلِمِينَ إَلاَّ خَسَارًا

And We send down of the Qur'an that which is a healing and a mercy to those who believe, and it increases the wrongdoers in nothing but loss. (17:82)

Certainly, those who remained faithful to the Messenger, obeyed him and faced whatever Allah commanded them, without doubt or hesitation, were the leaders of the Companions.

Some scholars stated that;

> the Early Migrants (who migrated with the Prophet from Makkah to Al-Madinah) and **Ansar** (the residents of Al-Madinah who gave aid and refuge to both the Prophet and the Migrants) were those who offered prayers towards the two **Qiblah** (**Bayt Al-Maqdis** and then the **Ka`bah**).

Al-Bukhari reported in the explanation of the **Ayah** (2:143) that;

> Ibn Umar narrated:
>
> While the people were performing the **Fajr** (Dawn) prayer in the Quba Mosque, a man came and said, "Qur'an was revealed to the Prophet and he was ordered to face the **Ka`bah**. Therefore, face the **Ka`bah**.'' They then faced the **Ka`bah**.
>
> Muslim also recorded it. At-Tirmidhi added that;
>
> they were performing **Ruku** (bowing down in prayer), and then changed the direction (of the **Qiblah**) to the **Ka`bah** while still bowing down.
>
> Muslim reported this last narration from Anas.

These **Hadiths** all indicate the perfect obedience the Companions had for Allah and His Messenger and their compliance with Allah's commandments, may Allah be pleased with them all.

Allah said:

... وَمَا كَانَ اللّهُ لِيُضِيعَ إِيمَانَكُمْ ...

And Allah would never make your faith (prayers) to be lost.

meaning, the reward of your prayers towards **Bayt Al-Maqdis** before would not be lost with Allah.

It is reported in **Sahih** that Abu Ishaq As-Sabi`y related that Bara' narrated:

"The people asked about the matter of those who offered prayers towards **Bayt Al-Maqdis** and died (before the **Qiblah** was changed to **Ka`bah**). Allah revealed: وَمَا كَانَ اللّهُ لِيُضِيعَ إِيمَانَكُمْ (And Allah would never make your faith (prayers) to be lost).''

It was also recorded by At-Tirmidhi from Ibn Abbas, and At-Tirmidhi graded it **Sahih**.

Ibn Ishaq reported that Ibn Abbas narrated: وَمَا كَانَ اللّهُ لِيُضِيعَ إِيمَانَكُمْ (And Allah would never make your faith to be lost) entails:

Your (prayer towards) the first **Qiblah** and your believing your Prophet and obeying him by facing the second **Qiblah**; He will grant you the rewards for all these acts.

Indeed,

... إِنَّ اللّهَ بِالنَّاسِ لَرَؤُوفٌ رَّحِيمٌ (١٤٣)

Truly, Allah is full of kindness, the Most Merciful towards mankind.''

Furthermore, it is reported in the **Sahih** that;

Allah's Messenger saw a woman among the captives who was separated from her child. Whenever she found a boy (infant) among the captives, she would hold him close to her chest, as she was looking for her boy. When she found her child, she embraced him and gave him her breast to nurse.

Allah's Messenger said:

أَتُرَوْنَ هذِهِ طَارِحَةً وَلَدَهَا فِي النَّارِ وَهِيَ تَقْدِرُ عَلى أَنْ لَا تَطْرَحَه

Do you think that this woman would willingly throw her son in the fire?

They said, "No, O Messenger of Allah!''

He said,

فَوَاللهِ للهُ أَرْحَمُ بِعِبَادِهِ مِنْ هذِهِ بِوَلَدِهَا

By Allah! Allah is more merciful with His servants than this woman with her son.

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَآءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنتُمْ فَوَلُّواْ وُجُوهَكُمْ شَطْرَهُ

2:144 Verily, We have seen the turning of your (Muhammad's) face towards the heaven. Surely, We shall turn you to a Qiblah (prayer direction) that shall please you, so turn your face in the direction of Al-Masjid Al-Haram (at Makkah). And wheresoever you people are, turn your faces (in prayer) in that direction.

وَإِنَّ الَّذِينَ أُوتُواْ الْكِتَـبَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِن رَّبِّهِمْ وَمَا اللَّهُ بِغَـفِلٍ عَمَّا يَعْمَلُونَ

Certainly, the people who were given the Scripture (i.e., Jews and Christians) know well that, that (your turning towards the direction of the Ka`bah at Makkah in prayers) is the truth from their Lord. And Allah is not unaware of what they do.

The First Abrogation in the Qur'an was about the Qiblah

Allah said:

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ ...

Verily, We have seen the turning of your (Muhammad's) face towards the heaven. Surely, We shall turn you to a **Qiblah** (prayer direction) that shall please you, so turn your face in the direction of **Al-Masjid Al-Haram** (at Makkah). And wheresoever you people are, turn your faces (in prayer) in that direction.

Ali bin Abu Talhah related that Ibn Abbas narrated:

> The first abrogated part in the Qur'an was about the **Qiblah**. When Allah's Messenger migrated to Al-Madinah, the majority of its people were Jews, and Allah commanded him to face **Bayt Al-Maqdis**. The Jews were delighted then. Allah's Messenger faced it for ten and some months, but he liked to face the **Qiblah** of Ibrahim (**Ka`bah** in Makkah). He used to supplicate to Allah and look up to the sky (awaiting Allah's command).
>
> Allah then revealed: **قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ** (Verily, We have seen the turning of your (Muhammad's) face towards the heaven), until, **فَوَلُّواْ وُجُوهَكُمْ شَطْرَهُ** (turn your faces (in prayer) in that direction).
>
> The Jews did not like this ruling and said:
>
> مَا وَلاَّهُمْ عَن قِبْلَتِهِمُ الَّتِي كَانُواْ عَلَيْهَا قُل لِّلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ
>
> "What has turned them (Muslims) from their **Qiblah** (prayer direction) to which they used to face in prayer.''
>
> Say (O Muhammad), "To Allah belong both, east and the west.'' (2:142)

Allah said:

فَأَيْنَمَا تُوَلُّواْ فَثَمَّ وَجْهُ اللَّهِ

...so wherever you turn (yourselves or your faces) there is the Face of Allah. (2:115)

and:

وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِى كُنتَ عَلَيْهَآ إِلاَّ لِنَعْلَمَ مَن يَتَّبِعُ الرَّسُولَ مِمَّن يَنقَلِبُ عَلَى عَقِبَيْهِ

And We made the **Qiblah** (prayer direction towards Jerusalem) which you used to face, only to test those who followed the Messenger (Muhammad) from those who would turn on their heels (i.e., disobey the Messenger). (2:143)

Is the Qiblah the Ka`bah itself or its General Direction

Al-Hakim related that Ali bin Abu Talib said: فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ (...so turn your face in the direction of **Al-Masjid Al-Haram** (at Makkah)).

means its direction.''

Al-Hakim then commented that the chain of this narration is authentic and that they (i.e., Al-Bukhari and Muslim) did not include it in their collections.

This ruling concerning the Qiblah is also the opinion of Abu Al-Aliyah, Mujahid, Ikrimah, Sa`id bin Jubayr, Qatadah, Ar-Rabi bin Anas and others.

Allah's Statement: وَحَيْثُ مَا كُنتُمْ فَوَلُّواْ وُجُوهَكُمْ شَطْرَهُ (And wheresoever you people are, turn your faces (in prayer) in that direction) ,

is a command from Allah to face the **Ka`bah** from wherever one is on the earth: the east, west, north or south.

The exception is of the voluntary prayer (**Nafl**) while one is traveling, for one is allowed to offer it in any direction his body is facing, while his heart is intending the **Ka`bah**.

Also, when the battle is raging, one is allowed to offer prayer, however he is able.

Also, included are those who are not sure of the direction and offer prayer in the wrong direction, thinking that it is the direction of the **Qiblah**, because Allah does not burden a soul beyond what it can bear.

The Jews had Knowledge that the (Muslim) Qiblah would later be changed

Allah stated that:

... وَإِنَّ الَّذِينَ أُوْتُواْ الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِن رَّبِّهِمْ ...

Certainly, the people who were given the Scripture (i.e., Jews and the Christians) know well that, that (your turning towards the direction of the **Ka`bah** at Makkah in prayers) is the truth from their Lord.)

This **Ayah** means:

> The Jews, who did not like that you change your **Qiblah** from **Bayt Al-Maqdis**, already knew that Allah will command you (O Muhammad) to face the **Ka`bah**.
>
> The Jews read in their Books their Prophets' description of Allah's Messenger and his **Ummah**, and that Allah has endowed and honored him with the complete and honorable legislation. Yet, the People of the Book deny these facts because of their envy, disbelief and rebellion. This is why Allah threatened them when He said:

... وَمَا اللّهُ بِغَافِلٍ عَمَّا يَعْمَلُونَ (١٤٤)

And Allah is not unaware of what they do.

وَلَئِنْ أَتَيْتَ الَّذِينَ أُوتُوا۟ الْكِتَـبَ بِكُلِّ ءَايَةٍ مَّا تَبِعُوا۟ قِبْلَتَكَ وَمَآ أَنتَ بِتَابِعٍ قِبْلَتَهُمْ وَمَا بَعْضُهُم بِتَابِعٍ قِبْلَةَ بَعْضٍ

2:145 And even if you were to bring to the People of the Scripture (Jews and Christians) all the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), they would not follow your Qiblah (prayer direction), nor are you going to follow their Qiblah. And they will not follow each other's Qiblah.

وَلَئِنِ اتَّبَعْتَ أَهْوَآءَهُم مِّن بَعْدِ مَا جَآءَكَ مِنَ الْعِلْمِ إِنَّكَ إِذَا لَّمِنَ الظَّـلِمِينَ

Verily, if you follow their desires after that which you have received of knowledge (from Allah), then indeed you will be one of the wrongdoers.

The Stubbornness and Disbelief of the Jews

Allah says;

وَلَئِنْ أَتَيْتَ الَّذِينَ أُوْتُواْ الْكِتَابَ بِكُلِّ آيَةٍ مَّا تَبِعُواْ قِبْلَتَكَ ...

And even if you were to bring to the People of the Scripture (Jews and Christians) all the **Ayat** (proofs, evidences, verses, lessons, signs, revelations, etc.), they would not follow your **Qiblah** (prayer direction),

Allah describes the Jews' disbelief, stubbornness and defiance of what they know of the truth of Allah's Messenger, that if the Prophet brought forward every proof to the truth of what he was sent with, they will never obey him or abandon following their desires.

In another instance, Allah said:

إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَةُ رَبِّكَ لاَ يُؤْمِنُونَ

وَلَوْ جَآءَتْهُمْ كُلُّ ءايَةٍ حَتَّى يَرَوُاْ الْعَذَابَ الأٌّلِيمَ

> Truly, those, against whom the Word (wrath) of your Lord has been justified, will not believe. Even if every sign should come to them, until they see the painful torment. (10:96-97)

This is why Allah said here: وَلَئِنْ أَتَيْتَ الَّذِينَ أُوْتُواْ الْكِتَابَ بِكُلِّ آيَةٍ مَّا تَبِعُواْ قِبْلَتَكَ (And even if you were to bring to the People of the Scripture (Jews and Christians) all the **Ayat** (proofs, evidences, verses, lessons, signs, revelations, etc.), they would not follow your **Qiblah** (prayer direction)).

Allah's statement:

... وَمَا أَنتَ بِتَابِعٍ قِبْلَتَهُمْ ...

...nor are you going to follow their **Qiblah**,

> indicates the vigor with which Allah's Messenger implements what Allah commanded him.

Allah's statement also indicates that as much as the Jews adhere to their opinions and desires, the Prophet adheres by Allah's commands, obeying Him and following what pleases Him, and that he would never adhere to their desires in any case.

Hence, praying towards **Bayt Al-Maqdis** was not because it was the **Qiblah** of the Jews, but because Allah had commanded it.

... وَمَا بَعْضُهُم بِتَابِعٍ قِبْلَةَ بَعْضٍ

And they will not follow each other's **Qiblah**.

Allah then warns those who knowingly defy the truth, because the proof against those who know is stronger than against other people. This is why Allah said to His Messenger and his **Ummah**:

... وَلَئِنِ اتَّبَعْتَ أَهْوَاءهُم مِّن بَعْدِ مَا جَاءكَ مِنَ الْعِلْمِ إِنَّكَ إِذَاً لَّمِنَ الظَّالِمِينَ (١٤٥)

Verily, if you follow their desires after that which you have received of knowledge (from Allah), then indeed you will be one of the wrongdoers.

ٱلَّذِينَ ءَاتَيْنَـهُمُ ٱلْكِتَـبَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَآءَهُمْ وَإِنَّ فَرِيقًا مِّنْهُمْ لَيَكْتُمُونَ ٱلْحَقَّ وَهُمْ يَعْلَمُونَ

2:146 Those to whom We gave the Scripture (Jews and Christians) recognize him (Muhammad or the Ka`bah at Makkah) as they recognize their sons. But verily, a party of them conceal the truth while they know it - (i.e., the qualities of Muhammad which are written in the Tawrah and the Injil).

ٱلْحَقُّ مِن رَّبِّكَ فَلاَ تَكُونَنَّ مِنَ ٱلْمُمْتَرِينَ

2:147 (This is) the truth from your Lord. So be you not one of those who doubt.

The Jews know that the Prophet is True, but they hide the Truth

Allah says;

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءهُمْ وَإِنَّ فَرِيقاً مِّنْهُمْ ...

Those to whom We gave the Scripture (Jews and Christians) recognize him (Muhammad or the **Ka`bah** at Makkah) as they recognize their sons. But verily, a party of them conceal the truth while they know it - (i.e., the qualities of Muhammad which are written in the **Tawrah** and the **Injil**).

Allah states that the scholars of the People of the Scripture know the truth of what Allah's Messenger was sent with, just as one of them knows his own child, which is a parable that the Arabs use to describe what is very apparent.

Similarly, in a **Hadith**, Allah's Messenger said to a man who had a youngster with him:

ابْنُكَ هَذَا

Is this your son?

He said, "Yes, O Messenger of Allah! I testify to this fact.''

Allah's Messenger said:

أمَا إنَّهُ لَا يَجْنِي عَلَيْكَ ولَا تَجْنِي عَلَيْه

Well, you would not transgress against him nor would he transgress against you.

According to Al-Qurtubi, it was narrated that Umar said to Abdullah bin Salam (an Israelite scholar who became a Muslim),

"Do you recognize Muhammad as you recognize your own son?''

He replied, "Yes, and even more.

The Honest One descended from heaven on the Honest One on the earth with his (i.e., Muhammad's) description and I recognized him, although I do not know anything about his mother's story.''

Allah states next that although they had knowledge and certainty in the Prophet , they still:

... لَيَكْتُمُونَ الْحَقَّ ...

conceal the truth.

The **Ayah** indicates that they hide the truth from the people, about the Prophet , that they find in their Books,

... وَهُمْ يَعْلَمُونَ (١٤٦)

while they know it.

Allah then strengthens the resolve of His Prophet and the believers and affirms that what the Prophet came with is the truth without doubt, saying:

الْحَقُّ مِن رَّبِّكَ فَلاَ تَكُونَنَّ مِنَ الْمُمْتَرِينَ (١٤٧)

(This is) the truth from your Lord. So be you not one of those who doubt.

وَلِكُلٍّ وِجْهَةٌ هُوَ مُوَلِّيهَا فَاسْتَبِقُوا۟ الْخَيْرَٰتِ

2:148 For every nation there is a direction to which they face (in their prayers). So hasten towards all that is good.

أَيْنَ مَا تَكُونُوا۟ يَأْتِ بِكُمُ اللَّهُ جَمِيعًا إِنَّ اللَّهَ عَلَى كُلِّ شَىْءٍ قَدِيرٌ

Wheresoever you may be, Allah will bring you together (on the Day of Resurrection). Truly, Allah is able to do all things.

Every Nation has a Qiblah

Allah said;

وَلِكُلٍّ وِجْهَةٌ هُوَ مُوَلِّيهَا فَاسْتَبِقُوا۟ الْخَيْرَاتِ ...

For every nation there is a direction to which they face (in their prayers). So hasten towards all that is good.

Al-Awfi reported that Ibn Abbas said: **وَلِكُلٍّ وِجْهَةٌ هُوَ مُوَلِّيهَا** (For every nation there is a direction to which they face (in their prayers)),

> "This talks about followers of the various religions. Hence, every nation and tribe has its own **Qiblah** that they choose, while Allah's appointed **Qiblah** is what the believers face.''

Abul-Aliyah said,

> "The Jew has a direction to which he faces (in the prayer). The Christian has a direction to which he faces. Allah has guided you, O (Muslim) **Ummah**, to a **Qiblah** which is the true **Qiblah**.''

This statement was also related to Mujahid, Ata, Ad-Dahhak, Ar-Rabi bin Anas, As-Suddi, and others.

This last **Ayah** is similar to what Allah said:

لِكُلٍّ جَعَلْنَا مِنكُمْ شِرْعَةً وَمِنْهَـجاً وَلَوْ شَآءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَحِدَةً وَلَـكِن لِّيَبْلُوَكُمْ فِى مَآ ءَاتَـكُم فَاسْتَبِقُوا الخَيْرَاتِ إِلَى الله مَرْجِعُكُمْ جَمِيعاً

To each among you, We have prescribed a law and a clear way. If Allah had willed, He would have made you one nation, but that (He) may test you in what He has given you; so compete in good deeds. The return of you (all) is to Allah. (5:48)

Allah said:

... أَيْنَ مَا تَكُونُواْ يَأْتِ بِكُمُ اللّهُ جَمِيعًا إِنَّ اللّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (١٤٨)

Wheresoever you may be, Allah will bring you together (on the Day of Resurrection). Truly, Allah is able to do all things.

meaning: He is able to gather you from the earth even if your bodies and flesh disintegrated and scattered.

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَإِنَّهُ لَلْحَقُّ مِن رَّبِّكَ وَمَا اللَّهُ بِغَـفِلٍ عَمَّا تَعْمَلُونَ

2:149 And from wheresoever you start forth (for prayers), turn your face in the direction of Al-Masjid Al-Haram (at Makkah), that is indeed the truth from your Lord. And Allah is not unaware of what you do.

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنتُمْ فَوَلُّواْ وُجُوهَكُمْ شَطْرَهُ لِئَلاَّ يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلاَّ الَّذِينَ ظَلَمُواْ مِنْهُمْ فَلاَ تَخْشَوْهُمْ وَاخْشَوْنِى وَلأُتِمَّ نِعْمَتِى عَلَيْكُمْ وَلَعَلَّكُمْ تَهْتَدُونَ

2:150 And from wheresoever you start forth (for prayers), turn your face in the direction of Al-Masjid Al-Haram (at Makkah), and wheresoever you are, turn your faces towards it (when you pray) so that men may have no argument against you except those of them that are wrongdoers, so fear them not, but fear Me! - And so that I may complete My blessings on you and that you may be guided.

Why was changing the Qiblah mentioned thrice

Allah said;

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَإِنَّهُ لَلْحَقُّ مِن رَّبِّكَ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ (١٤٩)

And from wheresoever you start forth (for prayers), turn your face in the direction of **Al-Masjid Al-Haram** (at Makkah), that is indeed the truth from your Lord. And Allah is not unaware of what you do.

This is a third command from Allah to face **Al-Masjid Al-Haram** (the Sacred Mosque) from every part of the world (during prayer).

It was said that Allah mentioned this ruling again here because it is connected to whatever is before and whatever is after it. Hence, Allah first said:

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا

Verily, We have seen the turning of your (Muhammad's) face towards the heaven. Surely,

> We shall turn you to a **Qiblah** (prayer direction) that shall please you, (2:144), until:

> وَإِنَّ الَّذِينَ أُوْتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِن رَّبِّهِمْ وَمَا اللّهُ بِغَافِلٍ عَمَّا يَعْمَلُونَ

> Certainly, the people who were given the Scripture (i.e., Jews and the Christians) know well that, that (your turning towards the direction of the **Ka`bah** at Makkah in prayers) is the truth from their Lord. And Allah is not unaware of what they do. (2:144)

Allah mentioned in these **Ayat** His fulfillment of the Prophet's wish and ordered him to face the **Qiblah** that he liked and is pleased with.

In the second command, Allah said:

> وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَإِنَّهُ لَلْحَقُّ مِن رَّبِّكَ وَمَا اللّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ

> And from wheresoever you start forth (for prayers), turn your face in the direction of **Al-Masjid Al-Haram** that is indeed the truth from your Lord. And Allah is not unaware of what you do.

Therefore, Allah states here that changing the **Qiblah** is also the truth from Him, thus upgrading the subject more than in the first **Ayah**, in which Allah agreed to what His Prophet had wished for. Thus Allah states that this is also the truth from Him that He likes and is pleased with.

In the third command, Allah refutes the Jewish assertion that the Prophet faced their **Qiblah**, as they knew in their Books that the Prophet will later on be commanded to face the **Qiblah** of Ibrahim, the **Ka`bah**.

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنتُمْ فَوَلُّواْ وُجُوهَكُمْ شَطْرَهُ ...

And from wheresoever you start forth (for prayers), turn your face in the direction of **Al-Masjid Al-Haram** (at Makkah), and wheresoever you are, turn your faces towards it (when you pray),

The Arab disbelievers had no more argument concerning the Prophet's **Qiblah** after Allah commanded the Prophet to face the **Qiblah** of Ibrahim, which is more respected and honored, rather than the **Qiblah** of the Jews. The Arabs used to honor the **Ka`bah** and liked the fact that the Messenger was commanded to face it.

The Wisdom behind abrogating the Previous Qiblah

Allah said:

... لِئَلاَّ يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ ...

...so that men may have no argument against you,

Therefore, the People of the Book knew from the description of the Muslim **Ummah** that they would be ordered to face the **Ka`bah**. If the Muslims did not fit this description, the Jews would have used this fact against the Muslims. If the Muslims had remained on the **Qiblah** of **Bayt Al-Maqdis**, which was also the **Qiblah** of the Jews, this fact could have been used as the basis of argument by the Jews against other people.

Allah's Statement:

... إِلاَّ الَّذِينَ ظَلَمُوا مِنْهُمْ ...

...except those of them that are wrongdoers,

indicates the **Mushrikin** (polytheists) of Quraysh.

The reasoning of these unjust persons was the unsound statement:

"This man (Muhammad) claims that he follows the religion of Ibrahim! Hence, if his facing **Bayt Al-Maqdis** was a part of the religion of Ibrahim, why did he change it?''

The answer to this question is that Allah has chosen His Prophet to face **Bayt Al-Maqdis** first for certain wisdom, and he obeyed Allah regarding this command. Then, Allah changed the **Qiblah** to the **Qiblah** of Ibrahim, which is the **Ka`bah**, and he also obeyed Allah in this command. He, obeys Allah in all cases and never engages in the defiance of Allah even for an instant, and his **Ummah** imitates him in this.

Allah said:

... فَلاَ تَخْشَوْهُمْ وَاخْشَوْنِي ...

...so fear them not, but fear Me!

meaning: `Do not fear the doubts that the unjust, stubborn persons raise and fear Me Alone.'

Indeed, Allah Alone deserves to be feared.

Allah said:

... وَلأُتِمَّ نِعْمَتِي عَلَيْكُمْ ...

...so that I may complete My blessings on you.

This **Ayah** relates to Allah's statement: لِئَلاَّ يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ (...so that men may have no argument against you), meaning:

I will perfect My bounty on you by legislating for you to face the **Ka`bah**, so that the (Islamic) **Shariah** (law) is complete in every respect.

Allah said:

... وَلَعَلَّكُمْ تَهْتَدُونَ (١٥٠)

...that you may be guided.

meaning: `To be directed and guided to what the nations have been led astray from, We have guided you to it and preferred you with it.'

This is why this **Ummah** is the best and most honored nation ever.

كَمَآ أَرْسَلْنَا فِيكُمْ رَسُولاً مِّنْكُمْ يَتْلُواْ عَلَيْكُمْ آيَـتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَـبَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُواْ تَعْلَمُونَ

2:151 Similarly (to complete My blessings on you), We have sent among you a Messenger (Muhammad) of your own, reciting to you Our verses (the Qur'an) and purifying you, and teaching you the Book (the Qur'an) and the Hikmah (i.e., Sunnah, Islamic laws and Fiqh - jurisprudence), and teaching you that which you did not know.

فَاذْكُرُونِى أَذْكُرْكُمْ وَاشْكُرُواْ لِي وَلاَ تَكْفُرُونِ

2:152 Therefore remember Me (by praying, glorifying). I will remember you, and be grateful to Me (for My countless favors on you) and never be ungrateful to Me.

Muhammad's Prophecy is a Great Bounty from Allah

Allah says;

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولاً مِّنكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُواْ تَعْلَمُونَ (١٥١)

Similarly (to complete My blessings on you), We have sent among you a Messenger (Muhammad) of your own, reciting to you Our verses (the Qur'an) and purifying you, and teaching you the Book (the Qur'an) and the **Hikmah** (i.e., **Sunnah**, Islamic laws and **Fiqh** - jurisprudence), and teaching you that which you did not know.

Allah reminds His believing servants with what He has endowed them with by sending Muhammad as a Messenger to them, reciting to them Allah's clear **Ayat** and purifying and cleansing them from the worst types of behavior, the ills of the souls and the acts of **Jahiliyyah**

(pre-Islamic era). The Messenger also takes them away from the darkness (of disbelief) to the light (of faith) and teaches them the Book, the Qur'an, and the **Hikmah** (i.e., the wisdom), which is his **Sunnah**. He also teaches them what they knew not.

During the time of **Jahiliyyah**, they used to utter foolish statements. Later on, and with the blessing of the Prophet's Message and the goodness of his prophecy, they were elevated to the status of the **Awliya** (loyal friends of Allah) and the rank of the scholars. Hence, they acquired the deepest knowledge among the people, the most pious hearts, and the most truthful tongues.

Allah said:

> لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولاً مِّنْ أَنفُسِهِمْ يَتْلُواْ عَلَيْهِمْ ءَايَـتِهِ وَيُزَكِّيهِمْ
>
> Indeed, Allah conferred a great favor on the believers when He sent among them a Messenger (Muhammad) from among themselves, reciting unto them His verses (the Qur'an), and purifying them (from sins). (3:164)

Allah also criticized those who did not give this bounty its due consideration, when He said:

> أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُواْ نِعْمَتَ اللَّهِ كُفْرًا وَأَحَلُّواْ قَوْمَهُمْ دَارَ الْبَوَارِ
>
> Have you not seen those who have changed the favors of Allah into disbelief (by denying Prophet Muhammad) and his Message of Islam), and caused their people to dwell in the house of destruction. (14:28)

Ibn Abbas commented,

> "Allah's favor means Muhammad.''

Therefore, Allah has commanded the believers to affirm this favor and to appreciate it by thanking and remembering Him:

فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُواْ لِي وَلاَ تَكْفُرُونِ (١٥٢)

Therefore, remember Me. I will remember you, and be grateful to Me, and never be ungrateful to Me.

Mujahid said that Allah's statement: كَمَا أَرْسَلْنَا فِيكُمْ رَسُولاً مِّنكُمْ (Similarly (to complete My favor on you), We have sent among you a Messenger (Muhammad) of your own),

> means: Therefore, remember Me in gratitude to My favor.

Al-Hasan Al-Basri commented about Allah's statement: فَاذْكُرُونِي أَذْكُرْكُمْ (Therefore remember Me. I will remember you),

> "Remember Me regarding what I have commanded you and I will remember you regarding what I have compelled Myself to do for your benefit (i.e., His rewards and forgiveness).''

An authentic **Hadith** states:

> يَقُولُ اللهُ تَعَالَى: مَنْ ذَكَرَنِي فِي نَفْسِهِ ذَكَرْتُهُ فِي نَفْسِي وَمَنْ ذَكَرَنِي فِي مَلَإٍ ذَكَرْتُهُ فِي مَلَإٍ خَيْرٍ مِنْه
>
> Allah the Exalted said, `Whoever mentions Me to himself, then I will mention him to Myself; and whoever mentions Me in a gathering, I will mention him in a better gathering.'

Imam Ahmad reported that Anas narrated that Allah's Messenger said:

> قَالَ اللهُ عَزَّ وَجَلَّ: يَا ابْنَ آدَمَ، إِنْ ذَكَرْتَنِي فِي نَفْسِكَ ذَكَرْتُكَ فِي نَفْسِي، إِنْ ذَكَرْتَنِي فِي مَلَإٍ ذَكَرْتُكَ فِي مَلَإٍ مِنَ الْمَلَائِكَةِ أَوْ قَالَ: فِي مَلَإٍ خَيْرٍ مِنْهُ وَإِنْ دَنَوْتَ مِنِّي شِبْرًا دَنَوْتُ مِنْكَ ذِرَاعًا، وَإِنْ دَنَوْتَ مِنِّي ذِرَاعًا دَنَوْتُ مِنْكَ بَاعًا، وَإِنْ أَتَيْتَنِي تَمْشِي أَتَيْتُكَ هَرْوَلَة
>
> Allah the Exalted said, `O son of Adam! If you mention Me to yourself, I will mention you to Myself. If you mention Me in a gathering, I will

mention you in a gathering of the angels (or said in a better gathering). If you draw closer to Me by a hand span, I will draw closer to you by forearm's length. If you draw closer to Me by a forearm's length, I will draw closer to you by an arm's length. And if you come to Me walking, I will come to you running.

Its chain is **Sahih**, it was recorded by Al-Bukhari.

Allah said:

... وَاشْكُرُواْ لِي وَلاَ تَكْفُرُونِ

...and be grateful to Me (for My countless favors on you) and never be ungrateful to Me.)

In this **Ayah**, Allah commands that He be thanked and appreciated, and promises even more rewards for thanking Him.

Allah said in another **Ayah**:

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لأَزِيدَنَّكُمْ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِى لَشَدِيدٌ

And (remember) when your Lord proclaimed: "If you give thanks (by accepting faith and worshipping none but Allah), I will give you more (of My blessings); but if you are thankless (i.e., disbelievers), verily, My punishment is indeed severe. (14:7)

Abu Raja' Al-Utaridi said:

Imran bin Husayn came by us once wearing a nice silken garment that we never saw him wear before or afterwards.

He said, "Allah's Messenger said:

مَنْ أَنْعَمَ اللهُ عَلَيْهِ نِعْمَةً فَإِنَّ اللهَ يُحِبُّ أَنْ يَرَى أَثَرَ نِعْمَتِهِ عَلَى خَلْقِه

Those whom Allah has favored with a bounty, then Allah likes to see the effect of His bounty on His creation),

or he said,

عَلَى عَبْدِهِ

"on His servant'' - according to Ruh (one of the narrators of the **Hadith**).

يَـأَيُّهَا الَّذِينَ ءَامَنُواْ اسْتَعِينُواْ بِالصَّبْرِ وَالصَّلَوةِ إِنَّ اللَّهَ مَعَ الصَّـبِرِينَ

2:153 O you who believe! Seek help in patience and As-Salah (the prayer). Truly, Allah is with As-Sabirin (the patient).

وَلاَ تَقُولُواْ لِمَن يُقْتَلُ فِى سَبيلِ اللَّهِ أَمْوَاتٌ

2:154 And say not of those who are killed in the way of Allah, "They are dead.''

بَلْ أَحْيَاءٌ وَلَكِن لاَّ تَشْعُرُونَ

Nay, they are living, but you perceive (it) not.

The Virtue of Patience and Prayer

Allah says;

يَا أَيُّهَا الَّذِينَ آمَنُواْ اسْتَعِينُواْ بِالصَّبْرِ وَالصَّلاَةِ إِنَّ اللّهَ مَعَ الصَّابِرِينَ (١٥٣)

O you who believe! Seek help in patience and **As-Salah** (the prayer). Truly, Allah is with **As-Sabirin** (the patient).

After Allah commanded that He be appreciated, He ordained patience and prayer. It is a fact that the servant is either enjoying a bounty that he should be thankful for, or suffering a calamity that he should meet with patience.

A Hadith states:

عَجَبًا لِلْمُؤْمِنِ لَا يَقْضِي اللهُ لَهُ قَضَاءً إِلَّا كَانَ خَيْرًا لَهُ:

- إِنْ أَصَابَتْهُ سَرَّاءُ فَشَكَرَ كَانَ خَيْرًا لَهُ
- وإِنْ أَصَابَتْهُ ضَرَّاءُ فَصَبَرَ كَانَ خَيْرًا لَه

Amazing is the believer, for whatever Allah decrees for him, it is better for him!

- If he is tested with a bounty, he is grateful for it and this is better for him;
- and if he is afflicted with a hardship, he is patient with it and this is better for him.

Allah has stated that the best tools to help ease the effects of the afflictions are patience and prayer. Earlier we mentioned Allah's statement:

وَاسْتَعِينُواْ بِالصَّبْرِ وَالصَّلَوةِ وَإِنَّهَا لَكَبِيرَةٌ إِلاَّ عَلَى الْخَـشِعِينَ

And seek help in patience and **As-Salah** (the prayer) and truly, it is extremely heavy and hard except for **Al-Khashi`in** (i.e., the true believers in Allah). (2:45)

There are several types of **Sabr** - patience:

- one for avoiding the prohibitions and sins,
- one for acts of worship and obedience.

The second type carries more rewards than the first type.

- There is a third type of patience required in the face of the afflictions and hardships, which is mandatory, like repentance.

Abdur-Rahman bin Zayd bin Aslam said,

"**Sabr** has two parts:

- patience for the sake of Allah concerning what He is pleased with (i.e., acts of worship and obedience), even if it is hard on the heart and the body,
- and patience when avoiding what He dislikes, even if it is desired.

Those who acquire these qualities will be among the patient persons whom Allah shall greet (when they meet Him in the Hereafter; refer to Surah **Al-Ahzab** (33:44), Allah willing.''

The Life enjoyed by Martyrs

Allah's statement:

وَلاَ تَقُولُواْ لِمَنْ يُقْتَلُ فِي سَبِيلِ اللّهِ أَمْوَاتٌ بَلْ أَحْيَاء ...

And say not of those who are killed in the way of Allah, "They are dead.'' Nay, they are living,

indicates that the martyrs are alive and receiving their sustenance.

... وَلَكِن لاَّ تَشْعُرُونَ (١٥٤)

Nay, they are living, but you perceive (it) not.

Muslim reported in his **Sahih**:

أَنَّ أَرْوَاحَ الشُّهَدَاءِ فِي حَوَاصِلَ طَيْرٍ خُضْرٍ، تَسْرَحُ فِي الْجَنَّة حَيْثُ شَاءَتْ، ثُمَّ تَأْوِي إِلَى قَنَادِيلَ مُعَلَّقَةٍ تَحْتَ الْعَرْشِ، فَاطَّلَعَ عَلَيْهِمْ رَبُّكَ اطِّلَاعَةً، فَقَالَ: مَاذَا تَبْغُونَ؟

The souls of the martyrs are inside green birds and move about in Paradise wherever they wish. Then, they take refuge in lamps that are hanging under the Throne (of Allah). Your Lord looked at them and asked them, `What do you wish for?'

فَقَالُوا: يَا رَبَّنَا وَأَيَّ شَيْءٍ نَبْغِي، وَقَدْ أَعْطَيْتَنَا مَا لَمْ تُعْطِ أَحَدًا مِنْ خَلْقِكَ ؟

They said, `What more could we wish for while You have favored us with what You have not favored any other of your creation.'

ثُمَّ عَادَ إِلَيْهِمْ بِمِثْلِ هذَا،

He repeated the question again.

فَلَمَّا رَأَوْا أَنَّهُم لَا يُتْرَكُون مِنْ أَنْ يُسْأَلُوا، قَالُوا: نُرِيدُ أَنْ تَرُدَّنَا إِلَى الدَّارِ الدُّنْيَا فَنُقَاتِلَ فِي سَبِيلِكَ حَتَّى نُقْتَلَ فِيكَ مَرَّةً أُخْرَى لِمَا يَرَوْنَ مِنْ ثَوابِ الشَّهادَةِ

When they realize that they will be asked (until they answer), they said, `We wish that You send us back to the earthly life, so that we fight in Your cause until we are killed in Your cause again,' (because of what they enjoy of the rewards of martyrdom).

فَيَقُولُ الرَّبُّ جَلَّ جَلَالُهُ: إِنِّي كَتَبْتُ أَنَّهُمْ إِلَيْهَا لَا يَرْجِعُون

The Lord then said, `I have written that they will not be returned to it (earthly life) again.

Imam Ahmad reported that Abdur-Rahman bin Ka`b bin Malik narrated from his father that Allah's Messenger said:

نَسَمَةُ الْمُؤْمِنِ طَائِرٌ تَعْلَقُ فِي شَجَرِ الْجَنَّةِ حَتَّى يَرْجِعَهُ اللهُ إِلَى جَسَدِهِ يَوْمَ يَبْعَثُه

The believer's soul is a bird that feeds on the trees of Paradise until Allah sends it back to its body when the person is resurrected.

This **Hadith** includes all the believers in its general meaning. Thus, the fact that the Qur'an mentions the martyrs in particular in the above **Ayah** serves to honor, glorify and favor them (although the other believers share the rewards they enjoy.

وَلَنَبْلُوَنَّكُم بِشَيْءٍ مِّنَ الْخَوفْ وَالْجُوعِ وَنَقْصٍ مِّنَ الاٌّمَوَالِ وَالاٌّنفُسِ وَالثَّمَرَتِ وَبَشِّرِ الصَّـبِرِينَ

2:155 And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to As-Sabirin (the patient).

الَّذِينَ إِذَآ أَصَـبَتْهُم مُّصِيبَةٌ قَالُواْ إِنَّا لِلَّهِ وَإِنَّـآ إِلَيْهِ رَجِعونَ

2:156 Who, when afflicted with calamity, say: "Truly, to Allah we belong and truly, to Him we shall return.''

أُولَـئِكَ عَلَيْهِمْ صَلَوَتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَـئِكَ هُمُ الْمُهْتَدُونَ

2:157 They are those on whom are the Salawat (i.e., who are blessed and will be forgiven) from their Lord, and (they are those who) receive His mercy, and it is they who are the guided ones.

The Believer is Patient with the Affliction and thus gains a Reward

Allah says;

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوفْ وَالْجُوعِ ...

And certainly, We shall test you with something of fear, hunger,

Allah informs us that He tests and tries His servants, just as He said in another **Ayah**:

وَلَنَبْلُوَنَّكُمْ حَتَّى نَعْلَمَ الْمُجَـهِدِينَ مِنكُمْ وَالصَّـبِرِينَ وَنَبْلُوَ أَخْبَـرَكُمْ

And surely, We shall try you till We test those who strive hard (for the cause of Allah) and **As-**

Sabirin (the patient), and We shall test your facts (i.e., the one who is a liar, and the one who is truthful). (47:31)

Hence, He tests them with the bounty sometimes and sometimes with the afflictions of fear and hunger.

Allah said in another **Ayah**:

فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ

So Allah made it taste extreme of hunger (famine) and fear. (16:112)

The frightened and the hungry persons show the effects of the affliction outwardly and this is why Allah has used here the word **`Libas**' (cover or clothes) of fear and hunger.

In the **Ayat** above, Allah used the words:

بِشَيْءٍ مِّنَ الْخَوفْ وَالْجُوعِ (with something of fear, hunger), meaning, a little of each.

Then Allah said,

... وَنَقْصٍ مِّنَ الأَمَوَالِ ...

loss of wealth,

meaning, some of the wealth will be destroyed,

... وَالأنفُسِ ....

lives,

meaning, losing friends, relatives and loved ones to death,

... وَالثَّمَرَاتِ ...

and fruits,

meaning, the gardens and the farms will not produce the usual or expected amounts.

This is why Allah said next:

... بَشِّرِ الصَّابِرِينَ (١٥٥)

but give glad tidings to **As-Sabirin** (the patient).

He then explained whom He meant by `the patient' whom He praised:

الَّذِينَ إِذَا أَصَابَتْهُم مُّصِيبَةٌ قَالُواْ إِنَّا لِلّهِ وَإِنَّـا إِلَيْهِ رَاجِعونَ (١٥٦)

Who, when afflicted with calamity, say: "Truly, to Allah we belong and truly, to Him we shall return.''

> meaning, those who recite this statement to comfort themselves in the face of their loss, know that they belong to Allah and that He does what He wills with His servants. They also know that nothing and no deed, even if it was the weight of an atom, will be lost with Allah on the Day of Resurrection. These facts thus compel them to admit that they are Allah's servants and that their return will be to Him in the Hereafter.

This is why Allah said:

أُولَـئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ ...

They are those on whom are the **Salawat** (i. e., who are blessed and will be forgiven) from their Lord, and (they are those who) receive His mercy,

> meaning, Allah's praise and mercy will be with them.

Sa`id bin Jubayr added,

> "Meaning, safety from the torment.''

... وَأُولَـئِكَ هُمُ الْمُهْتَدُونَ (١٥٧)

and it is they who are the guided ones.

Umar bin Al-Khattab commented:

> "What righteous things, and what a great heights.

أولَـئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ (They are those on whom are the **Salawat** from their Lord, and (they are those who) receive His mercy) are the two righteous things.

أولَـئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ (and it is they who are the guided ones) are the heights.''

The heights means more rewards, and these people will be awarded their rewards and more.

The Virtue of asserting that We all belong to Allah, during Afflictions

There are several Hadiths that mention the rewards of admitting that the return is to Allah by saying:

إِنَّا لِلَّهِ وَإِنَّـا إِلَيْهِ رَاجِعونَ

"Truly, to Allah we belong and truly, to Him we shall return.''

when afflictions strike.

For instance, Imam Ahmad reported that Umm Salamah narrated:

Once, Abu Salamah came back after he was with Allah's Messenger and said: I heard Allah's Messenger recite a statement that made me delighted.

He said:

لَا يُصِيبُ أَحَدًا مِنَ الْمُسْلِمِينَ مُصِيبَةٌ فَيَسْتَرْجِعُ عِنْدَ مُصِيبَتِهِ ثُمَّ يَقُولُ: اللَّهُمَّ أْجُرْنِي فِي مُصِيبَتِي وَأَخْلِفْ لِي خَيْرًا مِنْهَا، إِلَّا فَعَلَ ذَلِكَ بِه

No Muslim is struck with an affliction and then says **Istirja`** when the affliction strikes, and then says: `O Allah! Reward me for my loss and give me what is better than it,' but Allah will do just that.

Umm Salamah said: So I memorized these words.

When Abu Salamah died I said **Istirja`** and said: "O Allah! Compensate me for my loss and give me what is better than it.''

I then thought about it and said, "Who is better than Abu Salamah?''

When my **Iddah** (the period of time before the widow or divorced woman can remarry) finished, Allah's Messenger asked for permission to see me while I was dyeing a skin that I had. I washed my hands, gave him permission to enter and handed him a pillow, and he sat on it.

He then asked me for marriage and when he finished his speech, I said, "O Messenger of Allah! It is not because I do not want you, but I am very jealous and I fear that you might experience some wrong mannerism from me for which Allah would punish me. I am old and have children.''

He said:

أَمَّا مَا ذَكَرْتِ مِنَ الْغَيْرَةِ فَسَوْفَ يُذْهِبُهَا اللهُ عَزَّ وَجَلَّ عَنْكِ، وَأَمَّا مَا ذَكَرْتِ مِنَ السِّنِّ فَقَدْ أَصَابَنِي مِثْلُ الَّذِي أَصَابَكِ، وَأَمَّا مَا ذَكَرْتِ مِنَ الْعِيَالِ فَإِنَّمَا عِيَالُكِ عِيَالِي

As for the jealousy that you mentioned, Allah the Exalted will remove it from you. As for your being old as you mentioned, I have suffered what you have suffered. And for your having children, they are my children too.

She said, "I have surrendered to Allah's Messenger.''

Allah's Messenger married her and Umm Salamah said later,

"Allah compensated me with who is better than Abu Salamah: Allah's Messenger.''

Muslim reported a shorter version of this **Hadith**.

إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَآئِرِ اللّهِ فَمَنْ حَجَّ الْبَيْتَ أَوِ اعْتَمَرَ فَلاَ جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِهِمَا

2:158 Verily, As-Safa and Al-Marwah are of the symbols of Allah. So it is not a sin on him who performs Hajj or Umrah (pilgrimage) of the House to perform Tawaf between them.

وَمَن تَطَوَّعَ خَيْرًا فَإِنَّ اللّهَ شَاكِرٌ عَلِيمٌ

And whoever does good voluntarily, then verily, Allah is All-Recognizer, All-Knower.

The Meaning of "it is not a sin" in the Ayah

Allah says

إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَآئِرِ اللّهِ فَمَنْ حَجَّ الْبَيْتَ أَوِ اعْتَمَرَ فَلاَ جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِهِمَا ...

Verily, **As-Safa** and **Al-Marwah** are of the symbols of Allah. So it is not a sin on him who performs **Hajj** or **Umrah** (pilgrimage) of the House to perform **Tawaf** between them.

Imam Ahmad reported that Urwah said that he asked Aishah about what Allah stated:

"By Allah! It is not a sin if someone did not perform **Tawaf** around them."

Aishah said,

"Worst is that which you said, O my nephew! If this is the meaning of it, it should have read, `It is not a sin if one did not perform **Tawaf** around them.'

Rather, the **Ayah** was revealed regarding the **Ansar**, who before Islam, used to assume **Ihlal**

(or **Ihram** for **Hajj**) in the area of Mushallal for their idol **Manat** that they used to worship. Those who assumed **Ihlal** for **Manat**, used to hesitate to perform **Tawaf** (going) between Mounts **As-Safa** and **Al-Marwah**. So they (during the Islamic era) asked Allah's Messenger about it, saying, `O Messenger of Allah! During the time of **Jahiliyyah**, we used to hesitate to perform **Tawaf** between **As-Safa** and **Al-Marwah**.'

Allah then revealed:

إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَآئِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوِ اعْتَمَرَ فَلاَ جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِهِمَا ...

Verily, **As-Safa** and **Al-Marwah** are of the symbols of Allah. So it is not a sin on him who performs **Hajj** or **Umrah** of the House to perform the going (**Tawaf**) between them.''

Aishah then said,

"Allah's Messenger has made it the **Sunnah** to perform **Tawaf** between them (**As-Safa** and **Al-Marwah**), and thus, no one should abandon performing **Tawaf** between them.''

This **Hadith** is reported in the **Sahihayn**.

In another narration, Imam Az-Zuhri reported that Urwah said:

Later on I (Urwah) told Abu Bakr bin Abdur-Rahman bin Al-Harith bin Hisham (of Aishah's statement) and he said,

"I have not heard of such information. However, I heard learned men saying that all the people, except those whom Aishah mentioned, said, `Our **Tawaf** between these two hills is a practice of **Jahiliyyah**.'

Some others among the **Ansar** said, `We were commanded to perform **Tawaf** of the **Ka`bah**, but not between **As-Safa** and **Al-Marwah**.' So

Allah revealed: إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَآئِرِ اللّهِ (Verily, **As-Safa** and **Al-Marwah** are of the symbols of Allah).''

Abu Bakr bin Abdur-Rahman then said,

"It seems that this verse was revealed concerning the two groups.''

Al-Bukhari collected a similar narration by Anas.

Ash-Sha`bi said,

"Isaf (an idol) was on **As-Safa** while Na'ilah (an idol) was on **Al-Marwah**, and they used to touch (or kiss) them. After Islam came, they were hesitant about performing **Tawaf** between them. Thereafter, the Ayah (2:158 above) was revealed.''

The Wisdom behind legislating Sa`i between As-Safa and Al-Marwah

Muslim recorded a long **Hadith** in his **Sahih** from Jabir, in which Allah's Messenger finished the **Tawaf** around the House, and then went back to the **Rukn** (pillar, i.e., the Black Stone) and kissed it. He then went out from the door near **As-Safa** while reciting: إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَآئِرِ اللّهِ (Verily, **As-Safa** and **Al-Marwah** are of the symbols of Allah).

The Prophet then said, (I start with what Allah has commanded me to start with (meaning start the **Sa`i** (i.e., fast walking) from the **As-Safa**).

In another narration of An-Nasa'i, the Prophet said, (Start with what Allah has started with (i.e., **As-Safa**)).

Imam Ahmad reported that Habibah bint Abu Tajrah said,

"I saw Allah's Messenger performing **Tawaf** between **As-Safa** and **Al-Marwah**, while the people were in front of him and he was behind them walking in **Sa`i**. I saw his garment twisted around his knees because of the fast walking in **Sa`i** (he was performing) and he was reciting:



Perform **Sa`i**, for Allah has prescribed **Sa`i** on you.'''

This **Hadith** was used as a proof for the fact that **Sa`i** is a **Rukn** of **Hajj**.

It was also said that;

> **Sa`i** is **Wajib**, and not a **Rukn** of **Hajj** and that if one does not perform it by mistake or by intention, he could expiate the shortcoming with **Damm**.
>
> Allah has stated that **Tawaf** between **As-Safa** and **Al-Marwah** is among the symbols of Allah, meaning, among the acts that Allah legislated during the **Hajj** for Prophet Ibrahim.

Earlier we mentioned the **Hadith** by Ibn Abbas that the origin of **Tawaf** comes from the **Tawaf** of Hajar (Prophet Ibrahim's wife), between **As-Safa** and **Al-Marwah** seeking water for her son (Ismail). Ibrahim had left them in Makkah, where there was no habitation for her. When Hajar feared that her son would die, she stood up and begged Allah for His help and kept going back and forth in that blessed area between **As-Safa** and **Al-Marwah**. She was humble, fearful, frightened and meek before Allah. Allah answered her prayers, relieved her of her loneliness, ended her dilemma and made the well of **Zamzam** bring forth its water for her, which is:

طَعَامُ طُعْمٍ،وَشِفَاءُ سُقْمٍ

A tasty (or nutritional) food and a remedy for the illness.

Therefore, whoever performs **Sa`i** between **As-Safa** and **Al-Marwah** should remember his meekness, humbleness and need for Allah to guide his heart, lead his affairs to success and forgive his sins. He should also want Allah to eliminate his shortcomings and errors and to guide him to the straight path. He should ask Allah to keep him firm on this path until he meets death, and to change his situation from that of sin and errors to that of perfection and being forgiven, --- the same providence which was provided to Hajar.

Allah then states:

... وَمَن تَطَوَّعَ خَيْرًا ...

And whoever does good voluntarily.

It was said that;

> the **Ayah** describes performing **Tawaf** more than seven times,

it was also said that;

> it refers to voluntary **Umrah** or **Hajj**.

It was also said that;

> it means volunteering to do good works in general, as Ar-Razi has stated.
>
> The third opinion was attributed to Al-Hasan Al-Basri. Allah knows best.

Allah states:

... فَإِنَّ اللّهَ شَاكِرٌ عَلِيمٌ (١٥٨)

...then verily, Allah is All-Recognizer, All-Knower.

> meaning, Allah's reward is immense for the little deed, and He knows about the sufficiency of the reward. Hence, He will not award insufficient rewards to anyone.
>
> Indeed:
>
> إِنَّ اللَّهَ لاَ يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِن تَكُ حَسَنَةً يُضَـعِفْهَا وَيُؤْتِ مِن لَّدُنْهُ أَجْراً عَظِيماً
>
> Surely, Allah wrongs not even of the weight of an atom, but if there is any good (done), He doubles it, and gives from Him a great reward. (4:40)

إِنَّ الَّذِينَ يَكْتُمُونَ مَآ أَنزَلْنَا مِنَ الْبَيِّنَـتِ وَالْهُدَى مِن بَعْدِ مَا بَيَّنَّـهُ لِلنَّاسِ فِي الْكِتَابِ أُولَـئِكَ يَلعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّـعِنُونَ

2:159 Verily, those who conceal the clear proofs, evidences and the guidance, which We have sent down, after We have made it clear for the People in the Book, they are the ones cursed by Allah and cursed by the cursers.

إِلاَّ الَّذِينَ تَابُواْ وَأَصْلَحُواْ وَبَيَّنُواْ فَأُوْلَـئِكَ أَتُوبُ عَلَيْهِمْ وَأَنَا التَّوَّابُ الرَّحِيمُ

2:160 Except those who repent and do righteous deeds, and openly declare (the truth which they concealed). These, I will accept their repentance. And I am the One Who accepts repentance, the Most Merciful.

إِنَّ الَّذِينَ كَفَرُواْ وَمَاتُواْ وَهُمْ كُفَّارٌ أُولَـئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَـئِكَةِ وَالنَّاسِ أَجْمَعِينَ

2:161 Verily, those who disbelieve, and die while they are disbelievers, it is they on whom is the curse of Allah and of the angels and of mankind, combined.

خَـلِدِينَ فِيهَا لاَ يُخَفَّفُ عَنْهُمُ الْعَذَابُ وَلاَ هُمْ يُنظَرُونَ

2:162 They will abide therein (under the curse in Hell), their punishment will neither be lightened nor will they be reprieved.

The Eternal Curse for Those Who hide Religious Commandments

Allah says;

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَى مِن بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ أُولَـئِكَ يَلعَنُهُمُ اللّهُ وَيَلْعَنُهُمُ اللَّاعِنُونَ (١٥٩)

Verily, those who conceal the clear proofs, evidences and the guidance, which We have sent down, after We have made it clear for the People in the Book, they are the ones cursed by Allah and cursed by the cursers.

> These **Ayat** sternly warn against those who hide the clear signs that the Messengers were sent with which guide to the correct path and beneficial guidance for the hearts, after Allah has made such aspects clear for His servants through the Books that He revealed to His Messengers.

Abu Al-Aliyah said that these **Ayat**,

> "were revealed about the People of the Scripture who hid the description of Muhammad.''

Allah then states that everything curses such people for this evil act. Certainly, just as everything asks for forgiveness for the scholar, even the fish in the sea and the bird in the air, then those who hide knowledge are cursed by Allah and by the cursers.

A **Hadith** in the **Musnad**, narrated through several chains of narrators, that strengthens the overall judgment of the **Hadith**, states that Abu Hurayrah narrated that Allah's Messenger said:

مَنْ سُئِلَ عَنْ عِلْمٍ فَكَتَمَهُ، أُلْجِمَ يَوْمَ الْقِيَامَةِ بِلِجَامٍ مِنْ نَار

> Whoever was asked about knowledge that one has, but he hid it, then a bridle made of fire will be tied around his mouth on the Day of Resurrection.

It is also recorded by Al-Bukhari that Abu Hurayrah said,

> "If it was not for an **Ayah** in Allah's Book, I would not have narrated a **Hadith** for anyone: إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَى (Verily, those who conceal the clear proofs, evidences and the guidance, which We have sent down),''

Mujahid said,

> "When the earth is struck by drought, the animals say, `This is because of the sinners among the Children of Adam. May Allah curse the sinners among the Children of Adam.'"

Abu Al-Aliyah, Ar-Rabi bin Anas and Qatadah said that وَيَلْعَنُهُمُ اللَّاعِنُونَ (and cursed by the cursers) means that;

> the angels and the believers will curse them.

Moreover, a **Hadith** states that;

> everything, including the fish in the sea, asks for forgiveness for the scholars.

The **Ayah** (2:159 above) states that;

> those who hide the knowledge will be cursed, (in this life and) on the Day of Resurrection, by Allah, the angels, all humanity, and those who curse (including the animals) each in its own distinct way.
>
> Allah knows best.

From this punishment, Allah excluded all who repent to Him:

إِلاَّ الَّذِينَ تَابُواْ وَأَصْلَحُواْ وَبَيَّنُواْ ...

Except those who repent and do righteous deeds, and openly declare (the truth which they concealed).

> This **Ayah** refers to those who regret what they have been doing and correct their behavior and, thus, explain to the people what they have been hiding.

... فَأُوْلَـئِكَ أَتُوبُ عَلَيْهِمْ وَأَنَا التَّوَّابُ الرَّحِيمُ (١٦٠)

These, I will accept their repentance. And I am the One Who accepts repentance, the Most Merciful.

This **Ayah** also indicates that those who used to call to innovation, or even disbelief, and repent to Allah, then Allah will forgive them.

Allah afterwards states that;

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ ...

Verily, those who disbelieve, and die while they are disbelievers,

then:

... أُولَئِكَ عَلَيْهِمْ لَعْنَةُ اللّهِ وَالْمَلآئِكَةِ وَالنَّاسِ أَجْمَعِينَ (١٦١)

خَالِدِينَ فِيهَا ...

it is they on whom is the curse of Allah and of the angels and of mankind, combined. They will abide therein (under the curse in Hell).

Therefore, they will suffer the eternal curse until the Day of Resurrection and after that in the fire of **Jahannam**, where,

... لاَ يُخَفَّفُ عَنْهُمُ الْعَذَابُ ...

their punishment will neither be lightened,

Hence, the torment will not be decreased for them,

... وَلاَ هُمْ يُنظَرُونَ (١٦٢)

nor will they be reprieved.

The torment will not be changed or tempered for even an hour. Rather, it is continuous and eternal. We seek refuge with Allah from this evil end.

Cursing the Disbelievers is allowed

There is no disagreement that it is lawful to curse the disbelievers.

Umar bin Al-Khattab and the **Imams** after him used to curse the disbelievers in their **Qunut** (a type of supplication) during the prayer and otherwise.

As for cursing a specific disbeliever, some scholars stated that;

> it is not allowed to curse him, because we do not know how Allah will make his end.

Others said that;

> it is allowed to curse individual disbelievers. For proof, they mention the story about the man who was brought to be punished repeatedly for drinking (alcohol), a man said, "May Allah curse him! He is being brought repeatedly (to be flogged for drinking)."
>
> Allah's Messenger said:
>
> لَا تَلْعَنْهُ فَإِنَّه يُحِبُّ اللهَ وَرَسُولَه
>
> Do not curse him, for he loves Allah and His Messenger.
>
> This **Hadith** indicates that it is allowed to curse those who do not love Allah and His Messenger.
>
> Allah knows best.

وَإِلَـهُكُمْ إِلَـهٌ وَحِدٌ لاَّ إِلَـهَ إِلاَّ هُوَ الرَّحْمَـنُ الرَّحِيمُ

2:163 And your Ilah (God) is One Ilah (God - Allah), La ilaha illa Huwa (there is none who has the right to be worshipped but He), the Most Gracious, the Most Merciful.

Allah says;

وَإِلَـهُكُمْ إِلَهٌ وَاحِدٌ لاَّ إِلَهَ إِلاَّ هُوَ الرَّحْمَنُ الرَّحِيمُ (١٦٣)

> And your **Ilah** (God) is One **Ilah** (God - Allah), **La ilaha illa Huwa** (there is none who has the right to be worshipped but He), the Most Gracious, the Most Merciful.

In this **Ayah**, Allah mentions that He is the only deity, and that He has no partners or equals. He is Allah, the One and Only, the Sustainer, and there is no deity worthy of worship except Him. He is the Most Gracious - **Ar-Rahman**, the Most Merciful - **Ar-Rahim**.

We explained the meanings of these two Names in the beginning of Surah **Al-Fatihah**.

Shahr bin Hawshab reported that Asma' bint Yazid bin As-Sakan narrated that Allah's Messenger said:

«اسْمُ اللهِ الْأَعْظَمُ فِي هَاتَيْنِ الآيَتَيْن

Allah's Greatest Name is contained in these two **Ayat**:

وَإِلَـهُكُمْ إِلَهٌ وَاحِدٌ لاَّ إِلَهَ إِلاَّ هُوَ الرَّحْمَنُ الرَّحِيمُ

And your **Ilah** (God) is One **Ilah** (God - Allah), **La ilaha illa Huwa** (there is none who has the right to be worshipped but He), the Most Gracious, the Most Merciful.

and:

الم

اللَّهُ لا إِلَـهَ إِلاَّ هُوَ الْحَيُّ الْقَيُّومُ

Alif-Lam-Mim. Allah! **La ilaha illa Huwa** (none has the right to be worshipped but He), **Al-Haiyul-Qaiyum** (the Ever Living, the One Who sustains and protects all that exists).'' (3:1-2)

Then Allah mentions some of the proof that He is alone as the deity, that He is the One who created the heavens and the earth and all of the various creatures between them, all of which testify to His Oneness.

Allah said:

إِنَّ فِي خَلْقِ السَّمَـوَتِ وَالاٌّرْضِ وَاخْتِلَـفِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِى تَجْرِى فِى الْبَحْرِ بِمَا يَنفَعُ النَّاسَ وَمَآ أَنزَلَ اللَّهُ مِنَ السَّمَآءِ مِن مَّآءٍ فَأَحْيَا بِهِ الاٌّرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِن كُلِّ دَآبَّةٍ وَتَصْرِيفِ الرِّيَـحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَآءِ وَالأَرْضِ لآيَـتٍ لِّقَوْمٍ يَعْقِلُونَ

2:164 Verily, in the creation of the heavens and the earth, and in the alternation of night and day, and the ships which sail through the sea with that which is of use to mankind, and the water (rain) which Allah sends down from the sky and makes the earth alive therewith after its death, and the moving (living) creatures of all kinds that He has scattered therein, and in the veering of winds and clouds which are held between the sky and the earth, are indeed Ayat (proofs, evidences, signs, etc.) for people of understanding.

The Proofs for Tawhid

Allah said:

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالأَرْضِ ...

Verily, in the creation of the heavens and the earth...,

Therefore, the sky, with its height, intricate design, vastness, the heavenly objects in orbit, and this earth, with its density, its lowlands, mountains, seas, deserts, valleys, and other structures, and beneficial things that it has.

Allah continues:

... وَاخْتِلاَفِ اللَّيْلِ وَالنَّهَارِ ...

...and in the alternation of night and day.

This (the night) comes and then goes followed by the other (the day) which does not delay for even an instant, just as Allah said:

لاَ الشَّمْسُ يَنبَغِى لَهَآ أَن تدْرِكَ القَمَرَ وَلاَ الَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِى فَلَكٍ يَسْبَحُونَ

It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit. (36:40)

Sometimes, the day grows shorter and the night longer, and sometimes vice versa, one takes from the length of the other. Similarly Allah said:

يُولِجُ الَّيْلَ فِى النَّهَارِ وَيُولِجُ النَّهَارَ فِى الَّيْلِ

Allah merges the night into the day, and He merges the day into the night. (57:6)

meaning, He extends the length of one from the other and vice versa.

Allah then continues:

... وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنفَعُ النَّاسَ ...

...and the ships which sail through the sea with that which is of use to mankind,

Shaping the sea in this manner, so that it is able to carry ships from one shore to another, so people benefit from what the other region has, and export what they have to them and vice versa.

Allah then continues:

... وَمَا أَنزَلَ اللّهُ مِنَ السَّمَاء مِن مَّاء فَأَحْيَا بِهِ الأرْضَ بَعْدَ مَوْتِهَا ...

...and the water (rain) which Allah sends down from the sky and makes the earth alive therewith after its death,

which is similar to Allah's statement:

وَآيَةٌ لَّهُمُ الْأَرْضُ الْمَيْتَةُ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ

And a sign for them is the dead land. We give it life, and We bring forth from it grains, so that they eat thereof. (36:33), until: وَمِمَّا لَا يَعْلَمُونَ (which they know not). (36:36)

Allah continues:

... وَبَثَّ فِيهَا مِن كُلِّ دَآبَّةٍ ...

and the moving (living) creatures of all kinds that He has scattered therein,

meaning, in various shapes, colors, uses and sizes, whether small or large. Allah knows all that, sustains it, and nothing is concealed from Him.

Similarly, Allah said:

وَمَا مِن دَآبَّةٍ فِي الأَرْضِ إِلاَّ عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِى كِتَابٍ مُّبِينٍ

And no moving (living) creature is there on earth but its provision is due from Allah. And He knows its dwelling place and its deposit (in the uterus or grave). All is in a Clear Book (**Al-Lawh Al-Mahfuz** - the Book of Decrees with Allah). (11:6)

... وَتَصْرِيفِ الرِّيَاحِ ...

...and in the veering of winds...,

Sometimes, the wind brings mercy and sometimes torment. Sometimes it brings the good news of the clouds that follow it, sometimes it leads the clouds, herding them, scattering them or directing them. Sometimes, the wind comes from the north (the northern wind), and sometimes from the south, sometimes from the east, and striking the front of the **Ka`bah**, sometimes from the west, striking its back.

There are many books about the wind rain, stars and the regulations related to them, but here is not the place to elaborate on that, and Allah knows best.

Allah continues:

... وَالسَّحَابِ الْمُسَخِّرِ بَيْنَ السَّمَاء وَالأَرْضِ ...

...and clouds which are held between the sky and the earth,

The clouds run between the sky and the earth to wherever Allah wills of lands and areas.

Allah said next:

... لآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ (١٦٤)

...are indeed **Ayat** for people of understanding.

meaning, all these things are clear signs that testify to Allah's Oneness.

Similarly, Allah said:

إِنَّ فِى خَلْقِ السَّمَـوَتِ وَالأٌّرْضِ وَاخْتِلَـفِ الَّيْلِ وَالنَّهَارِ لاّيَـتٍ لاٌّوْلِى الأٌّلْبَـبِ

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَـماً وَقُعُوداً وَعَلَى جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِى خَلْقِ السَّمَـوَتِ وَالأٌّرْضِ رَبَّنَآ مَا خَلَقْتَ هَذا بَـطِلاً سُبْحَـنَكَ فَقِنَا عَذَابَ النَّارِ

Verily, in the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding.

Those who remember Allah (always, and in prayers) standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): "Our Lord! You have not created (all) this without purpose, glory to You! (Exalted are You above all that they associate with You as partners). Give us salvation from the torment of the Fire.'' (3:190-191)

وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ ءَامَنُواْ أَشَدُّ حُبًّا لِلَّهِ

2:165 And of mankind are some who take (for worship) others besides Allah as rivals (to Allah). They love them as they love Allah. But those who believe, love Allah more (than anything else).

وَلَوْ يَرَى الَّذِينَ ظَلَمُواْ إِذْ يَرَوْنَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ

If only, those who do wrong could see, when they will see the torment, that all power belongs to Allah and that Allah is severe in punishment.

إِذْ تَبَرَّأَ الَّذِينَ اتُّبِعُواْ مِنَ الَّذِينَ اتَّبَعُواْ وَرَأَوُاْ الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الأَسْبَابُ

2:166 When those who were followed disown (declare themselves innocent of) those who followed (them), and they see the torment, then all their relations will be cut off from them.

وَقَالَ الَّذِينَ اتَّبَعُواْ لَوْ أَنَّ لَنَا كَرَّةً فَنَتَبَرَّأَ مِنْهُمْ كَمَا تَبَرَّءُوا مِنَّا

2:167 And those who followed will say: "If only we had one more chance to return (to the worldly life), we would disown (declare ourselves as innocent from) them as they have disowned (declared themselves as innocent from) us.''

كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَـلَهُمْ حَسَرَتٍ عَلَيْهِمْ وَمَا هُم بِخَـرِجِينَ مِنَ النَّارِ

Thus Allah will show them their deeds as regrets for them. And they will never get out of the Fire.

The Condition of the Polytheists in this Life and the Hereafter

In these **Ayat**, Allah mentions the condition of the polytheists in this life and their destination in the Hereafter.

Allah says;

وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللّهِ أَندَاداً يُحِبُّونَهُمْ كَحُبِّ اللّهِ ...

And of mankind are some who take (for worship) others besides Allah as rivals (to Allah). They love them as they love Allah.

They appointed equals and rivals with Allah, worshipping them along with Allah and loving them, just as they love Allah. However, Allah is the only deity worthy of worship, Who has neither rival nor opponent nor partner.

It is reported in the **Sahihayn** that Abdullah bin Mas`ud said:

I said, "O Messenger of Allah! What is the greatest sin'' He said:

أَنْ تَجْعَلَ للهِ نِدًّا وَهُوَ خَلَقَك

To appoint a rival to Allah while He Alone has created you.

Allah said:

... وَالَّذِينَ آمَنُواْ أَشَدُّ حُبًّا لِّلّهِ ...

But those who believe, love Allah more (than anything else).

Because these believers love Allah, know His greatness, revere Him, believe in His Oneness, then they do not associate anything or anyone with Him in the worship. Rather, they worship Him Alone, depend on Him and they seek help from Him for each and every need.

Then, Allah warns those who commit **Shirk**,

... وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرَوْنَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعاً ...

If only, those who do wrong could see, when they will see the torment, that all power belongs to Allah.

if these people knew what they will face and the terrible punishment they are to suffer because of their disbelief and **Shirk** (polytheism), then they would shun the deviation that they live by.

... وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ (١٦٥)

and that Allah is severe in punishment.

Allah mentions their false beliefs in their idols, and that those they followed will declare their innocence of them.

Allah said:

إِذْ تَبَرَّأَ الَّذِينَ اتُّبِعُوا مِنَ الَّذِينَ اتَّبَعُوا ...

When those who were followed disown (declare themselves innocent of) those who followed (them),

the angels, whom they used to claim that they worshipped, declare their innocence of them in the Hereafter, saying:

تَبَرَّأْنَآ إِلَيْكَ مَا كَانُوا إِيَّانَا يَعْبُدُونَ

We declare our innocence (from them) before You. It was not us they worshipped. (28:63)

and:

سُبْحَـنَكَ أَنتَ وَلِيُّنَا مِن دُونِهِمْ بَلْ كَانُوا يَعْبُدُونَ الْجِنَّ أَكْـثَرُهُم بِهِم مُّؤْمِنُونَ

"Glorified be You! You are our **Wali** (Lord) instead of them. Nay, but they used to worship the Jinn; most of them were believers in them.'' (34:4)

The Jinn will also disown the disbelievers who worshipped them, and they will reject that worship.

Allah said:

وَمَنْ أَضَلُّ مِمَّن يَدْعُو مِن دُونِ اللَّهِ مَن لاَّ يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَـمَةِ وَهُمْ عَن دُعَآئِهِمْ غَـفِلُونَ

وَإِذَا حُشِرَ النَّاسُ كَانُواْ لَهُمْ أَعْدَآءً وَكَانُواْ بِعِبَادَتِهِمْ كَـفِرِينَ

And who is more astray than one who calls on (invokes) besides Allah, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them. And when mankind are gathered (on the Day of Resurrection), they (false deities) will become their enemies and will deny their worshipping. (46:5-6)

Allah said:

وَاتَّخَذُواْ مِن دُونِ اللَّهِ ءالِهَةً لِّيَكُونُواْ لَهُمْ عِزّاً

كَلاَّ سَيَكْفُرُونَ بِعِبَـدَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدّاً

And they have taken (for worship) **alihah** (gods) besides Allah, that they might give them honor, power and glory (and also protect them from Allah' punishment). Nay, but they (the so-called gods) will deny their worship of them, and become opponents to them (on the Day of Resurrection). (19:81, 82)

Prophet Ibrahim said to his people:

إِنَّمَا اتَّخَذْتُمْ مِّن دُونِ اللَّهِ أَوْثَـناً مَّوَدَّةَ بَيْنِكُمْ فِى الْحَيَوةِ الدُّنْيَا ثُمَّ يَوْمَ الْقِيـمَةِ يَكْفُرُ بَعْضُكُمْ بِبَعْضٍ وَيَلْعَنُ بَعْضُكُمْ بَعْضاً وَمَأْوَاكُمُ النَّارُ وَمَا لَكُمْ مِّن نَّـصِرِينَ

You have taken (for worship) idols instead of Allah. The love between you is only in the life of this world, but on the Day of Resurrection, you shall disown each other, and curse each other, and your abode will be the Fire, and you shall have no helper. (29:25)

Allah said:

وَلَوْ تَرَى إِذِ الظَّـلِمُونَ مَوْقُوفُونَ عِندَ رَبِّهِمْ يَرْجِعُ بَعْضُهُمْ إِلَى بَعْضٍ الْقَوْلَ يَقُولُ الَّذِينَ اسْتُضْعِفُواْ لِلَّذِينَ اسْتَكْبَرُواْ لَوْلاَ أَنتُمْ لَكُنَّا مُؤْمِنِينَ

قَالَ الَّذِينَ اسْتَكْبَرُواْ لِلَّذِينَ اسْتُضْعِفُواْ أَنَحْنُ صَدَدنَـكُمْ عَنِ الْهُدَى بَعْدَ إِذْ جَآءكُمْ بَلْ كُنتُمْ مُّجْرِمِينَ

وَقَالَ الَّذِينَ اسْتُضْعِفُواْ لِلَّذِينَ اسْتَكْبَرُواْ بَلْ مَكْرُ الَّيْلِ وَالنَّهَارِ إِذْ تَأْمُرُونَنَآ أَن نَّكْفُرَ بِاللَّهِ وَنَجْعَلَ لَهُ أَندَاداً وَأَسَرُّواْ النَّدَامَةَ لَمَّا رَأَوُاْ الْعَذَابَ وَجَعَلْنَا الاٌّغْلَـلَ فِى أَعْنَاقِ الَّذِينَ كَفَرُواْ هَلْ يُجْزَوْنَ إِلاَّ مَا كَانُواْ يَعْمَلُونَ

But if you could see when the **Zalimun** (polytheists and wrongdoers) will be made to stand before their Lord, how they will cast the (blaming) word one to another! Those who were deemed weak will say to those who were arrogant: "Had it not been for you, we should certainly have been believers!''

And those who were arrogant will say to those who were deemed weak: "Did we keep you back from guidance after it had come to you! Nay, but you were **Mujrimin** (polytheists, sinners, disbelievers, criminals).''

Those who were deemed weak will say to those who were arrogant: "Nay, but it was your plotting by night and day, when you ordered us to disbelieve in Allah and set up rivals to Him!'' And each of them (parties) will conceal their own regrets (for disobeying Allah during this worldly life), when they behold the torment. And We shall put iron collars round the necks of those who disbelieved. Are they requited aught except what they used to do. (34:31-33)

Allah said:

وَقَالَ الشَّيْطَـنُ لَمَّا قُضِىَ الاٌّمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعْدَ الْحَقِّ وَوَعَدتُّكُمْ فَأَخْلَفْتُكُمْ وَمَا كَانَ لِىَ عَلَيْكُمْ مِّن سُلْطَـنٍ إِلاَّ أَن

دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِى فَلاَ تَلُومُونِى وَلُومُواْ أَنفُسَكُمْ مَّآ أَنَاْ بِمُصْرِخِكُمْ وَمَآ أَنتُمْ بِمُصْرِخِىَّ إِنِّى كَفَرْتُ بِمَآ أَشْرَكْتُمُونِ مِن قَبْلُ إِنَّ الظَّـلِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ

> And **Shaytan** (Satan) will say when the matter has been decided: "Verily, Allah promised you a promise of truth. And I too promised you, but I betrayed you. I had no authority over you except that I called you, and you responded to me. So blame me not, but blame yourselves. I cannot help you, nor can you help me. I deny your former act in associating me (Satan) as a partner with Allah (by obeying me in the life of the world). Verily, there is a painful torment for the **Zalimin** (polytheists and wrongdoers). (14:22)

Allah then said:

... وَرَأَوُاْ الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الأَسْبَابُ (١٦٦)

...and they see the torment, then all their relations will be cut off from them.

> meaning, when they see Allah's torment, their power and means of salvation are all cut off, and they will have no way of making amends, nor will they find a way of escape from the Fire.

Ata reported that Ibn Abbas said about: وَتَقَطَّعَتْ بِهِمُ الأَسْبَابُ (then all their relations will be cut off from them),

> "meaning the friendship.''
>
> Mujahid reported a similar statement in another narration by Ibn Abu Najih.

Allah said:

وَقَالَ الَّذِينَ اتَّبَعُواْ لَوْ أَنَّ لَنَا كَرَّةً فَنَتَبَرَّأَ مِنْهُمْ كَمَا تَبَرَّؤُواْ مِنَّا ...

And those who followed will say: "If only we had one more chance to return (to the worldly life), we would disown (declare ourselves as innocent from) them as they have disowned (declared themselves as innocent from) us.''

This **Ayah** means:

> `If we only had a chance to go back to the life so that we could disown them (their idols, leaders, etc.) shun their worship, ignore them and worship Allah Alone instead.'
>
> But they utter a lie in this regard, because if they were given the chance to go back, they would only return to what they were prohibited from doing, just as Allah said.

This is why Allah said:

... كَذَلِكَ يُرِيهِمُ اللّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ ...

Thus Allah will show them their deeds as regrets for them.

> meaning, their works will vanish and disappear.
>
> Similarly, Allah said:
>
> وَقَدِمْنَآ إِلَى مَا عَمِلُوا۟ مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَآءً مَّنثُوراً
>
> And We shall turn to whatever deeds they (disbelievers, polytheists, sinners) did, and We shall make such deeds as scattered floating particles of dust. (25:23)
>
> Allah also said:
>
> مَّثَلُ الَّذِينَ كَفَرُوا۟ بِرَبِّهِمْ أَعْمَالُهُمْ كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ
>
> The parable of those who disbelieved in their Lord is that their works are as ashes, on which the wind blows furiously on a stormy day. (14:18)
>
> وَالَّذِينَ كَفَرُوا۟ أَعْمَـلُهُمْ كَسَرَابٍ بِقِيعَةٍ يَحْسَبُهُ الظَّمْآنُ مَآءً
>
> As for those who disbelieved, their deeds are like a mirage in a desert. The thirsty one thinks it to be water. (24:39)

This is why Allah said,

... وَمَا هُم بِخَارِجِينَ مِنَ النَّارِ (١٦٧)

And they will never get out of the Fire.

يـأَيُّهَا النَّاسُ كُلُواْ مِمَّا فِى الاٌّرْضِ حَلَـلاً طَيِّباً وَلاَ تَتَّبِعُواْ خُطُوَتِ الشَّيْطَـنِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ

2:168 O mankind! Eat of that which is lawful and good on the earth, and follow not the footsteps of Shaytan (Satan). Verily, he is to you an open enemy.

إِنَّمَا يَأْمُرُكُم بِالسُّوءِ وَالْفَحْشَآءِ وَأَن تَقُولُواْ عَلَى اللَّهِ مَا لاَ تَعْلَمُونَ

2:169 He (Satan) commands you only what is evil and Fahishah (sinful), and that you should say about Allah what you know not.

The Order to eat the Lawful Things, and the Prohibition of following the Footsteps of Shaytan

After Allah stated that there is no deity worthy of worship except Him and that He Alone created the creation, He stated that;

يَا أَيُّهَا النَّاسُ كُلُواْ مِمَّا فِي الأَرْضِ حَلاَلاً طَيِّباً وَلاَ تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ...

O mankind! Eat of that which is lawful and good on the earth, and follow not the footsteps of **Shaytan** (Satan).

Allah stated that He is the Sustainer for all His creation, and He mentioned a favor that He granted them;

He has allowed them to eat any of the pure lawful things on the earth that do not cause harm to the body or the mind.

He also forbade them from following the footsteps of **Shaytan**, meaning his ways and methods with which he misguides his followers,

- like prohibiting the **Bahirah** (a she-camel whose milk was spared for the idols and nobody was allowed to milk it), or
- **Sa'ibah** (a she-camel let loose for free pasture for the idols and nothing was allowed to be carried on it), or
- a **Wasilah** (a she-camel set free for idols because it has given birth to a she-camel at its first delivery and then again gives birth to a she-camel at its second delivery),

and all of the other things that **Shaytan** made attractive to them during the time of **Jahiliyyah**.

Muslim recorded Iyad bin Himar saying that Allah's Messenger said that Allah the Exalted says,

إِنَّ كُلَّ مَالٍ مَنَحْتُهُ عِبَادِي فَهُوَ لَهُمْ حَلَالٌ، وَفِيهِ وَإِنِّي خَلَقْتُ عِبَادِي حُنَفَاءَ، فَجَاءَتْهُمُ الشَّيَاطِينُ فَاجْتَالَتْهُمْ عَنْ دِينِهِمْ، وَحَرَّمَتْ عَلَيْهِمْ مَا أَحْلَلْتُ لَهُم

`Every type of wealth I have endowed My servants is allowed for them...' (until), `I have created My servants **Hunafa**' (pure or upright), but the devils came to them and led them astray from their (true) religion and prohibited them from what I allowed for them.'

Allah said:

... إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ (١٦٨)

...he is to you an open enemy.

warning against Satan.

Allah said in another instance:

إِنَّ الشَّيْطَـنَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوّاً إِنَّمَا يَدْعُو حِزْبَهُ لِيَكُونُواْ مِنْ أَصْحَـبِ السَّعِيرِ

Surely, **Shaytan** is an enemy to you, so take (treat) him as an enemy. He only invites his **Hizb** (followers) that they may become the dwellers of the blazing Fire. (35:6)

أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَآءَ مِن دُونِى وَهُمْ لَكُمْ عَدُوٌّ بِئْسَ لِلظَّـلِمِينَ بَدَلاً

Will you then take him (Iblis) and his offspring as protectors and helpers rather than Me while they are enemies to you! What an evil is the exchange for the **Zalimin** (polytheists, and wrongdoers, etc). (18:50)

Qatadah and As-Suddi commented on what Allah said: وَلاَ تَتَّبِعُواْ خُطُوَاتِ الشَّيْطَانِ (...and follow not the footsteps of **Shaytan** (Satan),

Every act of disobedience to Allah is among the footsteps of Satan.

Abd bin Humayd reported that Ibn Abbas said:

"Any vow or oath that one makes while angry, is among the footsteps of **Shaytan** and its expiation is that of the vow.''

Allah's statement:

إِنَّمَا يَأْمُرُكُمْ بِالسُّوءِ وَالْفَحْشَاء وَأَن تَقُولُواْ عَلَى اللّهِ مَا لاَ تَعْلَمُونَ (١٦٩)

He (Satan) commands you only what is evil and **Fahishah** (sinful), and that you should say about Allah what you know not.

The verse means:

`Your enemy, Satan, commands you to commit evil acts and what is worse than that, such as adultery and so forth.

He commands you to commit what is even worse, that is, saying about Allah without knowledge.'

So this includes every innovator and disbeliever.

وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا۟ مَآ أَنزَلَ اللَّهُ قَالُوا۟ بَلْ نَتَّبِعُ مَآ أَلْفَيْنَا عَلَيْهِ ءَابَآءَنَآ

2:170 When it is said to them: "Follow what Allah has sent down.'' They say: "Nay! We shall follow what we found our fathers following.''

أَوَلَوْ كَانَ ءَابَاؤُهُمْ لاَ يَعْقِلُونَ شَيْئًا وَلاَ يَهْتَدُونَ

(Would they do that!) even though their fathers did not understand anything nor were they guided!

وَمَثَلُ الَّذِينَ كَفَرُوا۟ كَمَثَلِ الَّذِى يَنْعِقُ بِمَا لاَ يَسْمَعُ إِلاَّ دُعَآءً وَنِدَآءً

2:171 And the example of those who disbelieve is as that of him who shouts to those (flock of sheep) that hear nothing but calls and cries.

صُمٌّ بُكْمٌ عُمْىٌ فَهُمْ لاَ يَعْقِلُونَ

(They are) deaf, dumb and blind. So they do not understand.

The Polytheist imitates Other Polytheists

Allah says;

وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنزَلَ اللّهُ قَالُواْ بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءنَا ...

When it is said to them: "Follow what Allah has sent down.''

They say: "Nay! We shall follow what we found our fathers following.''

Allah states that if the disbelievers and polytheists are called to follow what Allah has revealed to His Messenger and abandon the practices of misguidance and ignorance that they indulge in, they will say, "Rather. We shall follow what we found our fathers following,'' meaning, worshipping the idols and the false deities.

Allah criticized their reasoning:

... أَوَلَوْ كَانَ آبَاؤُهُمْ ...

(Would they do that!) even though their fathers,

meaning, those whom they follow and whose practices they imitate, and:

... لاَ يَعْقِلُونَ شَيْئاً وَلاَ يَهْتَدُونَ (١٧٠)

...did not understand anything nor were they guided.

meaning, they had no sound understanding or guidance.

Ibn Ishaq reported that Ibn Abbas said that this was revealed about a group of Jews whom Allah's Messenger called to Islam, but they refused, saying, "Rather, we shall follow what we found our forefathers following.'' So Allah revealed this **Ayah** (2:170) above."

The Disbeliever is just like an Animal

Allah says;

وَمَثَلُ الَّذِينَ كَفَرُواْ كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لاَ يَسْمَعُ إِلاَّ دُعَاء وَنِدَاء ...

And the example of those who disbelieve is as that of him who shouts to those (flock of sheep) that hear nothing but calls and cries.

Allah made a parable of the disbelievers, just as He said in another **Ayah**:

لِلَّذِينَ لاَ يُؤْمِنُونَ بِالآخِرَةِ مَثَلُ السَّوْءِ

For those who believe not in the Hereafter is an evil description. (16:60)

Similarly, Allah said here وَمَثَلُ الَّذِينَ كَفَرُواْ (And the example of those who disbelieve...),

meaning, in their injustice, misguidance and ignorance, they are just like wandering animals, not understanding what they are told; if the shepherd heralds them or calls them to what benefits them, they would not understand what is actually being said to them, for they only hear unintelligible sounds.

This is what is reported from Ibn Abbas, Abu Al-Aliyah, Mujahid, Ikrimah, Ata, Al-Hasan, Qatadah, Ata Al-Khurasani and Ar-Rabi bin Anas.

... صُمٌّ بُكْمٌ عُمْيٌ ...

They are deaf, dumb, and blind.

means, they are deaf, as they do not hear the truth; mute, as they do not utter it; and blind, as they do not see or recognize its path and way.

... فَهُمْ لاَ يَعْقِلُونَ (١٧١)

So they do not understand.

means, they do not comprehend or understand anything.

يـأَيُّهَا الَّذِينَ ءَامَنُواْ كُلُواْ مِن طَيِّبَاتِ مَا رَزَقْنَـكُمْ وَاشْكُرُواْ لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ

2:172 O you who believe (in the Oneness of Allah - Islamic Monotheism)! Eat of the lawful things that We have provided you with, and be grateful to Allah, if it is indeed He Whom you worship.

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنزِيرِ وَمَآ أُهِلَّ بِهِ لِغَيْرِ اللَّهِ

2:173 He has forbidden you only the Maitah (dead animals), and blood, and the flesh of swine, and that which is slaughtered as a sacrifice for other than Allah.

فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلاَ عَادٍ فَلاَ إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

But if one is forced by necessity without willful disobedience nor transgressing due limits, then there is no sin on him. Truly, Allah is Oft-Forgiving, Most Merciful.

The Command to eat Pure Things and the Explanation of the Prohibited Things

Allah commands;

يَا أَيُّهَا الَّذِينَ آمَنُواْ كُلُواْ مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُواْ لِلّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ (١٧٢)

O you who believe (in the Oneness of Allah - Islamic Monotheism)! Eat of the lawful things that We have provided you with, and be grateful to Allah, if it is indeed He Whom you worship.

> Allah commands His believing servants to eat from the pure things that He has created for them and to thank Him for it, if they are truly His servants.

Eating from pure sources is a cause for the acceptance of supplications and acts of worship, just as eating from impure sources prevents the acceptance of supplications and acts of worship, as mentioned in a **Hadith** recorded

by Imam Ahmad, that Abu Hurayrah said that Allah's Messenger said:

يأَيُّهَا النَّاسُ إِنَّ اللهَ طَيِّبٌ، لَا يَقْبَلُ إِلَّا طَيِّبًا، وَإِنَّ اللهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ، فَقَالَ:

O people! Allah is **Tayyib** (Pure and Good) and only accepts that which is **Tayyib**. Allah has indeed commanded the believers with what He has commanded the Messengers, for He said:

يأَيُّهَا الرُّسُلُ كُلُواْ مِنَ الطَّيِّبَـتِ وَاعْمَلُواْ صَـلِحاً إِنِّى بِمَا تَعْمَلُونَ عَلِيمٌ

O (you) Messengers! Eat of the **Tayyibat** and do righteous deeds. Verily, I am well-acquainted with what you do. (23:51),

and:

يَا أَيُّهَا الَّذِينَ آمَنُواْ كُلُواْ مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ

O you who believe! Eat of the lawful things that We have provided you with.

ثُمَّ ذَكَرَ الرَّجُلَ

He then mentioned a man,

يُطِيلُ السَّفَرَ أَشْعَثَ أَغْبَرَ يَمُدُّ يَدَيْهِ إِلَى السَّمَاءِ: يَا رَبِّ يَا رَبِّ، وَمَطْعَمُهُ حَرَامٌ، وَمَشْرَبُهُ حَرَامٌ، وَمَلْبَسُهُ حَرَامٌ، وَغُذِّيَ بِالْحَرَامِ فَأَنَّى يُسْتَجَابُ لِذَلِكَ ؟

who is engaged in a long journey, whose hair is untidy and who is covered in dust, he raises his hands to the sky, and says, `O Lord! O Lord!' Yet, his food is from the unlawful, his drink is from the unlawful, his clothes are from the unlawful, and he was nourished by the unlawful, so how can it (his supplication) be accepted?''

It was also recorded by Muslim and At-Tirmidhi

After Allah mentioned how He has blessed His creatures by providing them with provisions, and after commanding them to eat from the pure things that He has provided them, He then stated that He has not prohibited anything for them, except dead animals.

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنزِيرِ وَمَا أُهِلَّ بِهِ لِغَيْرِ اللّهِ ...

He has forbidden you only the **Maitah** (dead animals), and blood, and the flesh of swine, and that which is slaughtered as a sacrifice for other than Allah.

Dead animals are those that die before being slaughtered; whether they die by strangling, a violent blow, a headlong fall, the goring of horns or by being partly eaten by a wild animal.

Dead animals of the sea are excluded from this ruling, as is explained later, Allah willing, as Allah said:

أُحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ

Lawful to you is (the pursuit of) water game and its use for food, (5:96),

and because of the **Hadith** about the whale recorded in the **Sahih**.

The **Musnad**, **Al-Muwatta** and the **Sunan** recorded the Prophet saying about the sea:

هُوَ الطَّهُورُ مَاؤُهُ والْحِلُّ مَيْتَتُه

Its water is pure and its dead are permissible.)

Ash-Shafii, Ahmad, Ibn Majah, and Ad-Daraqutni reported that Ibn Umar said that the Prophet said:

أُحِلَّ لَنَا مَيْتَتَانِ وَدَمَانِ،

- السَّمَكُ وَالْجَرَادُ
- وَالْكَبِدُ وَالطِّحَال

We have been allowed two dead things and two bloody things:

- fish and locusts;
- and liver and spleen.

We will mention this subject again in Surah **Al-Ma'idah**, if Allah wills.

Issue:

According to Ash-Shafii and other scholars, milk and eggs that are inside dead unslaughtered animals are not pure, because they are part of the dead animal.

In one narration from him, Malik said that;

> they are pure themselves, but become impure because of their location.

Similarly, there is a difference of opinion over the cheeses (made with the milk) of dead animals. The popular view of the scholars is that it is impure, although they mentioned the fact that the Companions ate from the cheeses made by the Magians (fire worshippers). Hence, Al-Qurtubi commented:

> "Since only a small part of the dead animal is mixed with it, then it is permissible, because a minute amount of impurity does not matter if it is mixed with a large amount of liquid.''

Ibn Majah reported that Salman said that Allah's Messenger was asked about butter, cheese and fur.

He said:

> الْحَلَالُ مَا أَحَلَّ اللهُ فِي كِتَابِهِ، وَالْحَرَامُ مَا حَرَّمَ اللهُ فِي كِتَابِهِ، وَمَا سَكَتَ عَنْهُ فَهُوَ مِمَّا عَفَا عَنْه
>
> The allowed is what Allah has allowed in His Book and the prohibited is what Allah has prohibited in His Book. What He has not mentioned is a part of what He has pardoned.

Allah has prohibited;

eating the meat of swine, whether slaughtered or not, and this includes its fat, either because it is implied, or because the term **Lahm** includes that, or by analogy.

Similarly prohibited are;

offerings to other than Allah, that is what was slaughtered in a name other than His, be it for monuments, idols, divination, or the other practices of the time of **Jahiliyyah**.

Al-Qurtubi mentioned that;

Aishah was asked about what non-Muslims slaughter for their feasts and then offer some of it as gifts for Muslims.

She said, "Do not eat from what has been slaughtered for that day, (or feast) but eat from their vegetables.''

The Prohibited is Allowed in Cases of Emergency

Then Allah permitted eating these things when needed for survival or when there are no permissible types of food available.

Allah said:

... فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلاَ عَادٍ ...

But if one is forced by necessity without willful disobedience nor transgressing due limits,

meaning, without transgression or overstepping the limits,

... فَلا إِثْمَ عَلَيْهِ ...

...then there is no sin on him.

meaning, if one eats such items, for,

... إِنَّ اللّهَ غَفُورٌ رَّحِيمٌ (١٧٣)

Truly, Allah is Oft-Forgiving, Most Merciful.

Mujahid said,

> "If one is forced by necessity without willful disobedience nor transgressing the set limits. For example, if he didn't, then he would have to resort to highway robbery, rising against the rulers, or some other kinds of disobedience to Allah, then the permission applies to him. If one does so transgressing the limits, or continually, or out of disobedience to Allah, then the permission does not apply to him even if he is in dire need.''
>
> The same was reported from Sa`id bin Jubayr.

Sa`id and Muqatil bin Hayyan are reported to have said that without willful disobedience means,

> "Without believing that it is permissible.''

It was reported that Ibn Abbas commented on the **Ayah**: غَيْرَ بَاغٍ وَلاَ عَادٍ (...without willful disobedience nor transgressing) saying,

> "Without willful disobedience means eating the dead animal and not continuing to do so."

Qatadah said: غَيْرَ بَاغٍ (without willful disobedience),

> "Without transgressing by eating from the dead animals, that is when the lawful is available.''

Issue:

When one in dire straits finds both - dead animals, and foods belong to other people which he could get without risking the loss of his hands or causing harm, then it is not allowed for him to eat the dead animals.

Ibn Majah reported that Abbad bin Shurahbil Al-Ghubari said,

"One year we suffered from famine. I came to Al-Madinah and entered a garden. I took some grain that I cleaned, and ate, then I left some of it in my garment. The owner of the garden came, roughed me up and took possession of my garment. I then went to Allah's Messenger and told him what had happened. He said to the man:

مَا أَطْعَمْتَهُ إِذْ كَانَ جَائِعًا أَوْ سَاغِبًا وَلَا عَلَّمْتَهُ إِذْ كَانَ جَاهِلًا

You have not fed him when he was hungry - or he said starving - nor have you taught him if he was ignorant.

The Prophet commanded him to return Abbad's garment to him, and to offer him a **Wasq** (around 180 kilograms) - or a half **Wasq** - of food.

This has a sufficiently strong chain of narrators and there are many other witnessing narrations to support it, such as the **Hadith** that Amr bin Shu`ayb narrated from his father that his grandfather said:

Allah's Messenger was asked about the hanging clusters of dates.

He said:

مَنْ أَصَابَ مِنْهُ مِنْ ذِي حَاجَةٍ بِفِيهِ غَيْرَ مُتَّخِذٍ خُبْنَةً،فَلَا شَيْءَ عَلَيْه

There is no harm for whoever takes some of it in his mouth for a necessity without putting it in his garment.

Muqatil bin Hayyan commented on: فَلا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ (...then there is no sin on him. Truly, Allah is Oft-Forgiving, Most Merciful),

"For what is eaten out of necessity.''

Sa`id bin Jubayr said,

"Allah is pardoning for what has been eaten of the unlawful, and Merciful' in that He allowed the prohibited during times of necessity.''

Masruq said,

> "Whoever is in dire need, but does not eat or drink until he dies, he will enter the Fire.''
>
> This indicates that eating dead animals for those who are in need of it for survival is not only permissible but required.

إِنَّ الَّذِينَ يَكْتُمُونَ مَآ أَنزَلَ اللَّهُ مِنَ الْكِتَـبِ وَيَشْتَرُونَ بِهِ ثَمَنًا قَلِيلاً أُولَـئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلاَّ النَّارَ

2:174 Verily, those who conceal what Allah has sent down of the Book, and purchase a small gain therewith (of worldly things), they eat into their bellies nothing but fire.

وَلاَ يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَـمَةِ وَلاَ يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ

Allah will not speak to them on the Day of Resurrection, nor purify them, and theirs will be a painful torment.

أُولَـئِكَ الَّذِينَ اشْتَرَوُاْ الضَّلَـلَةَ بِالْهُدَى وَالْعَذَابَ بِالْمَغْفِرَةِ فَمَآ أَصْبَرَهُمْ عَلَى النَّارِ

2:175 Those are they who have purchased error at the price of guidance, and torment at the price of forgiveness. So how bold they are (for evil deeds which will push them) to the Fire.

ذَلِكَ بِأَنَّ اللَّهَ نَزَّلَ الْكِتَـبَ بِالْحَقِّ وَإِنَّ الَّذِينَ اخْتَلَفُواْ فِى الْكِتَـبِ لَفِى شِقَاقٍ بَعِيدٍ

2:176 That is because Allah has sent down the Book (the Qur'an) in truth. And verily, those who disputed as regards the Book are far away in opposition.

Criticizing the Jews for concealing what Allah revealed

Allah said:

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلَ اللّهُ مِنَ الْكِتَابِ ...

Verily, those who conceal what Allah has sent down of the Book,

Meaning the Jews who concealed their Book's descriptions of Muhammad, all of which testify to his truth as a Messenger and a Prophet.

They concealed this information so that they would not lose authority and the position that they had with the Arabs, where they would bring them gifts, and honor them. The cursed Jews feared that if they announced what they know about Muhammad, then the people would abandon them and follow him. So they hid the truth so that they may retain the little that they were getting, and they sold their souls for this little profit.

They preferred the little that they gained over guidance and following the truth, believing in the Messenger and having faith in what Allah was sent him with. Therefore, they have profited failure and loss in this life and the Hereafter.

As for this world, Allah made the truth about His Messenger known anyway, by the clear signs and the unequivocal proofs. Thereafter, those whom the Jews feared would follow the Prophet, believed in him and followed him anyway, and so they became his supporters against them. Thus, the Jews earned anger on top of the wrath that they already had earned before, and Allah criticized them again many times in His Book.

For instance, Allah said in this **Ayah**,

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلَ اللّهُ مِنَ الْكِتَابِ وَيَشْتَرُونَ بِهِ ثَمَنًا قَلِيلاً ...

Verily, those who conceal what Allah has sent down of the Book, and purchase a small gain therewith (of worldly things).

meaning, the joys and delights of this earthly life.

Allah said:

... أولَـئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلاَّ النَّارَ ...

...they eat into their bellies nothing but fire,

meaning, whatever they eat in return for hiding the truth, will turn into a raging fire in their stomachs on the Day of Resurrection.

Similarly, Allah said:

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَلَ الْيَتَـمَى ظُلْماً إِنَّمَا يَأْكُلُونَ فِى بُطُونِهِمْ نَاراً وَسَيَصْلَوْنَ سَعِيراً

Verily, those who unjustly eat up the property of orphans, they eat up only fire into their bellies, and they will be burnt in the blazing Fire! (4:10)

Also, reported in an authentic **Hadith** is that Allah's Messenger said:

الَّذِي يَأْكُلُ أَوْ يَشْرَبُ فِي آنِيةِ الذَّهَبِ وَالْفِضَّةِ إِنَّمَا يُجَرْجِرُ فِي بَطْنِهِ نَارَ جَهَنَّم

Those who eat or drink in golden or silver plates are filling their stomachs with the fire of **Jahannam** (Hell).

Allah said:

... وَلاَ يُكَلِّمُهُمُ اللّهُ يَوْمَ الْقِيَامَةِ وَلاَ يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ (١٧٤)

Allah will not speak to them on the Day of Resurrection, nor purify them, and theirs will be a painful torment.

This is because Allah is furious with them for concealing the truth. They thus deserve Allah's anger, so Allah will not look at them or purify them, meaning that He will not praise them but will cause them to taste a severe torment.

Then, Allah said about them:

أولَـئِكَ الَّذِينَ اشْتَرَوُاْ الضَّلاَلَةَ بِالْهُدَى ...

Those are they who have purchased error for guidance.

> Hence, they opposed the guidance, that is, not announcing the Prophet's description they find in their Books, the news about his prophecy and the good news of his coming which the previous Prophets proclaimed, as well as following and believing in him. Instead, they preferred misguidance by denying him, rejecting him and concealing his descriptions that were mentioned in their Books.

Allah said:

... وَالْعَذَابَ بِالْمَغْفِرَةِ ...

...and torment at the price of forgiveness,

> meaning, they preferred torment over forgiveness due to the sins they have committed.

Allah then said:

... فَمَآ أَصْبَرَهُمْ عَلَى النَّارِ (١٧٥)

So how bold they are (for evil deeds which will push them) to the Fire.

> Allah states that they will suffer such severe, painful torment that those who see them will be amazed at how they could bear the tremendous punishment, torture and pain that they will suffer.
>
> We seek refuge with Allah from this evil end.

Allah's Statement:

ذَلِكَ بِأَنَّ اللّهَ نَزَّلَ الْكِتَابَ بِالْحَقِّ ...

That is because Allah has sent down the Book (the Qur'an) in truth.

means, they deserve this painful torment because Allah has revealed Books to His Messenger Muhammad, and the Prophets before him, and these revelations bring about truth and expose falsehood. Yet, they took Allah's signs for mockery. Their Books ordered them to announce the truth and to spread the knowledge, but instead, they defied the knowledge and rejected it.

This Final Messenger - Muhammad - called them to Allah, commanded them to work righteousness and forbade them from committing evil. Yet, they rejected, denied and defied him and hid the truth that they knew about him. They, thus, mocked the **Ayat** that Allah revealed to His Messengers, and this is why they deserved the torment and the punishment.

This is why Allah said here:

ذَلِكَ بِأَنَّ اللّهَ نَزَّلَ الْكِتَابَ بِالْحَقِّ وَإِنَّ الَّذِينَ اخْتَلَفُواْ فِي الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ (١٧٦)

That is because Allah has sent down the Book (the Qur'an) in truth. And verily, those who disputed about the Book are far away in opposition.

لَّيْسَ الْبِرَّ أَن تُوَلُّواْ وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ

2:177 It is not Birr that you turn your faces towards east and (or) west;

وَلَـكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الاٌّخِرِ وَالْمَلَـئِكَةِ وَالْكِتَـبِ وَالنَّبِيِّينَ

but Birr is the one who believes in Allah, the Last Day, the Angels, the Book, the Prophets,

وَءَاتَى الْمَالَ عَلَى حُبِّهِ ذَوِى الْقُرْبَى وَالْيَتَـمَى وَالْمَسَـكِينَ وَابْنَ السَّبِيلِ وَالسَّآئِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَوةَ وَءَاتَى الزَّكَوةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَـهَدُواْ وَالصَّابِرِينَ فِى الْبَأْسَآءِ والضَّرَّاءِ وَحِينَ الْبَأْسِ

and gives his wealth, in spite of love for it, to the kinsfolk, to the orphans, and to Al-Masakin (the poor), and to the wayfarer, and to those who ask, and to set servants free, performs As-Salah (Iqamat-As-Salah), and gives the Zakah, and who fulfill their covenant when they make it, and who are patient in extreme poverty and ailment (disease) and at the time of fighting (during the battles).

أُولَـئِكَ الَّذِينَ صَدَقُوا وَأُولَـئِكَ هُمُ الْمُتَّقُونَ

Such are the people of the truth and they are Al-Muttaqun (the pious).

Al-Birr (Piety, Righteousness)

This **Ayah** contains many great wisdoms, encompassing rulings and correct beliefs. Allah says;

لَّيْسَ الْبِرَّ أَن تُوَلُّواْ وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَـكِنَّ الْبِرَّ مَنْ آمَنَ بِاللّهِ وَالْيَوْمِ الآخِرِ وَالْمَلآئِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ ...

It is not **Birr** that you turn your faces towards east and (or) west; but **Birr** is the one who believes in Allah, the Last Day, the Angels, the Book, the Prophets...,

As for the explanation of this **Ayah**, Allah first commanded the believers to face **Bayt Al-Maqdis**, and then to face the **Ka`bah** during the prayer. This change was difficult for some of the People of the Book, and even for some Muslims.

Then Allah sent revelation which clarified the wisdom behind this command, that is, obedience to Allah, adhering to His commands, facing wherever He commands facing, and implementing whatever He legislates, that is the objective. This is **Birr**, **Taqwa** and complete faith. Facing the east or the west does not necessitate righteousness or obedience, unless it is legislated by Allah. This is why Allah said:

لَّيْسَ الْبِرَّ أَن تُوَلُّواْ وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَـكِنَّ الْبِرَّ مَنْ آمَنَ بِاللّهِ وَالْيَوْمِ الآخِرِ...

It is not **Birr** that you turn your faces towards east and (or) west (in prayers); but **Birr** is the one who believes in Allah and the Last Day,

Similarly, Allah said about the sacrifices:

لَن يَنَالَ اللَّهَ لُحُومُهَا وَلاَ دِمَآؤُهَا وَلَـكِن يَنَالُهُ التَّقْوَى مِنكُمْ

It is neither their meat nor their blood that reaches Allah, but it is the piety from you that reaches Him. (22:37)

Abu Al-Aliyah said,

"The Jews used to face the west for their **Qiblah**, while the Christians used to face the east for their Qiblah. So Allah said: لَّيْسَ الْبِرَّ أَن تُوَلُّواْ وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ (It is not Birr that you turn your faces towards east and (or) west (in prayers)),

meaning, "this is faith, and its essence requires implementation.''

Similar was reported from Al-Hasan and Ar-Rabi bin Anas.

Ath-Thawri recited: وَلَـكِنَّ الْبِرَّ مَنْ آمَنَ بِاللّهِ (but **Birr** is the one who believes in Allah), and said that;

what follows are the types of **Birr**.

He has said the truth. Certainly, those who acquire the qualities mentioned in the **Ayah** will have indeed embraced all aspects of Islam and implemented all types of righteousness; believing in Allah, that He is the only God worthy of worship, and believing in the angels the emissaries between Allah and His Messengers.

The `Books' are the Divinely revealed Books from Allah to the Prophets, which were finalized by the most honorable Book (the Qur'an). The Qur'an supercedes all previous Books, it mentions all types of righteousness, and the way to happiness in this life and the Hereafter. The Qur'an abrogates all previous Books and testifies to all of Allah's Prophets, from the first Prophet to the Final Prophet, Muhammad, may Allah's peace and blessings be upon them all.

Allah's statement:

... وَآتَى الْمَالَ عَلَى حُبِّهِ ...

...and gives his wealth, in spite of love for it,

> refers to those who give money away while desiring it and loving it.

It is recorded in the **Sahihayn** that Abu Hurayrah narrated that the Prophet said:

> أَفْضَلُ الصَّدَقَةِ أَنْ تَصَدَّقَ وَأَنْتَ صَحِيحٌ شَحِيحٌ، تَأْمُلُ الْغِنَى وتَخْشَى الْفقْر
>
> The best charity is when you give it away while still healthy and thrifty, hoping to get rich and fearing poverty.
>
> Allah said:
>
> وَيُطْعِمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِيناً وَيَتِيماً وَأَسِيراً
>
> إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لاَ نُرِيدُ مِنكُمْ جَزَآءً وَلاَ شُكُوراً
>
> And they give food, inspite of their love for it, to the **Miskin** (the poor), the orphan,

and the captive (saying): "We feed you seeking Allah's Face only. We wish for no reward, nor thanks from you.'' (76:8, 9)

and,

لَن تَنَالُواْ الْبِرَّ حَتَّى تُنفِقُواْ مِمَّا تُحِبُّونَ

By no means shall you attain **Birr** unless you spend of that which you love. (3:92)

Allah's statement:

وَيُؤْثِرُونَ عَلَى أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ

...and give them preference over themselves even though they were in need of that, (59:9),

refers to a higher category and status, as the people mentioned here give away what they need, while those mentioned in the previous **Ayat** give away what they covet (but not necessarily need).

Allah's statement:

... ذَوِي الْقُرْبَى ...

the kinsfolk,

refers to man's relatives, who have more rights than anyone else to one's charity, as the **Hadith** supports:

الصَّدَقَةُ عَلَى الْمَسَاكِينِ صَدَقَةٌ، وعَلَى ذِي الرَّحِمِ اثْنَتَانِ: صَدَقَةٌ وَصِلَـةٌ، فَهُمْ أَوْلَى النَّاسِ بِكَ وَبِبِرِّكَ وَإِعْطَائِكَ

Sadaqah (i.e., charity) given to the poor is a charity, while the **Sadaqah** given to the relatives is both **Sadaqah** and **Silah** (nurturing relations), for they are the most deserving of you and your kindness and charity.

Allah has commanded kindness to the relatives in many places in the Qur'an.

... وَالْيَتَامَى ...

to the orphans,

The orphans are children who have none to look after them, having lost their fathers while they are still young, weak and unable to find their own sustenance since they have not reached the age of work and adolescence.

Abdur-Razzaq reported that Ali said that the Prophet said:

... وَالْمَسَاكِينَ ...

and to **Al-Masakin**,

The **Miskin** is the person who does not have enough food, clothing, or he has no dwelling. So the **Miskin** should be granted the provisions to sustain him enough so that he can acquire his needs.

In the **Sahihayn** it is recorded that Abu Hurayrah said that Allah's Messenger said:

لَيْسَ الْمِسْكِينُ بِهذَا الطَّوَّافِ الَّذِي تَرُدُّه التَّمْرَةُ والتَّمْرَتَانِ، واللُّقْمَةُ واللُّقْمَتَانِ، وَلكِنِ الْمِسْكِينُ الَّذِي لَا يَجِدُ غِنىً يُغْنِيه وَلَا يُفْطَنُ لَهُ فَيُتَصَدَّقَ عَلَيْه

The **Miskin** is not the person who roams around, and whose need is met by one or two dates or one or two bites. Rather, the **Miskin** is he who does not have what is sufficient, and to whom the people do not pay attention and, thus, do not give him from the charity.

... وَابْنَ السَّبِيلِ ...

and to the wayfarer,

is the needy traveler who runs out of money and should, thus, be granted whatever amount that helps him to go back to his land. Such is the case with whoever intends to go on a permissible journey, he is given what he needs for his journey and back.

The guests are included in this category.

Ali bin Abu Talhah reported that Ibn Abbas said,

"**Ib As-Sabil** (wayfarer) is the guest who is hosted by Muslims.''

Furthermore, Mujahid, Sa`id bin Jubayr, Abu Jafar Al-Baqir, Al-Hasan, Qatadah, Ad-Dahhak, Az-Zuhri, Ar-Rabi bin Anas and Muqatil bin Hayyan said similarly.

... وَالسَّآئِلِينَ ...

and to those who ask,

refers to those who beg people and are thus given a part of the **Zakah** and general charity.

... وَفِي الرِّقَابِ ...

and to set servants free,

These are the servants who seek to free themselves, but cannot find enough money to buy their freedom.

We will mention several of these categories and types under the Tafsir of the **Ayah** on **Sadaqah** in Surah **Bara'h**, if Allah Willing.

Allah's statement:

... وَأَقَامَ الصَّلاةَ ...

performs **As-Salah** (**Iqamat-As-Salah**),

means, those who pray on time and give the prayer its due right; the bowing, prostration, and the necessary attention and humbleness required by Allah.

Allah's statement:

... وَآتَى الزَّكَاةَ ...

and gives the **Zakah**,

Sa`id bin Jubayr and Muqatil bin Hayyan have stated,

> means, the required charity (**Zakah**) due on one's money.

Allah's statement:

... وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُواْ ...

and who fulfill their covenant when they make it,

> is similar to:
>
> الَّذِينَ يُوفُونَ بِعَهْدِ اللَّهِ وَلاَ يِنقُضُونَ الْمِيثَـقَ
>
> Those who fulfill the covenant of Allah and break not the **Mithaq** (bond, treaty, covenant). (13:20)

The opposite of this characteristic is hypocrisy. As found in a **Hadith**:

آيَةُ الْمُنَافِقِ ثَلَاثٌ:

- إِذَا حَدَّثَ كَذَبَ،
- وَإِذَا وَعَدَ أَخْلَفَ،
- وَإِذَا ائْتُمِنَ خَانَ

> The signs of a hypocrite are three:
>
> - if he speaks, he lies;
> - if he promises, he breaks his promise;
> - and if he is entrusted, he breaches the trust.

In another version:

- إِذَا حَدَّثَ كَذَبَ،
- وَإِذَا عَاهَدَ غَدَرَ،
- وَإِذَا خَاصَمَ فَجَر

- If he speaks, he lies;
- if he vows, he breaks his vow;
- and if he disputes, he is lewd.

Allah's statement:

... وَالصَّابِرِينَ فِي الْبَأْسَاء والضَّرَّاء وَحِينَ الْبَأْسِ ...

...and who are patient in extreme poverty and ailment (disease) and at the time of fighting (during the battles).

means, during the time of meekness and ailment.

وَحِينَ الْبَأْسِ (...and at the time of fighting (during the battles),

Ibn Mas`ud, Ibn Abbas, Abu Al-Aliyah, Murrah Al-Hamdani, Mujahid, Sa`id bin Jubayr, Al-Hasan, Qatadah, Ar-Rabi bin Anas, As-Suddi, Muqatil bin Hayyan, Abu Malik, Ad-Dahhak and others have stated,

means on the battlefield while facing the enemy.

And calling them the patient here, is a form of praise, because of the importance of patience in these circumstances, and the suffering and difficulties that accompany them.

And Allah knows best, it is He Whom help is sought from, and upon Him we rely.

Allah's statement:

... أولَـئِكَ الَّذِينَ صَدَقُوا ...

Such are the people of the truth,

means, whoever acquires these qualities, these are truthful in their faith. This is because they have achieved faith in the heart and realized it in deed and upon the tongue.

So they are the truthful,

... وَأُولَـئِكَ هُمُ الْمُتَّقُونَ (١٧٧)

and they are **Al-Muttaqun** (the pious).

because they avoided the prohibitions and performed the acts of obedience.

يـأَيُّهَا الَّذِينَ ءَامَنُواْ كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلَى

2:178 O you who believe! Al-Qisas (the Law of equality) is prescribed for you in case of murder:

الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالاٌّنثَى بِالاٌّنْثَى

the free for the free, the slave for the slave, and the female for the female.

فَمَنْ عُفِىَ لَهُ مِنْ أَخِيهِ شَىْءٌ فَاتِّبَاعٌ بِالْمَعْرُوفِ وَأَدَآءٌ إِلَيْهِ بِإِحْسَـنٍ

But if the killer is forgiven by the brother (or the relatives) of the killed (against blood money), then it should be sought in a good manner, and paid to him respectfully.

ذَلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ فَمَنِ اعْتَدَى بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ

This is an alleviation and a mercy from your Lord. So after this, whoever transgresses the limits (i.e. kills the killer after taking the blood money), he shall have a painful torment.

وَلَكُمْ فِي الْقِصَاصِ حَيَوةٌ يأُولِي الأَلْبَـبِ لَعَلَّكُمْ تَتَّقُونَ

2:179 And there is (a saving of) life for you in Al-Qisas (the Law of equality in punishment), O men of understanding, that you may acquire Taqwa.

The Command and the Wisdom behind the Law of Equality

Allah says;

يَا أَيُّهَا الَّذِينَ آمَنُواْ كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلَى الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالأُنثَى بِالأُنثَى ...

O you who believe! **Al-Qisas** (the Law of equality) is prescribed for you in case of murder: the free for the free, the slave for the slave, and the female for the female.

> Allah states: O believers! The Law of equality has been ordained on you (for cases of murder), the free for the free, the slave for the slave and the female for the female. Therefore, do not transgress the set limits, as others before you transgressed them, and thus changed what Allah has ordained for them.

The reason behind this statement is that (the Jewish tribe of) Banu An-Nadir invaded Qurayzah (another Jewish tribe) during the time of **Jahiliyyah** (before Islam) and defeated them. Hence, (they made it a law that) when a person from Nadir kills a person from Quraizah, he is not killed in retaliation, but only pays a hundred **Wasq** of dates. However, when a person from Quraizah kills a Nadir man, he would be killed for him. If Nadir wanted (to forfeit the execution of the murderer and instead require him) to pay a ransom, the Quraizah man pays two hundred **Wasq** of dates (double the amount Nadir pays in **Diyah** (blood money)). So Allah commanded that justice be observed regarding the penal code, and that the path of the misguided and mischievous persons be avoided, who in disbelief and transgression, defy and alter what Allah has commanded them. Allah said:

> كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلَى الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالأُنثَى بِالأُنثَى

> **Al-Qisas** (the Law of equality in punishment) is prescribed for you in case of murder: the free for the free, the slave for the slave, and the female for the female.

Allah's statement: الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالأُنثَى بِالأُنثَى (the free for the free, the slave for the slave, and the female for the female) was abrogated by the statement life for life (5:45).

However, the majority of scholars agree that the Muslim is not killed for a disbeliever whom he kills.

Al-Bukhari reported that Ali narrated that Allah's Messenger said:

وَلَا يُقْتَلُ مُسْلِمٌ بِكَافِرٍ

> The Muslim is not killed for the disbeliever (whom he kills).

No opinion that opposes this ruling could stand correct, nor is there an authentic **Hadith** to contradict it. However, Abu Hanifah thought that the Muslim could be killed for a disbeliever, following the general meaning of the **Ayah** (5:45) in Surah **Al-Ma'idah**.

The Four **Imams** (Abu Hanifah, Malik, Shafii and Ahmad) and the majority of scholars stated that;

> the group is killed for one person whom they murder.

Umar said, about a boy who was killed by seven men,

> "If all the residents of San`a' (capital of Yemen today) collaborated on killing him, I would kill them all.''

No opposing opinion was known by the Companions during that time which constitutes a near **Ijma** (consensus).

There is an opinion attributed to Imam Ahmad that;

> a group of people is not killed for one person whom they kill, and that only one person is killed for one person.
>
> Ibn Al-Mundhir also attributed this opinion to Mu`adh, Ibn Az-Zubayr, Abdul-Malik bin Marwan, Az-Zuhri, Ibn Sirin and Habib bin Abu Thabit.

Allah's statement:

... فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتِّبَاعٌ بِالْمَعْرُوفِ وَأَدَاء إِلَيْهِ بِإِحْسَانٍ ...

But if the killer is forgiven by the brother (or the relatives) of the killed (against blood money), then it should be sought in a good manner, and paid to him respectfully.

> refers to accepting blood money (by the relatives of the victim in return for pardoning the killer) in cases of intentional murder.

> This opinion is attributed to Abu Al-Aliyah, Abu Sha`tha', Mujahid, Sa`id bin Jubayr, Ata Al-Hasan, Qatadah and Muqatil bin Hayyan.

Ad-Dahhak said that Ibn Abbas said: فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ (But if the killer is forgiven by the brother (or the relatives) of the killed (against blood money), means,

> "the killer is pardoned by his brother (i.e., the relative of the victim) and accepting the **Diyah** after capital punishment becomes due (against the killer), this is the **`Afw** (pardon mentioned in the **Ayah**).''

Allah's statement:

... فَاتِّبَاعٌ بِالْمَعْرُوفِ ...

...then it should be sought in a good manner,

means, when the relative agrees to take the blood money, he should collect his rightful dues with kindness:

... وَأَدَاء إِلَيْهِ بِإِحْسَانٍ ...

and paid to him respectfully.

> means, the killer should accept the terms of settlement without causing further harm or resisting the payment.

Allah's statement:

... ذَلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ ...

This is an alleviation and a mercy from your Lord.

means the legislation that allows you to accept the blood money for intentional murder is an alleviation and a mercy from your Lord. It lightens what was required from those who were before you, either applying capital punishment or forgiving.

Sa`id bin Mansur reported that Ibn Abbas said,

"The Children of Israel were required to apply the Law of equality in murder cases and were not allowed to offer pardons (in return for blood money). Allah said to this **Ummah** (the Muslim nation):

كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلَى الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالأُنثَى بِالأُنثَى فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ

The Law of equality in punishment is prescribed for you in case of murder: the free for the free, the servant for the servant, and the female for the female. But if the killer is forgiven by the brother (or the relatives) of the killed (against blood money).

Hence, `pardoning' or `forgiving' means accepting blood money in intentional murder cases.''

Ibn Hibban also recorded this in his **Sahih**.

Qatadah said: ذَلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ (This is an alleviation from your Lord),

Allah had mercy on this **Ummah** by giving them the **Diyah** which was not allowed for any nation before it.

- The People of the Torah (Jews) were allowed to either apply the penal code (for murder, i.e., execution) or to pardon the killer, but they were not allowed to take blood money.

- The People of the **Injil** (the Gospel - the Christians) were required to pardon (the killer, but no **Diyah** was legislated).
- This **Ummah** (Muslims) is allowed to apply the penal code (execution) or to pardon and accept the blood money.''

Similar was reported from Sa\`id bin Jubayr, Muqatil bin Hayyan and Ar-Rabi bin Anas.

Allah's statement:

... فَمَنِ اعْتَدَى بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ (١٧٨)

So after this whoever transgresses the limits, he shall have a painful torment.

means, those who kill in retaliation after taking the **Diyah** or accepting it, they will suffer a painful and severe torment from Allah.

The same was reported from Ibn Abbas, Mujahid, Ata Ikrimah, Al-Hasan, Qatadah, Ar-Rabi bin Anas, As-Suddi and Muqatil bin Hayyan.

The Benefits and Wisdom of the Law of Equality

Allah's statement:

وَلَكُمْ فِي الْقِصَاصِ حَيَاةٌ ...

And there is life for you in **Al-Qisas**,

legislating the Law of equality, i.e., killing the murderer, carries great benefits for you. This way, the sanctity of life will be preserved because the killer will refrain from killing, as he will be certain that if he kills, he would be killed. Hence life will be preserved.

In previous Books, there is a statement that killing stops further killing! This meaning came in much clearer and eloquent terms in the Qur'an: وَلَكُمْ فِي الْقِصَاصِ حَيَاةٌ (And there is (a saving of) life for you in **Al-Qisas** (the Law of equality in punishment).

Abu Al-Aliyah said,

> "Allah made the Law of equality a `life'. Hence, how many a man who thought about killing, but this Law prevented him from killing for fear that he will be killed in turn.''
>
> Similar statements were reported from Mujahid, Sa`id bin Jubayr, Abu Malik, Al-Hasan, Qatadah, Ar-Rabi bin Anas and Muqatil bin Hayyan.

Allah's statement:

... يَا أُولِيْ الأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ (١٧٩)

O men of understanding, that you may acquire **Taqwa**.

> means, `O you who have sound minds, comprehension and understanding! Perhaps by this you will be compelled to refrain from transgressing the prohibitions of Allah and what He considers sinful.'
>
> **Taqwa** (mentioned in the **Ayah**) is a word that means doing all acts of obedience and refraining from all prohibitions.

كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِن تَرَكَ خَيْرًا الْوَصِيَّةُ لِلْوَلِدَيْنِ وَالأٌقْرَبِينَ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ

2:180 It is prescribed for you, when death approaches any of you, if he leaves wealth, that he makes a bequest to parents and next of kin, according to reasonable manners. (This is) a duty upon Al-Muttaqin (the pious).

فَمَن بَدَّلَهُ بَعْدَمَا سَمِعَهُ فَإِنَّمَآ إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ

2:181 Then whoever changes it after hearing it, the sin shall be on those who make the change. Truly, Allah is All-Hearer, All-Knower.

فَمَنْ خَافَ مِن مُّوصٍ جَنَفًا أَوْ إِثْمًا فَأَصْلَحَ بَيْنَهُمْ فَلاَ إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

2:182 But he who fears from a testator some unjust act or wrongdoing, and thereupon he makes peace between the parties concerned, there shall be no sin on him. Certainly, Allah is Oft-Forgiving, Most Merciful.

Including Parents and Relatives in the Will was later abrogated

Allah says;

كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِن تَرَكَ خَيْرًا الْوَصِيَّةُ لِلْوَالِدَيْنِ وَالأقْرَبِينَ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ (١٨٠)

It is prescribed for you, when death approaches any of you, if he leaves wealth, that he makes a bequest to parents and next of kin, according to reasonable manners. (This is) a duty upon **Al-Muttaqin** (the pious).

This **Ayah** contains the command to include parents and relatives in the will, which was obligatory, according to the most correct view, before the **Ayah** about inheritance was revealed.

When the **Ayah** of inheritance was revealed, this **Ayah** was abrogated, so fixed shares of the inheritance for deserving recipients were legislated by Allah. Therefore, deserving inheritors take their fixed inheritance without

the need to be included in the will or to be reminded of the favor of the inherited person.

For this reason we see the **Hadith** narrated in the **Sunan** and other books that Amr bin Kharijah said:

> I heard Allah's Messenger saying in a speech:
>
> إنَّ اللهَ قَدْ أعْطَى كُلَّ ذِي حَقَ حَقَّهُ، فَلَا وَصِيَّــةَ لِوَارِث
>
> Allah has given each heir his fixed share. So there is no will for a deserving heir.

Imam Ahmad recorded that Muhammad bin Sirin said:

> Ibn Abbas recited Surah **Al-Baqarah** until he reached the **Ayah**: إن تَرَكَ خَيْرًا الْوَصِيَّةُ لِلْوَالِدَيْنِ وَالأقْرَبِينَ (...if he leaves wealth, that he makes a bequest to parents and next of kin), he then said,
>
> "This **Ayah** was abrogated.''
>
> This was recorded by Sa`id bin Mansur and Al-Hakim in his **Mustadrak**.
>
> Al-Hakim Said, "It is **Sahih** according to their criteria (Al-Bukhari and Muslim).''

Ibn Abu Hatim reported that Ibn Abbas said that Allah's statement: الْوَصِيَّةُ لِلْوَالِدَيْنِ وَالأقْرَبِينَ (a bequest to parents and next of kin),

> was abrogated by the **Ayah**:
>
> لِّلرِّجَالِ نَصيِبٌ مِّمَّا تَرَكَ الْوَلِدَنِ وَالاٌّقْرَبُونَ وَلِلنِّسَآءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَلِدَنِ وَالاٌّقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ نَصِيباً مَّفْرُوضاً
>
> There is a share for men and a share for women from what is left by parents and those nearest related, whether the property be small or large - a legal share. (4:7)

Ibn Abu Hatim then said,

"It was reported from Ibn Umar, Abu Musa, Sa`id bin Musayyib, Al-Hasan, Mujahid, Ata Sa`id bin Jubayr, Muhammad bin Sirin, Ikrimah, Zayd bin Aslam and Ar-Rabi bin Anas. Qatadah, As-Suddi, Muqatil bin Hayyan, Tawus, Ibrahim An-Nakhai, Shurayh, Ad-Dahhak and Az-Zuhri said that;

> this **Ayah** (2:180 above) was abrogated by the **Ayah** about the inheritors (4:7).''

The Will for the Relatives that do not qualify as Inheritors

It is recommended that the remaining relatives who do not have a designated fixed share of the inheritance, be willed up to a third, due to the general meaning of the **Ayah** about the will.

It is recorded in the **Sahihayn** that Ibn Umar said that;

Allah's Messenger said:

مَا حَقُّ امْرِىءٍ مُسْلِمٍ لَهُ شَيْءٌ يُوصِي فِيه يَبِيتُ لَيْلَتَيْنِ إِلَّا وَوَصِيَّتُهُ مَكْتُوبَةٌ عِنْدَه

It is not permissible for any Muslim who has something to will to stay for two nights without having his last will and testament written and kept ready with him.

Ibn Umar commented,

"Ever since I heard this statement from Allah's Messenger, no night has passed, but my will is kept ready with me.''

There are many other **Ayat** and **Hadiths** ordering kindness and generosity to one's relatives.

The Will should observe Justice

The will should be fair, in that one designates a part of the inheritance to his relatives without committing injustice against his qualified inheritors and without extravagance or stinginess.

It is recorded in the **Sahihayn** that Sa`d bin Abu Waqqas said,

"O Allah's Messenger! I have some money and only a daughter inherits from me, should I will all my remaining property (to others)?''

He said, "No.''

Sa`d said, "Then may I will half of it?''

He said, "No.''

Sa`d said, "One-third?''

He said, "Yes, one-third, yet even one-third is too much. It is better for you to leave your inheritors wealthy than to leave them poor, begging from others.''

Al-Bukhari mentioned in his **Sahih** that Ibn Abbas said,

"I recommend that people reduce the proportion of what they bequeath by will to a fourth (of the whole legacy) rather than a third, for Allah's Messenger said:

الثُّلُثُ وَالثُّلُثُ كَثِير

One-third, yet even one-third is too much.''

Allah's statement:

فَمَن بَدَّلَهُ بَعْدَمَا سَمِعَهُ فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ ...

Then whoever changes it after hearing it, the sin shall be on those who make the change.

means, whoever changed the will and testament or altered it by addition or deletion, including hiding the will as is obvious, then **فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ** (the sin shall be on those who make the change).

Ibn Abbas and others said,

"The dead person's reward will be preserved for him by Allah, while the sin is acquired by those who change the will.''

... إِنَّ اللّهَ سَمِيعٌ عَلِيمٌ (١٨١)

Truly, Allah is All-Hearer, All-Knower.

means, Allah knows what the dead person has bequeathed and what the beneficiaries (or others) have changed in the will.

Allah's statement:

فَمَنْ خَافَ مِن مُّوصٍ جَنَفًا أَوْ إِثْمًا فَأَصْلَحَ بَيْنَهُمْ فَلاَ إِثْمَ عَلَيْهِ إِنَّ اللّهَ غَفُورٌ رَّحِيمٌ (١٨٢)

But he who fears from a testator some unjust act or wrongdoing, and thereupon he makes peace between the parties concerned, there shall be no sin on him. Certainly, Allah is Oft-Forgiving, Most Merciful.

فَمَنْ خَافَ مِن مُّوصٍ جَنَفًا أَوْ إِثْمًا (But he who fears from a testator some unjust act or wrongdoing),

Ibn Abbas, Abu Al-Aliyah, Mujahid, Ad-Dahhak, Ar-Rabi bin Anas and As-Suddi said,

"Error.''

These errors include such cases;

- as when the inheritor indirectly acquires more than his fair share, such as by being allocated that a certain item mentioned in the legacy be sold to him.
- Or, the testator might include his daughter's son in the legacy to increase his daughter's share in the inheritance, and so forth.

Such errors might occur out of the kindness of the heart without thinking about the consequences of these actions, or by sinful intention.

In such cases, the executive of the will and testament is allowed to correct the errors and to replace the unjust items in the will with a better solution, so that both the Islamic law and what the dead person had wished for are respected and observed. This act would not constitute an alteration in the will and this is why Allah mentioned it specifically, so that it is excluded from the prohibition (that prohibits altering the will and testament) mentioned in the previous **Ayah**.

And Allah knows best.

The Virtue of Fairness in the Will

Abdur-Razzaq reported that Abu Hurayrah said that Allah's Messenger said:

إِنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْخَيْرِ سَبْعِينَ سَنَةً، فَإِذَا أَوْصَى حَافَ فِي وَصِيَّتِهِ، فَيُخْتَمُ لَه بِشَرِّ عَمَلِهِ، فَيَدْخُلُ النَّار.

وَإِنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أَهْلِ الشَّرِّ سَبْعِينَ سَنَةً، فَيَعْدِلُ فِي وَصِيَّتِهِ، فَيُخْتَمُ لَهُ بِخَيْرِ عَمَلِهِ، فَيَدْخُلُ الْجَنَّـــة

A man might perform the works of righteous people for seventy years, but when he dictates his will, he commits injustice and thus his works end with the worst of his deeds and he enters the Fire.

A man might perform the works of evil people for seventy years, but then dictates a just will and thus ends with the best of his deeds and then enters Paradise.

Abu Hurayrah then said, "Read if you wish:

تِلْكَ حُدُودُ اللَّهِ فَلاَ تَعْتَدُوهَا

These are the limits ordained by Allah, so do not transgress them.'' (2:229)

يأَيُّهَا الَّذِينَ ءَامَنُواْ كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

2:183 O you who believe! Fasting is prescribed for you as it was prescribed for those before you, that you may acquire Taqwa.

أَيَّامًا مَّعْدُودَتٍ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ

2:184 Fast for a fixed number of days, but if any of you is ill or on a journey, the same number (should be made up) from other days.

وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ فَمَن تَطَوَّعَ

And as for those who can fast with difficulty, (e.g., an old man), they have (a choice either to fast or) to feed a Miskin (poor person) (for every day).

خَيْرًا فَهُوَ خَيْرٌ لَّهُ وَأَن تَصُومُواْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ

But whoever does good of his own accord, it is better for him. And that your fast is better for you if only you know.

The Order to Fast

Allah said:

يَا أَيُّهَا الَّذِينَ آمَنُواْ كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ (١٨٣)

O you who believe! Fasting is prescribed for you as it was prescribed for those before you, that you may have **Taqwa**.

In an address to the believers of this Ummah, Allah ordered them to fast, that is, to abstain from food, drink and sexual activity with the intention of doing so sincerely for Allah the Exalted alone. This is because fasting purifies the souls and cleanses them from the evil that might mix with them and their ill behavior.

Allah mentioned that He has ordained fasting for Muslims just as He ordained it for those before them, they being an example for them in that, so they should vigorously perform this obligation more obediently than the previous nations.

Similarly, Allah said:

لِكُلٍّ جَعَلْنَا مِنكُمْ شِرْعَةً وَمِنْهَـجاً وَلَوْ شَآءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَحِدَةً وَلَـكِن لِّيَبْلُوَكُمْ فِى مَآ ءَاتَـكُم فَاسْتَبِقُوا الخَيْرَاتِ

To each among you, We have prescribed a law and a clear way. If Allah had willed, He would have made you one nation, but that (He) may test you in what He has given you; so compete in good deeds. (5:48)

Allah said in this **Ayah**:

يَا أَيُّهَا الَّذِينَ آمَنُواْ كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

O you who believe! Fasting is prescribed for you as it was prescribed for those before you, that you may have **Taqwa**.

since the fast cleanses the body and narrows the paths of **Shaytan**.

In the **Sahihayn** the following **Hadith** was recorded:

يَا مَعْشَرَ الشَّبَابِ مَنِ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وِجَاء

O young people! Whoever amongst you can afford marriage, let him marry. Whoever cannot afford it, let him fast, for it will be a shield for him.

Allah then commands;

أَيَّامًا مَّعْدُودَاتٍ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ...

Fast for a fixed number of days, but if any of you is ill or on a journey, the same number (should be made up) from other days.

Allah states that the fast occurs during a fixed number of days, so that it does not become hard on the hearts, thereby weakening their resolve and endurance.

The various Stages of Fasting

Al-Bukhari and Muslim recorded that Aishah said,

> "(The day of) `**Ashura**' was a day of fasting. When the obligation to fast Ramadan was revealed, those who wished fasted, and those who wished did not.''
>
> Al-Bukhari recorded the same from Ibn `Umar and Ibn Mas`ud.

Allah said:

... وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ ...

> ...those who can fast with difficulty, (e.g., an old man), they have (a choice either to fast or) to feed a **Miskin** (poor person) (for every day).
>
> Mu`adh commented,
>
> > "In the beginning, those who wished, fasted and those who wished, did not fast and fed a poor person for each day.''
>
> Al- Bukhari recorded Salamah bin Al-Akwa saying that;
>
> > when the **Ayah** was revealed, those who did not wish to fast, used to pay the **Fidyah** (feeding a poor person for each day they did not fast) until the following **Ayah** (2:185) was revealed abrogating the previous **Ayah**.
>
> It was also reported from Ubaydullah from Nafi that Ibn Umar said;
>
> > "It was abrogated.''
>
> As-Suddi reported that Murrah narrated that Abdullah said about this **Ayah**:
>
> > "It means `those who find it difficult (to fast).' Formerly, those who wished, fasted and those who wished, did not but fed a poor person instead.''

Allah then said:

... فَمَن تَطَوَّعَ خَيْرًا ...

But whoever does good of his own accord,

meaning whoever fed an extra poor person.

... فَهُوَ خَيْرٌ لَّهُ وَأَن تَصُومُواْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ (١٨٤)

it is better for him. And that you fast is better for you if only you know.

Later the **Ayah**: فَمَن شَهِدَ مِنكُمُ الشَّهْرَ فَلْيَصُمْهُ (So whoever of you sights (the crescent on the first night of) the month (of Ramadan, i.e., is present at his home), he must observe **Sawm** (fasting) that month) (2:185) was revealed and this abrogated the previous **Ayah** (2:184).

The Fidyah (Expiation) for breaking the Fast is for the Old and the Ailing

Al-Bukhari reported that;

Ata heard Ibn Abbas recite: وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ (And as for those who can fast with difficulty, (e.g., an old man), they have (a choice either to fast or) to feed a Miskin (poor person) (for every day). Ibn Abbas then commented,

"(This **Ayah**) was not abrogated, it is for the old man and the old woman who are able to fast with difficulty, but choose instead to feed a poor person for every day (they do not fast).''

Others reported that Sa`id bin Jubayr mentioned this from Ibn Abbas.

So the abrogation here applies to the healthy person, who is not traveling and who has to fast, as Allah said: فَمَن شَهِدَ مِنكُمُ الشَّهْرَ فَلْيَصُمْهُ (So whoever of you sights (the crescent on the first night of) the month (of Ramadan, i.e., is present at his home), he must observe **Sawm** (fasting) that month. (2:185)

As for the old man (and woman) who cannot fast,

he is allowed to abstain from fasting and does not have to fast another day instead, because he is not likely to improve and be able to fast other days. So he is required to pay a **Fidyah** for every day missed.

This is the opinion of Ibn Abbas and several others among the **Salaf** who read the **Ayah**: وَعَلَى الَّذِينَ يُطِيقُونَهُ (And as for those who can fast with difficulty, (e.g., an old man)), to mean those who find it difficult to fast as Ibn Mas`ud stated.

This is also the opinion of Al-Bukhari who said,

> "As for the old man (person) who cannot fast, (he should do like) Anas who, for one or two years after he became old fed some bread and meat to a poor person for each day he did not fast.''

This point, which Al-Bukhari attributed to Anas without a chain of narrators, was collected with a continuous chain of narrators by Abu Ya`la Mawsuli in his Musnad, that Ayub bin Abu Tamimah said;

> "Anas could no longer fast. So he made a plate of **Tharid** (broth, bread and meat) and invited thirty poor persons and fed them.''

The same ruling applies for the pregnant and breast-feeding women if they fear for themselves or their children or fetuses. In this case, they pay the **Fidyah** and do not have to fast other days in place of the days that they missed.

شَهْرُ رَمَضَانَ الَّذِى أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَـتٍ مِّنَ الْهُدَى وَالْفُرْقَانِ

2:185 The month of Ramadan in which was revealed the Qur'an, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong).

فَمَن شَهِدَ مِنكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَن كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ

So whoever of you sights (the crescent on the first night of) the month (of Ramadan, i.e., is present at his home), he must observe Sawm (fasting) that month, and whoever is ill or on a journey, the same number (of days which one did not observe Sawm (fasting) must be made up) from other days.

يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلاَ يُرِيدُ بِكُمُ الْعُسْرَ

Allah intends for you ease, and He does not want to make things difficult for you.

وَلِتُكْمِلُواْ الْعِدَّةَ وَلِتُكَبِّرُواْ اللَّهَ عَلَى مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ

(He wants that you) must complete the same number (of days), and that you must magnify Allah (i.e., to say Takbir (Allahu Akbar: Allah is the Most Great)) for having guided you so that you may be grateful to Him.

The Virtue of Ramadan and the Revelation of the Qur'an in it

Allah says;

شَهْرُ رَمَضَانَ الَّذِيَ أُنزِلَ فِيهِ الْقُرْآنُ ...

The month of **Ramadan** in which was revealed the Qur'an,

Allah praised the month of **Ramadan** out of the other months by choosing it to send down the Glorious Qur'an, just as He did for all of the Divine Books He revealed to the Prophets.

Imam Ahmad reported Wathilah bin Al-Asqa that Allah's Messenger said:

أُنْزِلَتْ صُحُفُ إِبْرَاهِيمَ فِي أَوَّلِ لَيْلَةٍ مِنْ رَمَضَانَ، وَأُنْزِلَتِ التَّوْرَاةُ لِسِتَ مَضَيْنَ مِنْ رَمَضَانَ، وَالْإِنْجِيلُ لِثَلاثَ عَشَرَةَ خَلَتْ مِنْ رَمَضَانَ، وَأَنْزَلَ اللهُ الْقُرْآنَ لأَرْبَعٍ وَعِشْرِينَ خَلَتْ مِنْ رَمَضَانَ

The **Suhuf** (Pages) of Ibrahim were revealed during the first night of **Ramadan**. The Torah was revealed during the sixth night of **Ramadan**. The **Injil** was revealed during the thirteenth night of **Ramadan**. Allah revealed the Qur'an on the twenty-fourth night of Ramadan.

The Virtues of the Qur'an

Allah said:

... هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَى وَالْفُرْقَانِ ...

...a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong).

Here Allah praised the Qur'an, which He revealed as guidance for the hearts of those who believe in it and adhere to its commands.

Allah said: وَبَيِّنَاتٍ (and clear proofs) meaning, as clear and unambiguous signs and unequivocal proof for those who understand them.

These proofs testify to the truth of the Qur'an, its guidance, the opposite of misguidance, and how it guides to the straight path, the opposite of the wrong path, and the distinction between the truth and falsehood, and the permissible and the prohibited.

The Obligation of Fasting Ramadan

Allah said:

... فَمَن شَهِدَ مِنكُمُ الشَّهْرَ فَلْيَصُمْهُ ...

So whoever of you sights (the crescent on the first night of) the month (of **Ramadan**, i.e., is present at his home), he must observe **Sawm** (fasting) that month.

> This **Ayah** requires the healthy persons who witness the beginning of the month, while residing in their land, to fast the month.

This **Ayah** abrogated the **Ayah** that allows a choice of fasting or paying the **Fidyah**. When Allah ordered fasting, He again mentioned the permission for the ill person and the traveler to break the fast and to fast other days instead as compensation.

Allah said:

... وَمَن كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ...

...and whoever is ill or on a journey, the same number (of days which one did not observe Sawm (fasting) must be made up) from other days.

> This **Ayah** indicates that ill persons who are unable to fast or fear harm by fasting, and the traveler, are all allowed to break the fast. When one does not fast in this case, he is obliged to fast other days instead.

Allah said:

... يُرِيدُ اللّهُ بِكُمُ الْيُسْرَ وَلاَ يُرِيدُ بِكُمُ الْعُسْرَ ...

Allah intends for you ease, and He does not want to make things difficult for you.

> This **Ayah** indicates that Allah allowed such persons, out of His mercy and to make matters easy for them, to break the fast when they are ill or traveling, while the fast is still obligatory on the healthy persons who are not traveling.

Several Rulings concerning the Fast

The authentic **Sunnah** states that;

> Allah's Messenger traveled during the month of **Ramadan** for the battle for Makkah. The Prophet marched until he reached the area of Kadid and then broke his fast and ordered those who were with him to do likewise.

This was recorded in the Two **Sahihs**.

Breaking the fast mentioned in this **Hadith** was not required, for the Companions used to go out with Allah's Messenger during the month of **Ramadan**, then, some of them would fast while some of them would not fast and neither category would criticize the others. If the command mentioned in the **Hadith** required breaking the fast, the Prophet would have criticized those who fasted. Allah's Messenger himself sometimes fasted while traveling.

For instance, it is reported in the Two **Sahihs** that Abu Ad-Darda said,

> "We once went with Allah's Messenger during **Ramadan** while the heat was intense. One of us would place his hand on his head because of the intense heat. Only Allah's Messenger and Abdullah bin Rawahah were fasting at that time.''

We should state that observing the permission to break the fast while traveling is better, as Allah's Messenger said about fasting while traveling:

> مَنْ أَفْطَرَ فَحَسَنٌ، وَمَنْ صَامَ فَلَا جُنَاحَ عَلَيْهِ
>
> Those who did not fast have done good, and there is no harm for those who fasted.

In another **Hadith**, the Prophet said:

> عَلَيْكُمْ بِرُخْصَةِ اللهِ الَّتِي رُخِّصَ لَكُم
>
> Hold to Allah's permission that He has granted you.

Some scholars say that the two actions are the same, as Aishah narrated that;

> Hamzah bin Amr Al-Aslami said, "O Messenger of Allah! I fast a lot, should I fast while traveling?''
>
> The Prophet said:
>
> إِنْ شِئْتَ فَصُمْ، وَإِنْ شِئْتَ فَأَفْطِر

Fast if you wish or do not fast if you wish.

This **Hadith** is in the Two **Sahihs**.

It was reported that;

if the fast becomes difficult (while traveling), then breaking the fast is better.

Jabir said that;

Allah's Messenger saw a man who was being shaded (by other people while traveling). The Prophet asked about him and he was told that man was fasting.

The Prophet said:

لَيْسَ مِنَ الْبِرِّ الصِّيَامُ فِي السَّفَر

It is not a part of **Birr** (piety) to fast while traveling.

This was recorded by Al-Bukhari and Muslim.

As for those who ignore the **Sunnah** and believe in their hearts that breaking the fast while traveling is disliked, they are required to break the fast and are not allowed to fast.

As for making up for missed fasting days, it is not required to be consecutive. One may do so consecutively or not consecutively. There are ample proofs to this fact.

We should mention that fasting consecutive days is only required exclusively during **Ramadan**. After the month of **Ramadan**, what is required then is to merely make up for missed days. This is why Allah said: **فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ** (...the same number (should be made up) from other day).

Ease and not Hardship

Allah then said:

... يُرِيدُ اللّهُ بِكُمُ الْيُسْرَ وَلاَ يُرِيدُ بِكُمُ الْعُسْرَ ...

Allah intends for you ease, and He does not want to make things difficult for you.

Imam Ahmad recorded Anas bin Malik saying that Allah's Messenger said:

يَسِّرُوا وَلَا تُعَسِّرُوا وَسَكِّنُوا وَلَا تُنَفِّرُوا

Treat the people with ease and don't be hard on them; give them glad tidings and don't fill them with aversion.

This **Hadith** was also collected in the Two **Sahihs**.

It is reported in the **Sahihayn** that Allah's Messenger said to Mu`adh and Abu Musa when he sent them to Yemen:

بَشِّرَا وَلَا تُنَفِّرَا، وَيَسِّرَا وَلَا تُعَسِّرَا، وَتَطَاوَعَا وَلَا تَخْتَلِفَا

Treat the people with ease and don't be hard on them; give them glad tidings and don't fill them with aversion; and love each other, and don't differ.

The **Sunan** and the **Musnad** compilers recorded that Allah's Messenger said:

بُعِثْتُ بِالْحَنِيفِيَّةِ السَّمْحَة

I was sent with the easy **Hanifiyyah** (Islamic Monotheism).

Allah's statement:

... يُرِيدُ اللّهُ بِكُمُ الْيُسْرَ وَلاَ يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُواْ الْعِدَّةَ ...

Allah intends for you ease, and He does not want to make things difficult for you. (He wants that you) must complete the same number (of days),

means: You were allowed to break the fast while ill, while traveling, and so forth, because Allah wanted to make matters easy for you. He only commanded you to make up for missed days so that you complete the days of one month.

Remembering Allah upon performing the Acts of Worship

Allah's statement:

... وَلِتُكَبِّرُواْ اللّهَ عَلَى مَا هَدَاكُمْ ...

...and that you must magnify Allah (i.e., to say **Takbir** (**Allahu Akbar**: Allah is the Most Great)) for having guided you,

means: So that you remember Allah upon finishing the act of worship.

This is similar to Allah's statement:

فَإِذَا قَضَيْتُم مَّنَـسِكَكُمْ فَاذْكُرُواْ اللَّهَ كَذِكْرِكُمْ ءَابَآءَكُمْ أَوْ أَشَدَّ ذِكْرًا

So when you have accomplished your **Manasik**, (rituals) remember Allah as you remember your forefathers or with far more remembrance. (2:200)

فَإِذَا قُضِيَتِ الصَّلَوةُ فَانتَشِرُواْ فِى الأٌّرْضِ وَابْتَغُواْ مِن فَضْلِ اللَّهِ وَاذْكُرُواْ اللَّهَ كَثِيراً لَّعَلَّكُمْ تُفْلِحُونَ

...Then when the (**Jumuah**) **Salah** (prayer) is ended, you may disperse through the land, and seek the bounty of Allah (by working), and remember Allah much, that you may be successful. (62:10)

فَاصْبِرْ عَلَى مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ

وَمِنَ الَّيْلِ فَسَبِّحْهُ وَأَدْبَـرَ السُّجُودِ

...and glorify the praises of your Lord, before the rising of the sun and before (its) setting. And during a part of the night, glorify His praises, and after the prayers. (50:39-40)

This is why the **Sunnah** encouraged;

- **Tasbih** saying, **Subhan Allah**, i.e., all praise is due to Allah,
- **Tahmid** saying **Al-Hamdu Lillah**, i.e., all the thanks are due to Allah, and
- **Takbir** saying **Allahu Akbar**, i.e., Allah is the Most Great.

after the compulsory prayers.

Ibn Abbas said,

"We used to know that Allah's Messenger has finished the prayer by the **Takbir**.''

Similarly, several scholars have stated that;

reciting **Takbir** the during **Id-ul-Fitr** was specified by the **Ayah** that states:

وَلِتُكْمِلُواْ الْعِدَّةَ وَلِتُكَبِّرُواْ اللّهَ عَلَى مَا هَدَاكُمْ

(He wants that you) must complete the same number (of days), and that you must magnify Allah (i.e., to say **Takbir** (**Allahu Akbar**: Allah is the Most Great)) for having guided you...

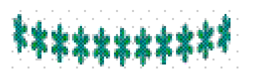
Allah's statement:

... وَلَعَلَّكُمْ تَشْكُرُونَ (١٨٥)

...so that you may be grateful to Him.

means: If you adhere to what Allah commanded you, obeying Him by performing the obligations, abandoning the prohibitions and abiding by the set limits, then perhaps you will be among the grateful.

To Continue



Tafsir Ibn Kathir

ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is the Book; in it is guidance sure, without doubt, to those who fear Allah

Al-Baqarah

Revealed in Madinah

Part II (Ayah 186-286)

بِسْمِ اللّهِ الرَّحْمَـنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful.

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ

2:186 And when My servants ask you (O Muhammad concerning Me, then answer them), I am indeed near (to them by My knowledge).

أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُواْ لِى وَلْيُؤْمِنُواْ بِى لَعَلَّهُمْ يَرْشُدُونَ

I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright.

Allah hears the Servant's Supplication

Allah says;

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُواْ لِي وَلْيُؤْمِنُواْ بِي لَعَلَّهُمْ يَرْشُدُونَ (١٨٦)

And when My servants ask you (O Muhammad concerning Me, then answer them), I am indeed near (to them by My knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright.

Imam Ahmad reported that Abu Musa Al-Ashari said,

"We were in the company of Allah's Messenger during a battle. Whenever we climbed a high place, went up a hill or went down a valley, we used to say, `Allah is the Most Great,' raising our voices.

The Prophet came by us and said:

يَا أَيُّهَا النَّاسُ، ارْبَعُوا عَلى أَنْفُسِكُمْ، فَإِنَّكُمْ لَا تَدْعُونَ أَصَمَّ ولَا غَائِبًا، إِنَّمَا تَدْعُونَ سَمِيعًا بَصِيرًا، إِنَّ الَّذي تَدْعُونَ أَقْربُ إِلَى أَحَدِكُمْ مِنْ عُنُقِ رَاحِلَتِهِ، يا عَبْدَاللهِ بْنَ قَيْسٍ، أَلَا أُعَلِّمُكَ كَلِمَةً مِنْ كُنُوزِ الْجَنَّةِ؟ لَا حَوْلَ ولَا قُوَّةَ إِلَّا بِاللهِ

O people! Be merciful to yourselves (i.e., don't raise your voices), for you are not calling a deaf or an absent one, but One Who is All-Hearer, All-Seer. The One Whom you call is closer to one of you than the neck of his animal.

O Abdullah bin Qais (Abu Musa's name) should I teach you a statement that is a treasure of Paradise: `**La hawla wa la quwwata illa billah** (there is no power or strength except from Allah).'

This **Hadith** was also recorded in the Two **Sahihs**, and Abu Dawud, An-Nasa'i, At-Tirmidhi and Ibn Majah recorded similar wordings.

Furthermore, Imam Ahmad recorded that Anas said that the Prophet said:

يَقُولُ اللهُ تَعَالَى أَنَا عِنْدَ ظَنِّ عَبْدِي بِي وَأَنَا مَعَهُ إِذَا دَعَانِي

"Allah the Exalted said, `I am as My servant thinks of Me, and I am with him whenever he invokes Me.'

Allah accepts the Invocation

Imam Ahmad also recorded Abu Sa`id saying that the Prophet said:

مَا مِنْ مُسْلِمٍ يَدْعُو اللهَ عَزَّ وَجَلَّ بِدَعْوَةٍ لَيْسَ فِيهَا إِثْمٌ ولَا قَطِيعَةُ رَحِمٍ، إِلَّا أَعْطَاهُ اللهُ بِهَا إِحْدَى ثَلَاثِ خِصَالٍ: إِمَّا أَنْ يُعَجِّلَ لَهُ دَعْوَتَهُ، وَإِمَّا أَنْ يَدَّخِرَهَا لَهُ فِي الْأُخْرَى، وَإِمَّا أَنْ يَصْرِفَ عَنْهُ مِنَ السُّوءِ مِثْلَهَا

No Muslim supplicates to Allah with a **Du`a** that does not involve sin or cutting the relations of the womb, but Allah will grant him one of the three things.

- He will either hasten the response to his supplication,
- save it for him until the Hereafter, or
- would turn an equivalent amount of evil away from him.''

They said, "What if we were to recite more (**Du`a**).''

He said, اللهُ أَكْثَر there is more with Allah.

Abdullah the son of Imam Ahmad recorded Ubaydah bin As-Samit saying that the Prophet said:

مَا عَلَى ظَهْرِ الْأَرْضِ مِنْ رَجُلٍ مُسْلِمٍ يَدْعُو اللهَ عَزَّ وَجَلَّ بَدَعْوَةٍ إِلَّا آتَاهُ اللهُ إِيَّاهَا، أَوْ كَفَّ عَنْهُ مِنَ السُّوءِ مِثْلَهَا مَا لَمْ يَدْعُ بِإِثْمٍ أَوْ قَطِيعَةِ رَحِم

There is no Muslim man on the face of the earth who supplicates to Allah but Allah would either grant it to him, or avert harm from him of equal proportions, as long as his supplication does not involve sin or cutting the relations of the womb.

At-Tirmidhi recorded this **Hadith**.

Imam Malik recorded that Abu Hurayrah narrated that Allah's Messenger said:

يُسْتَجَابُ لأَحَدِكُمْ مَالَمْ يَعْجَلْ، يَقُولُ: دَعَوْتُ فَلَمْ يُسْتَجَبْ لِي

One's supplication will be accepted as long as he does not get hasty and say, `I have supplicated but it has not been accepted from me.''

This **Hadith** is recorded in the Two **Sahihs** from Malik, and this is the wording of Al-Bukhari.

Muslim recorded that the Prophet said:

لا يَزَالُ يُسْتَجابُ لِلْعَبْدِ مَا لَمْ يَدْعُ بِإِثْمٍ أَوْ قَطِيعَةِ رَحِمٍ مَا لَمْ يَسْتَعْجِل

The supplication of the servant will be accepted as long as he does not supplicate for what includes sin, or cutting the relations of the womb, and as long as he does not become hasty.

He was asked, "O Messenger of Allah! How does one become hasty?''

He said,

قَدْ دَعَوْتُ وقَدْ دَعَوْتُ، فَلَمْ أَرَ يُسْتَجَابُ لِي، فَيَسْتَحْسِرُ عِنْدَ ذلِكَ وَيَدَعُ الدُّعَاء

He says, `I supplicated and supplicated, but I do not see that my supplication is being accepted from me.' He thus looses interest and abandons supplicating (to Allah).

Three Persons Whose Supplication will not be rejected

In the **Musnad** of Imam Ahmad and the **Sunans** of At-Tirmidhi, An-Nasa'i and Ibn Majah it is recorded that;

Abu Hurayrah narrated that Allah's Messenger said:

ثَلاَثَة لَا تُرَدُّ دَعْوَتُهُمْ: الْإِمَامُ العَادِلُ، وَالصَّائِمُ حَتَّى يُفْطِرَ، وَدَعْوَةُ الْمَظْلُومِ، يَرْفَعُهَا اللهُ دُونَ الْغَمَامِ يَوْمَ الْقِيَامَةِ، وَتُفْتَحُ لَهَا أَبْوَابُ السَّمَاءِ، يَقُولُ: بِعِزَّتِي لَأَنْصُرَنَّكَ وَلَوْ بَعْدَ حِين

Three persons will not have their supplication rejected:

- the just ruler,
- the fasting person until breaking the fast, and
- the supplication of the oppressed person,

for Allah raises it above the clouds on the Day of Resurrection, and the doors of heaven will be opened for it, and Allah says, `By My grace! I will certainly grant it for you, even if after a while.'

أُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَآئِكُمْ

2:187 It is made lawful for you to have sexual relations with your wives on the night of As-Siyam (fasting).

هُنَّ لِبَاسٌ لَّكُمْ وَأَنتُمْ لِبَاسٌ لَّهُنَّ عَلِمَ اللَّهُ أَنَّكُمْ كُنتُمْ تَخْتانُونَ أَنفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنكُمْ

They are Libas (i.e., body-cover, or screen) for you and you are Libas for them. Allah knows that you used to deceive yourselves, so He turned to you (accepted your repentance) and forgave you.

فَالـنَ بَـشِرُوهُنَّ وَابْتَغُواْ مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُواْ وَاشْرَبُواْ حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الأَبْيَضُ مِنَ الْخَيْطِ الأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتِمُّواْ الصِّيَامَ إِلَى الَّيْلِ

So now have sexual relations with them and seek that which Allah has ordained for you (offspring), and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your fast till the nightfall.

وَلاَ تُبَـشِرُوهُنَّ وَأَنتُمْ عَـكِفُونَ فِي الْمَسَـجِدِ تِلْكَ حُدُودُ اللَّهِ فَلاَ تَقْرَبُوهَا

And do not have sexual relations with them (your wives) while you are in Itikaf in the Masjids. These are the limits (set) by Allah, so approach them not.

كَذلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ

Thus does Allah make clear His Ayat to mankind that they may acquire Taqwa.

Eating, Drinking and Sexual Intercourse are allowed during the Nights of Ramadan

Allah says;

أُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَآئِكُمْ ...

It is made lawful for you to have sexual relations with your wives on the night of **As-Siyam** (fasting).

These **Ayat** contain a relief from Allah for the Muslims by ending the practice that was observed in the early years of Islam. At that time, Muslims were allowed to eat, drink and have sexual intercourse only until the `**Isha**' (Night) prayer, unless one sleeps before the `**Isha**' prayer. Those who slept before `**Isha**' or offered the `**Isha**' prayer, were not allowed to drink, eat or sexual intercourse sex until the next night. The Muslims found that to be difficult for them.

According to Ibn Abbas, Ata and Mujahid,

> the **Ayat** used the word `**Rafath**' to indicate sexual intercourse,
>
> Similar Tafsir was offered by Sa`id bin Jubayr, Tawus, Salim bin Abdullah, Amr bin Dinar, Al-Hasan, Qatadah, Az-Zuhri, Ad-Dahhak, Ibrahim

An-Nakhai, As-Suddi, Ata Al-Khurasani and Muqatil bin Hayyan.

Allah said:

... هُنَّ لِبَاسٌ لَّكُمْ وَأَنتُمْ لِبَاسٌ لَّهُنَّ ...

They are **Libas** (i.e., body-cover, or screen) for you and you are **Libas** for them.

Ibn Abbas, Mujahid, Sa`id bin Jubayr, Al-Hasan, Qatadah, As-Suddi and Muqatil bin Hayyan said that this Ayah means,

> "Your wives are a resort for you and you for them.''

Ar-Rabi bin Anas said,

> "They are your cover and you are their cover.''

In short, the wife and the husband are intimate and have sexual intercourse with each other, and this is why they were permitted to have sexual activity during the nights of **Ramadan**, so that matters are made easier for them.

Abu Ishaq reported that Al-Bara bin Azib said,

> "When the Companions of Allah's Messenger observed fast but would sleep before breaking their fast, they would continue fasting until the following night.
>
> Qays bin Sirmah Al-Ansari was fasting one day and was working in his land. When the time to break the fast came, he went to his wife and said, `Do you have food?'
>
> She said, `No. But I could try to get you some.'
>
> His eyes then were overcome by sleep and when his wife came back, she found him asleep. She said, `Woe unto you! Did you sleep?'

In the middle of the next day, he lost consciousness and mentioned what had happened to the Prophet.

Then, this **Ayah** was revealed: أُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَآئِكُمْ (It is made lawful for you to have sexual relations with your wives on the night of As-Siyam (fasting)) until... وَكُلُواْ وَاشْرَبُواْ حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الأَبْيَضُ مِنَ الْخَيْطِ الأَسْوَدِ مِنَ الْفَجْرِ (and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your fast till the nightfall).

Consequently, they were very delighted.''

Al-Bukhari reported this **Hadith** by Abu Ishaq, who related that he heard Al-Bara say,

"When fasting **Ramadan** was ordained, Muslims used to refrain from sleeping with their wives the entire month, but some men used to deceive themselves.

Allah revealed: عَلِمَ اللَّهُ أَنَّكُمْ كُنتُمْ تَخْتانُونَ أَنفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنكُمْ (Allah knows that you used to deceive yourselves, so He turned to you (accepted your repentance) and forgave you)."

Ali bin Abu Talhah narrated that Ibn Abbas said,

"During the month of **Ramadan**, after Muslims would pray `**Isha**', they would not touch their women and food until the next night. Then some Muslims, including Umar bin Al-Khattab, touched (had sex with) their wives and had some food during **Ramadan** after `**Isha**'. They complained to Allah's Messenger. Then Allah sent down: عَلِمَ اللَّهُ أَنَّكُمْ كُنتُمْ تَخْتانُونَ أَنفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنكُمْ فَالآنَ بَاشِرُوهُنَّ (Allah knows that you used to deceive yourselves, so He turned to you (accepted your repentance) and forgave you. So now have sexual relations with them).''

This is the same narration that Al-Awfi related from Ibn Abbas.

Allah said:

... وَابْتَغُواْ مَا كَتَبَ اللّهُ لَكُمْ ...

...and seek that which Allah has ordained for you (offspring),

Abu Hurayrah, Ibn Abbas, Anas, Shurayh Al-Qadi, Mujahid, Ikrimah, Sa`id bin Jubayr, Ata, Ar-Rabi bin Anas, As-Suddi, Zayd bin Aslam, Hakam bin Utbah, Muqatil bin Hayyan, Al-Hasan Al-Basri, Ad-Dahhak, Qatadah, and others said that;

this **Ayah** refers to having offspring.

Qatadah said that the **Ayah** means,

"Seek the permission that Allah has allowed for you.''

Sa`id narrated that Qatadah said, وَابْتَغُواْ مَا كَتَبَ اللّهُ لَكُمْ (and seek that which Allah has ordained for you).

Time for Suhur

Allah said:

... وَكُلُواْ وَاشْرَبُواْ حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الأَبْيَضُ مِنَ الْخَيْطِ الأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتِمُّواْ الصِّيَامَ إِلَى الَّليْلِ ...

...and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your fast till the nightfall.

Allah has allowed eating and drinking, along with having sexual intercourse, as we have stated, during any part of the night until the light of dawn is distinguished from the darkness of the night.

Allah has described that time as `distinguishing the white thread from the black thread.' He then made it clearer when He said: مِنَ الْفَجْرِ (of dawn).

As stated in a **Hadith** that Imam Abu Abdullah Al-Bukhari recorded, Sahl bin Sa`d said,

> "When the following verse was revealed:
>
> وَكُلُواْ وَاشْرَبُواْ حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الأَبْيَضُ مِنَ الْخَيْطِ الأَسْوَدِ
> (Eat and drink until the white thread appears to you, distinct from the black thread), and (of dawn) was not revealed, some people who intended to fast, tied black and white threads to their legs and went on eating till they differentiated between the two.
>
> Allah then revealed the words, (of dawn), and it became clear to them that it meant (the darkness of) night and (the light of) day.''

Al-Bukhari recorded that Ash-Sha`bi said that Adi said,

> "I took two strings, one black and the other white and kept them under my pillow and went on looking at them throughout the night, but could not make any distinction between the two.
>
> So, the next morning I went to Allah's Messenger and told him the whole story. He said:
>
> إِنَّ وِسَادَكَ إِذًا لَعَرِيضٌ، أَنْ كَانَ الْخَيْطُ الْأَبْيَضُ وَالْأَسْوَدُ تَحْتَ وِسَادَتِك
>
> Your pillow is very wide if the white and black threads are under it!
>
> Some wordings for this **Hadith** read,
>
> إِنَّكَ لَعَرِيضُ الْقَفَا
>
> Your **Qafa** (back side of your neck) is wide!
>
> Some people said that these words meant that Adi was not smart. This is a weak opinion.

The narration that Al-Bukhari collected explains this part of the **Hadith**.

Al-Bukhari recorded that Adi bin Hatim narrated:

> I said, "O Messenger of Allah! What is the white thread from the black thread? Are they actual threads?''
>
> He said:
>
> إِنَّكَ لَعَرِيضُ الْقَفَا أَنْ أَبْصَرْتَ الْخَيْطَيْنِ، ثُمَّ قَالَ: لَا بَلْ هُوَ سَوَادُ اللَّيْلِ وَبَيَاضُ النَّهَارِ
>
> Your **Qafa** is wide if you see the two threads. Rather, they are the blackness of the night and the whiteness of the daylight.

Suhur is Recommended

Allah allowed eating and drinking until dawn, it represents proof that **Suhur** is encouraged, since it is a **Rukhsah** (concession or allowance) and Allah likes that the **Rukhsah** is accepted and implemented.

The authentic **Sunnah** indicates that eating the **Suhur** is encouraged.

It is reported in the Two **Sahihs** that Anas narrated that Allah's Messenger said:

تَسَحَّرُوا فَإِنَّ فِي السَّحُورِ بَرَكَة

Eat the **Suhur**, for there is a blessing in **Suhur**.

Muslim reported that Amr bin Al-As narrated that Allah's Messenger said:

إِنَّ فَصْلَ مَا بَيْنَ صِيَامِنَا وصِيَامِ أَهْلِ الْكِتَابِ أَكْلَةُ السَّحَرِ

The distinction between our fast and the fast of the People of the Book is the meal of **Suhur**.

Imam Ahmad reported that Abu Sa`id narrated that Allah's Messenger said:

السَّحُورُ أَكْلُهُ بَرَكَةٌ فَلَا تَدَعُوهُ، وَلَوْ أَنَّ أَحَدَكُمْ تَجْرَعُ جُرْعَةَ مَاءٍ، فَإِنَّ اللهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى الْمُتَسَحِّرِين

Suhur is a blessed meal. Hence, do not abandon it, even if one just takes a sip of water. Indeed, Allah and His angels send **Salah** (blessings) upon those who eat **Suhur**.

There are several other **Hadiths** that encourage taking the **Suhur**, even if it only consists of a sip of water.

It is preferred that **Suhur** be delayed until the time of dawn.

It is recorded in the Two **Sahihs** that Anas bin Malik narrated that Zayd bin Thabit said,

"We had **Suhur** with Allah's Messenger and then went on to pray.''

Anas asked, "How much time was there between the **Adhan** (call to prayer) and the **Suhur**?''

He said, "The time that fifty **Ayat** take (to recite).''

Imam Ahmad recorded Abu Dharr saying that Allah's Messenger said:

لَا تَزَالُ أُمَّتِي بِخَيْرٍ مَا عَجَّلُوا الْإِفْطَارَ وَأَخَّرُوا السُّحُور

My **Ummah** will always retain goodness as long as they hasten in breaking the fast and delay the **Suhur**.

There are several **Hadiths** that narrate that,

the Prophet called Suhur "the blessed meal.''

There are narrations from several of the **Salaf** that;

they allowed the **Suhur** to be eaten later until close to **Fajr**.

This is reported from Abu Bakr, Umar, Ali, Ibn Mas`ud, Hudhayfah, Abu Hurayrah, Ibn Umar, Ibn Abbas and Zayd bin Thabit.

It is also reported from many of the Tabi`in, such as Muhammad bin Ali bin Husayn, Abu Mijlaz, Ibrahim An-Nakhai, Abu Ad-Duha, Abu Wa'il and other companions of Ibn Mas`ud.

This is also the opinion of Ata, Al-Hasan, Hakam bin Uyainah, Mujahid, Urwah bin Az-Zubayr, Abu Shatha Jabir bin Zayd, Al- Amash and Ma`mar bin Rashid.

We have mentioned the chains of narrations for their statements in our (Ibn Kathir's) book about **Siyam** (Fasting), and all praise is due to Allah.

It is also recorded in the Two **Sahihs** that Al-Qasim said that Aishah narrated that Allah's Messenger said:

لَا يَمْنَعُكُمْ أَذَانُ بِلَالٍ عَنْ سَحُورِكُمْ، فَإِنَّهُ يُنَادِي بِلَيْلٍ، فَكُلُوا وَاشْرَبُوا حَتَّى تَسْمَعُوا أَذَانَ ابْنِ أُمِّ مَكْتُومٍ، فَإِنَّهُ لَا يُؤَذِّنُ حَتَّى يَطْلُعَ الْفَجْرْ

The **Adhan** pronounced by Bilal should not stop you from taking **Suhur**, for he pronounces the **Adhan** at night. Hence, eat and drink until you hear the **Adhan** by Ibn Umm Maktum, for he does not call the **Adhan** until dawn.

This is the wording collected by Al-Bukhari.

Imam Ahmad reported that Qays bin Talq quoted from his father that Allah's Messenger said:

لَيْسَ الْفَجْرُ الْمُسْتَطِيلَ فِي الْأُفُقِ وَلَكِنِ الْمُعْتَرِضُ الْأَحْمَرَ

Dawn is not the (ascending) glow of white light of the horizon. Rather, it is the red (radiating) light.

Abu Dawud and At-Tirmidhi also recorded this **Hadith**, but their wording is:

كُلُوا واشْرَبُوا، وَلَا يَهِيدَنَّكُمُ السَّاطِعُ الْمُصْعِدُ، فَكُلُوا واشْرَبُوا حَتَّى يَعْتَرِضَ لَكُمُ الْأَحْمَرَ

Eat and drink and do not be rushed by the ascending (white) light. Eat and drink until the redness (of the dawn) appears.

Ibn Jarir (At-Tabari) recorded that Samurah bin Jundub narrated that Allah's Messenger said:

لَا يَغُرَّنَّكُمْ أَذَانُ بِلَالٍ وَلَا هَذَا الْبَيَاضُ لِعَمُودِ الصُّبْحِ حَتَّى يَسْتَطِير

> Do not be stopped by Bilal's **Adhan** or the (ascending) whiteness, until it spreads.
>
> Muslim also recorded this **Hadith**.

There is no Harm in beginning the Fast while Junub (a state of major ritual impurity)

Issue:

Among the benefits of allowing sexual activity, eating and drinking until dawn for those who are fasting, is that it is allowed to start the fast while **Junub** (in the state of impurity after sexual discharge), and there is no harm in this case if one takes a bath any time in the morning after waking up, and completes the fast.

This is the opinion of the Four **Imams** and the majority of the scholars.

Al-Bukhari and Muslim recorded that Aishah and Umm Salamah said that;

> Allah's Messenger used to wake up while **Junub** from sexual intercourse, not wet dreams, and he would take a bath and fast.
>
> Umm Salamah added that he would not break his fast or make up for that day.

Muslim recorded that Aishah said that a man asked:

> "O Messenger of Allah! The (Dawn) prayer time starts while I am **Junub**, should I fast?''
>
> Allah's Messenger replied,
>
> وَأَنَا تُدْرِكُنِي الصَّلَاةُ وَأَنَا جُنُبٌ فَأَصُوم
>
> And I, the prayer time starts while I am **Junub** and I fast.

He said, "You are not like us, O Messenger of Allah! Allah has forgiven your previous and latter sins.''

Allah's Messenger said:

وَاللهِ إِنِّي لَأَرْجُو أَنْ أَكُونَ أَخْشَاكُمْ للهِ وَأَعْلَمَكُمْ بِمَا أَتَّقِي

By Allah! I hope that I have the most fear from Allah among you and the best knowledge of what **Taqwa** is.

Fasting ends at Sunset

Allah said:

... ثُمَّ أَتِمُّواْ الصِّيَامَ إِلَى الَّليْلِ ...

...then complete your fast till the nightfall.

This **Ayah** orders breaking the fast at sunset.

It is recorded in the Two **Sahihs** that Umar bin Al-Khattab said that Allah's Messenger said:

إِذَا أَقْبَلَ اللَّيْلُ مِنْ هٰهُنَا، وَأَدْبَرَ النَّهَارُ مِنْ هٰهُنَا فَقَدْ أَفْطَرَ الصَّائِم

If the night comes from this direction (the east), and the day departs from that direction (the west), then the fasting person breaks his fast.

It is reported that Sahl bin Sa`d As-Sa`idi narrated that Allah's Messenger said:

لَا يَزَالُ النَّاسُ بِخَيْرٍ مَا عَجَّلُوا الْفِطْر

The people will retain goodness as long as they hasten in breaking the fast.

Imam Ahmad recorded that Abu Hurayrah narrated that the Prophet said:

يَقُولُ اللهُ عَزَّ وَجَلَّ: إِنَّ أَحَبَّ عِبَادِي إِلَيَّ أَعْجَلُهُمْ فِطْرًا

Allah the Exalted said, `the dearest among My servants to Me are those who hasten in breaking the fast the most.'

At-Tirmidhi recorded this **Hadith** and said that this **Hadith** is **Hasan Gharib**.

Prohibition of Uninterrupted Fasting (Wisal)

There are several authentic **Hadiths** that prohibit **Al-Wisal**, which means continuing the fast through the night to the next night, without eating.

Imam Ahmad recorded Abu Hurayrah saying that Allah's Messenger said:

لَا تُوَاصِلُوا

Do not practice **Al-Wisal** in fasting.

So, they said to him, "But you practice Al-Wisal, O Allah's Messenger!''

The Prophet replied,

فَإِنِّي لَسْتُ مِثْلَكُمْ إِنِّي أَبِيتُ يُطْعِمُنِي رَبِّي وَيَسْقِينِي

"I am not like you, I am given food and drink during my sleep by my Lord."

So, when the people refused to stop **Al-Wisal**, the Prophet fasted two days and two nights (along with those who practiced **Wisal**) and then they saw the crescent moon (of the month of **Shawwal**). The Prophet said to them (angrily):

لَوْ تَأَخَّرَ الْهِلَالُ لَزِدْتُكُمْ

If the crescent had not appeared, I would have made you fast for a longer period.

That was as a punishment for them (when they refused to stop practicing **Al-Wisal**).

This **Hadith** is also recorded in the **Sahihayn**.

The prohibition of **Al-Wisal** was also mentioned in a number of other narrations. It is a fact that practicing **Al-Wisal** was one of the special qualities of the Prophet, for he was capable and assisted in his practice of it. It is obvious that the food and drink that the Prophet used to get while practicing **Al-Wisal** was spiritual and not material, otherwise he would not be practicing **Al-Wisal**.

We should mention that it is allowed to refrain from breaking the fast from sunset until before dawn (**Suhur**).

A **Hadith** narrated by Abu Sa`id Khudri states that Allah's Messenger said:

لَا تُوَاصِلُوا فَأَيُّكُمْ أَرَادَ أَنْ يُوَاصِلَ فَلْيُوَاصِلْ إِلَى السَّحَرِ

> Do not practice **Al-Wisal**, but whoever wishes is allowed to practice it until the **Suhur**.
>
> They said, "You practice **Al-Wisal**, O Messenger of Allah!''
>
> He said:

إِنِّي لَسْتُ كَهَيْئَتِكُمْ، إِنِّي أَبِيتُ لِي مُطْعِمٌ يُطْعِمُنِي وَسَاقٍ يَسْقِينِي

> I am not similar to you, for I have One Who makes me eat and drink during the night.
>
> This **Hadith** is also collected in the Two **Sahihs**.

The Rulings of Itikaf

Allah said:

... وَلاَ تُبَاشِرُوهُنَّ وَأَنتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ ...

> And do not have sexual relations with them (your wives) while you are in **Itikaf** in the **Masjids**.
>
> Ali bin Abu Talhah reported that Ibn Abbas said,
>
> > "This **Ayah** is about the man who stays in **Itikaf** at the mosque during **Ramadan** or other months, Allah prohibited him from touching (having sexual intercourse with) women, during the night or day, until he finishes his **Itikaf**.''
>
> Ad-Dahhak said,
>
> > "Formerly, the man who practiced **Itikaf** would go out of the mosque and, if he wished, would have sexual intercourse (with his wife). Allah then

> said: وَلاَ تُبَاشِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ (And do not have sexual relations with them (your wives) while you are in **Itikaf** in the **Masjids**.
>
> meaning, `Do not touch your wives as long as you are in **Itikaf**, whether you were in the mosque or outside of it'.''

It is also the opinion of Mujahid, Qatadah and several other scholars, that;

> the Muslims used to have sexual intercourse with the wife while in **Itikaf** if they departed the mosque until the **Ayah** was revealed.

Ibn Abu Hatim commented, "It was reported that Ibn Mas`ud, Muhammad bin Ka`b, Mujahid, Ata Al-Hasan, Qatadah, Ad-Dahhak, As-Suddi, Ar-Rabi bin Anas and Muqatil said that the **Ayah** means,

> `Do not touch the wife while in **Itikaf**.'''

What Ibn Abu Hatim reported from these people is the agreed upon practice among the scholars.

Those who are in **Itikaf** are not allowed to have sexual intercourse as long as they are still in **Itikaf** in the mosque. If one has to leave the mosque to attend to a need, such as to relieve the call of nature or to eat, he is not allowed to kiss or embrace his wife or to busy himself with other than his **Itikaf**. He is not even allowed to visit ailing persons, but he can merely ask about their condition while passing by.

Itikaf has several other rulings that are explained in the books (of **Fiqh**), and we have mentioned several of these rulings at the end of our book on **Siyam** (Fasting), all praise is due to Allah.

Furthermore, the scholars of **Fiqh** used to follow their explanation of the rules for fasting with the explanation of the rules for **Itikaf**, as this is the way these acts of worship were mentioned in the Qur'an.

By mentioning **Itikaf** after fasting, Allah draws attention to practicing **Itikaf** during the month of the fast,

especially the last part of the month. The **Sunnah** of Allah's Messenger is that he used to perform **Itikaf** during the last ten nights of the month of **Ramadan** until he died.

Afterwards, the Prophet's wives used to perform **Itikaf** as the Two **Sahihs** recorded from Aishah the Mother of the believers.

It is reported in the Two **Sahihs** that;

> Safiyyah, the daughter of Huyai, went to Allah's Messenger to visit him in the mosque while he was in **Itikaf**.
>
> She had a talk with him for a while, then she got up in order to return home. The Prophet accompanied her back home, as it was night. Her house was at Usamah bin Zayd's house on the edge of Al-Madinah.
>
> While they were walking, two Ansari men met them and passed by them in a hurry, for they were shy to bother the Prophet while he was walking with his wife. He told them:
>
> عَلى رِسْلِكُمَا، إِنَّهَا صَفِيَّةٌ بِنْتُ حُيَي
>
> Do not run away! She is (my wife) Safiyyah bint Huyai.
>
> Both of them said, "All praise is due to Allah, How we dare think of any evil? O Allah's Messenger!''
>
> The Prophet said (to them):
>
> إِنَّ الشَّيْطَانَ يَجْرِي مِن ابْنِ آدَمَ مَجْرَى الدَّمِ، وَإِنِّي خَشِيتُ أَنْ يَقْذِفَ فِي قُلُوبِكُمَا شَيْئًا، أَوْ قَالَ: شَرًّا
>
> **Shaytan** reaches everywhere in the human body, that the blood reaches. I was afraid lest **Shaytan** might suggest an evil thought in your minds.
>
> Imam Ash-Shafii commented,

> "Allah's Messenger sought to teach his **Ummah** to instantly eliminate any evil thought, so that they do not fall into the prohibited. They (the two Ansari men) had more fear of Allah than to think evil of the Prophet. Allah knows best.''

The **Ayah** (2:187) prohibits sexual intercourse and anything like kissing or embracing that might lead to it during **Itikaf**. As for having the wife helping the husband, it is allowed.

It is reported in the Two **Sahihs** that Aishah said,

> "Allah's Messenger would bring his head near me (in her room) and I would comb his hair, while I was on my menses. He would enter the room only to attend to what a man needs.''

Allah's statement:

... تِلْكَ حُدُودُ اللّهِ ...

These are the limits (set) by Allah,

> means, `This is what We have explained, ordained, specified, allowed and prohibited for fasting. We also mentioned the fast's objectives, what is permitted during it, and what is required of it. These are the set limits that Allah has legislated and explained, so do not come near them or transgress them.'
>
> ...َلا تَقْرَبُوهَا ...
>
> so approach them not.

Abdur-Rahman bin Zayd bin Aslam said,

> "Allah's set limits mentioned in the **Ayah** mean these four limits (and he then recited): أُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَآئِكُمْ (It is made lawful for you to have sexual relations with your wives on the night of **As-Siyam** (fasting).) and he recited up to: ثُمَّ أَتِمُّواْ الصِّيَامَ إِلَى الَّليْلِ (then complete your **Sawm** (fast) till the nightfall).

My father and other are used to say similarly and recite the same **Ayah** to us.''

Allah said:

... كَذَلِكَ يُبَيِّنُ اللهُ آيَاتِهِ لِلنَّاسِ ...

Thus does Allah make clear His **Ayat** to mankind,

meaning, `Just as He explains the fast and its rulings, He also explains the other rulings by the words of His servant and Messenger, Muhammad.'

Allah continues:

... لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ (١٨٧)

to mankind that they may attain **Taqwa**.

meaning, `So that they know how to acquire the true guidance and how to worship (Allah).'

Similarly, Allah said:

هُوَ الَّذِى يُنَزِّلُ عَلَى عَبْدِهِ ءَايَـتٍ بَيِّنَـتٍ لِّيُخْرِجَكُمْ مِّنَ الظُّلُمَـتِ إِلَى النُّورِ وَإِنَّ اللَّهَ بِكُمْ لَرَءُوفٌ رَّحِيمٌ

It is He Who sends down manifest **Ayat** to His servant (Muhammad) that He may bring you out from (types of) darkness into the light. And verily, Allah is to you full of kindness, Most Merciful. (57:9)

وَلاَ تَأْكُلُواْ أَمْوَلَكُمْ بَيْنَكُم بِالْبَاطِلِ وَتُدْلُواْ بِهَآ إِلَى الْحُكَّامِ لِتَأْكُلُواْ فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالإِثْمِ وَأَنتُمْ تَعْلَمُونَ

2:188 And eat up not one another's property unjustly (in any illegal way, e.g., stealing, robbing, deceiving), nor give bribery to the rulers (judges before presenting your cases) that you may knowingly eat up a part of the property of others sinfully.

Bribery is prohibited and is a Sin

Allah says;

وَلاَ تَأْكُلُواْ أَمْوَالَكُم بَيْنَكُم بِالْبَاطِلِ وَتُدْلُواْ بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُواْ فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالإِثْمِ وَأَنتُمْ تَعْلَمُونَ (١٨٨)

And eat up not one another's property unjustly (in any illegal way, e.g., stealing, robbing, deceiving), nor give bribery to the rulers (judges before presenting your cases) that you may knowingly eat up a part of the property of others sinfully.

Ali bin Abu Talhah reported that Ibn Abbas said,

"This **Ayah** is about the indebted person when there is no evidence of the loan. So he denies taking the loan and the case goes to the authorities, even though he knows that it is not his money and that he is a sinner, consuming what is not allowed for him.''

This opinion was also reported from Mujahid, Sa`id bin Jubayr, Ikrimah, Al-Hasan, Qatadah, As-Suddi, Muqatil bin Hayyan and Abdur-Rahman bin Zayd bin Aslam. They all stated,

"Do not dispute when you know that you are being unjust.''

The Judge's Ruling does not allow the Prohibited or prohibit the Lawful

It is reported in the Two **Sahihs** that Umm Salamah narrated that Allah's Messenger said:

أَلَا إِنَّمَا أَنَا بَشَرٌ، وَإِنَّمَا يَأْتِينِي الْخَصْمُ، فَلَعَلَّ بَعْضَكُمْ أَنْ يَكُونَ أَلْحَنَ بِحُجَّتِهِ مِنْ بَعْضٍ فَأَقْضِيَ لَهُ، فَمَنْ قَضَيْتُ لَهُ بِحَقِّ مُسْلِمٍ فَإِنَّمَا هِيَ قِطْعَةٌ مِنْ نَارٍ، فَلْيَحْمِلْهَا أَوْ لِيَذَرْهَا

I am only human! You people present your cases to me, and as some of you may be more eloquent and persuasive in presenting his argument, I might issue a

judgment in his benefit. So, if I give a Muslim's right to another, I am really giving him a piece of fire; so he should not take it.

The **Ayah** and the **Hadith** prove that the judgment of the authorities in any case does not change the reality of the truth. Hence, the ruling does not allow what is in fact prohibited or prohibit what is in fact allowed. It is only applicable in that case. So if the ruling agrees with the truth, then there is no harm in this case. Otherwise, the judge will acquire his reward, while the cheater will acquire the evil burden. This is why Allah said:

وَلاَ تَأْكُلُواْ أَمْوَالَكُم بَيْنَكُم بِالْبَاطِلِ وَتُدْلُواْ بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُواْ فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالإِثْمِ وَأَنتُمْ تَعْلَمُونَ

And eat up not one another's property unjustly, nor give bribery to the rulers (judges before presenting your cases) that you may knowingly eat up a part of the property of others sinfully.

> meaning, `While you know the falsehood of what you claim.'

Qatadah said,

> "O son of Adam! Know that the judge's ruling does not allow you what is prohibited or prohibit you from what is allowed. The judge only rules according to his best judgment and according to the testimony of the witnesses. The judge is only human and is bound to make mistakes.
>
> Know that if the judge erroneously rules in some one's favor, then that person will still encounter the dispute when the disputing parties meet Allah on the Day of Resurrection. Then, the unjust person will be judged swiftly and precisely with that which will surpass whatever he acquired by the erroneous judgment he received in the life of this world.''

يَسْـَلُونَكَ عَنِ الأَهِلَّةِ

2:189 They ask you (O Muhammad) about the crescents.

قُلْ هِىَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ

Say: "These are signs to mark fixed periods of time for mankind and for the pilgrimage.''

وَلَيْسَ الْبِرُّ بِأَن تَأْتُواْ الْبُيُوتَ مِن ظُهُورِهَا وَلَـكِنَّ الْبِرَّ مَنِ اتَّقَى وَأْتُواْ الْبُيُوتَ مِنْ أَبْوَبِهَا وَاتَّقُواْ اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ

It is not Al-Birr (piety, righteousness, etc.) that you enter the houses from the back, but Al-Birr is from Taqwa. So enter houses through their proper doors, and have Taqwa of Allah that you may be successful.

The Crescent Moons

Allah says;

يَسْأَلُونَكَ عَنِ الأهِلَّةِ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ ...

> They ask you (O Muhammad) about the crescents. Say: "These are signs to mark fixed periods of time for mankind and for the pilgrimage.''
>
> Al-Awfi related that Ibn Abbas said,
>
> > "The people asked Allah's Messenger about the crescent moons. Thereafter, this Ayah was revealed, so that they mark their acts of worship, the **Iddah** (the period of time a divorced woman or a widow is required to wait before remarrying) of their women and the time of their **Hajj** (pilgrimage to Makkah).''

Abdur-Razzaq reported that Ibn Umar narrated that Allah's Messenger said:

جَعَلَ اللهُ الْأَهِلَّةَ مَوَاقِيتَ لِلنَّاسِ، فَصُومُوا لِرُؤْيَتِهِ، وَأَفْطِرُوا لِرُؤْيَتِهِ، فَإِنْ غُمَّ عَلَيْكُمْ فَعُدُّوا ثَلَاثِينَ يَوْمًا

Allah has made the crescents signs to mark fixed periods of time for mankind. Hence, fast on seeing it (the crescent for **Ramadan**) and break the fast on seeing it (the crescent for **Shawwal**). If it (the crescent) was obscure to you then count thirty days (mark that month as thirty days).

This **Hadith** was also collected by Al-Hakim in his **Mustadrak**, and he said, "The chain is **Sahih**, and they (Al-Bukhari and Muslim) did not recorded it."

Righteousness comes from Taqwa

Allah said:

... وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُواْ الْبُيُوتَ مِن ظُهُورِهَا وَلَـكِنَّ الْبِرَّ مَنِ اتَّقَى وَأْتُواْ الْبُيُوتَ مِنْ أَبْوَابِهَا ...

It is not **Al-Birr** (piety, righteousness, etc.) that you enter the houses from the back, but **Al-Birr** is from **Taqwa**. So enter houses through their proper doors.

Al-Bukhari recorded that Al-Bara said,

"During the time of **Jahiliyyah**, they used to enter the house from the back upon assuming the **Ihram**. Thereafter, Allah revealed (the following Ayah: **وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُواْ الْبُيُوتَ مِن ظُهُورِهَا وَلَـكِنَّ الْبِرَّ مَنِ اتَّقَى وَأْتُواْ الْبُيُوتَ مِنْ أَبْوَابِهَا** (It is not **Al-Birr** (piety, righteousness, etc.) that you enter the houses from the back but **Al-Birr** is from **Taqwa**. So enter houses through their proper doors)."

Abu Dawud At-Tayalisi recorded the same Hadith from Al-Bara but with the wording;

"The **Ansar** used to enter their houses from the back when returning from a journey. Thereafter, this **Ayah** (2:189 above) was revealed...''

Al-Hasan said,

"When some people during the time of **Jahiliyyah** would leave home to travel, and then decide not to travel, they would not enter the house from its door. Rather, they would climb over the back wall. Allah the Exalted said: وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوْاْ الْبُيُوتَ مِن ظُهُورِهَا (It is not **Al-Birr** (piety, righteousness) that you enter the houses from the back).''

Allah's statement:

... وَاتَّقُواْ اللّهَ لَعَلَّكُمْ تُفْلِحُونَ (١٨٩)

...and have **Taqwa** of Allah that you may be successful.

Have **Taqwa** of Allah, means to do what He has commanded you and refrain from what He has forbidden for you, لَعَلَّكُمْ تُفْلِحُونَ (that you may be successful), tomorrow when you stand before Him and He thus rewards you perfectly.

وَقَـتِلُواْ فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَـتِلُونَكُمْ وَلاَ تَعْتَدُواْ إِنَّ اللَّهَ لاَ يُحِبُّ الْمُعْتَدِينَ

2:190 And fight in the way of Allah those who fight you, but transgress not the limits. Truly, Allah likes not the transgressors.

وَاقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَأَخْرِجُوهُمْ مِّنْ حَيْثُ أَخْرَجُوكُمْ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ

2:191 And kill them wherever you find them, and turn them out from where they have turned you out. And Al-Fitnah is worse than killing.

وَلاَ تُقَـتِلُوهُمْ عِندَ الْمَسْجِدِ الْحَرَامِ حَتَّى يُقَـتِلُوكُمْ فِيهِ

And fight not with them at Al-Masjid Al-Haram (the sanctuary at Makkah), unless they (first) fight you there.

فَإِن قَـتَلُوكُمْ فَاقْتُلُوهُمْ كَذَلِكَ جَزَآءُ الْكَـفِرِينَ

But if they attack you, then kill them. Such is the recompense of the disbelievers.

فَإِنِ انتَهَوْاْ فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

2:192 But if they cease, then Allah is Oft-Forgiving, Most Merciful.

وَقَـتِلُوهُمْ حَتَّى لاَ تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ فَإِنِ انتَهَواْ فَلاَ عُدْوَنَ إِلاَّ عَلَى الظَّـلِمِينَ

2:193 And fight them until there is no more Fitnah (disbelief and worshipping of others along with Allah) and the religion (all and every kind of worship) is for Allah (Alone). But if they cease, let there be no transgression except against Az-Zalimin (the polytheists and wrongdoers).

The Command to fight Those Who fight Muslims and killing Them wherever They are found

Allah commands;

وَقَاتِلُواْ فِي سَبِيلِ اللّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلاَ تَعْتَدُواْ إِنَّ اللّهَ لاَ يُحِبِّ الْمُعْتَدِينَ (١٩٠)

And fight in the way of Allah those who fight you, but transgress not the limits. Truly, Allah likes not the transgressors.

Abu Jafar Ar-Razi said that Ar-Rabi bin Anas said that Abu Al-Aliyah commented on what Allah said: وَقَاتِلُواْ فِي سَبِيلِ اللّهِ الَّذِينَ يُقَاتِلُونَكُمْ (And fight in the way of Allah those who fight you),

> "This was the first **Ayah** about fighting that was revealed in Al-Madinah. Ever since it was revealed, Allah's Messenger used to fight only those who fought him and avoid non-combatants. Later, Surah **Bara'h** was revealed."

Abdur-Rahman bin Zayd bin Aslam said similarly, then he said that;

> this was later abrogated by the **Ayah**: فَاقْتُلُواْ الْمُشْرِكِينَ حَيْثُ وَجَدتُّمُوهُمْ (then kill them wherever you find them), (9:5).
>
> However, this statement is not plausible, because Allah's statement: الَّذِينَ يُقَاتِلُونَكُمْ (...those who fight you) applies only to fighting the enemies who are engaged in fighting Islam and its people. So the **Ayah** means,
>
> `Fight those who fight you', just as Allah said in another **Ayah**: وَقَاتِلُواْ الْمُشْرِكِينَ كَآفَّةً كَمَا يُقَاتِلُونَكُمْ كَآفَّةً (...and fight against the **Mushrikin** collectively as they fight against you collectively), (9:36).
>
> This is why Allah said later in the **Ayah**: وَاقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَأَخْرِجُوهُم مِّنْ حَيْثُ أَخْرَجُوكُمْ (And kill them wherever you find them, and turn them out from where they have turned you out),
>
> meaning, `Your energy should be spent on fighting them, just as their energy is spent on fighting you, and on expelling them from the areas from which they have expelled you, as a law of equality in punishment.'

The Prohibition of mutilating the Dead and stealing from the captured Goods

Allah said:

... وَلاَ تَعْتَدُواْ إِنَّ اللّهَ لاَ يُحِبِّ الْمُعْتَدِينَ

but transgress not the limits. Truly, Allah likes not the transgressors.

This **Ayah** means,

> `Fight for the sake of Allah and do not be transgressors,' such as, by committing prohibitions.

Al-Hasan Al-Basri stated that transgression (indicated by the **Ayah**),

> "includes mutilating the dead, theft (from the captured goods), killing women, children and old people who do not participate in warfare, killing priests and residents of houses of worship, burning down trees and killing animals without real benefit.''
>
> This is also the opinion of Ibn Abbas, Umar bin Abdul-Aziz, Muqatil bin Hayyan and others.

Muslim recorded in his **Sahih** that Buraydah narrated that Allah's Messenger said:

> اغْزُوا فِي سَبِيلِ اللهِ، قَاتِلُوا مَنْ كَفَرَ بِاللهِ، اغْزُوا وَلَا تَغُلُّوا وَلَا تَغْدِرُوا وَلَا تَمْثُلُوا وَلَا تَقْتُلُوا وَلِيدًا وَلَا أَصْحَابَ الصَّوَامِع
>
> Fight for the sake of Allah and fight those who disbelieve in Allah. Fight, but do not steal (from the captured goods), commit treachery, mutilate (the dead), or kill a child, or those who reside in houses of worship.

It is reported in the Two **Sahihs** that Ibn Umar said,

> "A woman was found dead during one of the Prophet's battles and the Prophet then forbade killing women and children.''

There are many other **Hadiths** on this subject.

Shirk is worse than Killing

Allah says;

وَاقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَأَخْرِجُوهُم مِّنْ حَيْثُ أَخْرَجُوكُمْ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ ...

And kill them wherever you find them, and turn them out from where they have turned you out. And Al-Fitnah is worse than killing.

Since **Jihad** involves killing and shedding the blood of men, Allah indicated that these men are committing disbelief in Allah, associating with Him (in the worship) and hindering from His path, and this is a much greater evil and more disastrous than killing.

Abu Malik commented about what Allah said: وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ (And **Al-Fitnah** is worse than killing),

> "meaning what you (disbelievers) are committing is much worse than killing.''

Abu Al-Aliyah, Mujahid, Sa`id bin Jubayr, Ikrimah, Al-Hasan, Qatadah, Ad-Dahhak and Ar-Rabi bin Anas said that what Allah said: وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ (And **Al-Fitnah** is worse than killing),

> "**Shirk** (polytheism) is worse than killing.''

Fighting in the Sacred Area is prohibited, except in Self-Defense

Allah said:

... وَلاَ تُقَاتِلُوهُمْ عِندَ الْمَسْجِدِ الْحَرَامِ ...

And fight not with them at **Al-Masjid Al-Haram** (the sanctuary at Makkah).

It is reported in the Two **Sahihs** that the Prophet said:

> إِنَّ هَذَا الْبَلَدَ حَرَّمَهُ اللهُ يَوْمَ خَلَقَ السَّموَاتِ وَالْأَرْضَ، فَهُوَ حَرَامٌ بِحُرْمَةِ اللهِ إِلَى يَوْمِ الْقِيَامَةِ،

Allah has made this city a sanctuary since the day He created the heavens and the earth. So, it is a sanctuary by Allah's decree till the Day of Resurrection.

وَلَمْ يَحِلَّ لِي إِلَّا سَاعَةً مِنْ نَهَارٍ، وَإِنَّهَا سَاعَتِي هذِهِ حَرَامٌ بِحُرْمَةِ اللهِ إِلَى يَوْمِ الْقِيامَةِ،

Fighting in it was made legal for me only for an hour in the daytime. So, it (i.e., Makkah) is a sanctuary, by Allah's decree, from now on until the Day of Resurrection.

لا يُعْضَدُ شَجَرُهُ، وَلَا يُخْتَلَى خَلَاهُ،

Its trees should not be cut, and its grass should not be uprooted.

فَإِنْ أَحَدٌ تَرَخَّصَ بِقِتَالِ رَسُولِ اللهصلى الله عليه وسلّم، فَقُولُوا: إِنَّ اللهَ أَذِنَ لِرَسُولِهِ وَلَمْ يَأْذَنْ لَكُم

If anyone mentions the fighting in it that occurred by Allah's Messenger, then say that Allah allowed His Messenger, but did not allow you.

In this **Hadith**, Allah's Messenger mentions fighting the people of Makkah when he conquered it by force, leading to some deaths among the polytheists in the area of the Khandamah. This occurred after the Prophet proclaimed:

مَنْ أَغْلَقَ بَابَهُ فَهُوَ آمِنٌ،وَمَنْ دَخَلَ الْمَسْجِدَ فَهُوَ آمِنٌ، ومَنْ دَخَلَ دَارَ أَبِي سُفْيَانَ فَهُوَ آمِن

Whoever closed his door is safe. Whoever entered the (Sacred) Mosque is safe. Whoever entered the house of Abu Sufyan is also safe.

Allah said:

... حَتَّى يُقَاتِلُوكُمْ فِيهِ فَإِن قَاتَلُوكُمْ فَاقْتُلُوهُمْ كَذَلِكَ جَزَاء الْكَافِرِينَ (١٩١)

...unless they (first) fight you there. But if they attack you, then kill them. Such is the recompense of the disbelievers.

Allah states:

`Do not fight them in the area of the Sacred Mosque unless they start fighting you in it. In this case, you are allowed to fight them and kill them to stop their aggression.'

Hence, Allah's Messenger took the pledge from his Companions under the tree (in the area of Al-Hudaybiyyah) to fight (the polytheists), after the tribes of Quraysh and their allies, Thaqif and other groups, collaborated against the Muslims (to stop them from entering Makkah to visit the Sacred House). Then, Allah stopped the fighting before it started between them and said:

وَهُوَ الَّذِى كَفَّ أَيْدِيَهُمْ عَنكُمْ وَأَيْدِيَكُمْ عَنْهُم بِبَطْنِ مَكَّةَ مِن بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ

And He it is Who has withheld their hands from you and your hands from them in the midst of Makkah, after He had made you victors over them. (48:24)

وَلَوْلاَ رِجَالٌ مُّؤْمِنُونَ وَنِسَآءٌ مُّؤْمِنَـتٌ لَّمْ تَعْلَمُوهُمْ أَن تَطَئُوهُمْ فَتُصِيبَكُمْ مِّنْهُمْ مَّعَرَّةٌ بِغَيْرِ عِلْمٍ لِّيُدْخِلَ اللَّهُ فِى رَحْمَتِهِ مَن يَشَآءُ لَوْ تَزَيَّلُواْ لَعَذَّبْنَا الَّذِينَ كَفَرُواْ مِنْهُمْ عَذَاباً أَلِيماً

Had there not been believing men and believing women whom you did not know, that you may kill them and on whose account a sin would have been committed by you without (your) knowledge, that Allah might bring into His mercy whom He wills - if they (the believers and the disbelievers) had been apart, We verily, would have punished those of them who disbelieved with painful torment. (48:25)

Allah's statement:

فَإِنِ انتَهَوْاْ فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ (١٩٢)

But if they cease, then Allah is Oft-Forgiving, Most Merciful.

which means, `If they (polytheists) cease fighting you in the Sacred Area, and come to Islam and repent, then Allah will forgive them their sins, even if they had before killed Muslims in Allah's Sacred Area.'

Indeed, Allah's forgiveness encompasses every sin, whatever its enormity, when the sinner repents it.

The Order to fight until there is no more Fitnah

Allah then commanded fighting the disbelievers when He said:

وَقَاتِلُوهُمْ حَتَّى لاَ تَكُونَ فِتْنَةٌ ...

And fight them until there is no more **Fitnah**,

meaning, **Shirk**.

This is the opinion of Ibn Abbas, Abu Al-Aliyah, Mujahid, Al-Hasan, Qatadah, Ar-Rabi, Muqatil bin Hayyan, As-Suddi and Zayd bin Aslam.

Allah's statement:

... وَيَكُونَ الدِّينُ لِلّهِ ...

...and the religion (all and every kind of worship) is for Allah (Alone).

means, `So that the religion of Allah becomes dominant above all other religions.'

It is reported in the Two **Sahihs** that Abu Musa Al-Ashari said:

"The Prophet was asked, `O Allah's Messenger! A man fights out of bravery, and another fights to show off, which of them fights in the cause of Allah?'

The Prophet said:

مَنْ قَاتَلَ لِتَكُونَ كَلِمَةُ اللهِ هِيَ الْعُلْيا فَهُوَ فِي سَبِيلِ الله

He who fights so that Allah's Word is superior, then he fights in Allah's cause.

In addition, it is reported in the Two **Sahihs**:

أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لَا إِلهَ إِلَّا اللهُ، فَإِذَا قَالُوهَا عَصَمُوا مِنِّي دِمَاءَهُم وَأَمْوَالَهُمْ إِلَّا بِحَقِّهَا وَحِسَابُهُمْ عَلَى الله

I have been ordered (by Allah) to fight the people until they proclaim, `None has the right to be worshipped but Allah'. Whoever said it, then he will save his life and property from me, except for cases of the law, and their account will be with Allah.

Allah's statement:

... فَإِنِ انتَهَوا فَلاَ عُدْوَانَ إِلاَّ عَلَى الظَّالِمِينَ (١٩٣)

But if they cease, let there be no transgression except against the wrongdoers.

indicates that, `If they stop their **Shirk** and fighting the believers, then cease warfare against them. Whoever fights them afterwards will be committing an injustice. Verily aggression can only be started against the unjust.'

This is the meaning of Mujahid's statement that only combatants should be fought.

Or, the meaning of the **Ayah** indicates that,

`If they abandon their injustice, which is **Shirk** in this case, then do not start aggression against them afterwards.'

The aggression here means retaliating and fighting them, just as Allah said:

فَمَنِ اعْتَدَى عَلَيْكُمْ فَاعْتَدُواْ عَلَيْهِ بِمِثْلِ مَا اعْتَدَى عَلَيْكُمْ

Then whoever transgresses against you, you transgress likewise against him. (2:194)

Similarly, Allah said:

وَجَزَآءُ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا

The recompense for an evil is an evil like thereof. (42:40)

and,

وَإِنْ عَاقَبْتُمْ فَعَاقِبُواْ بِمِثْلِ مَا عُوقِبْتُمْ بِهِ

And if you punish them, then punish them with the like of that with which you were afflicted. (16:126)

Ikrimah and Qatadah stated,

"The unjust person is he who refuses to proclaim, `There is no God worthy of worship except Allah'.''

Under Allah's statement: وَقَاتِلُوهُمْ حَتَّى لاَ تَكُونَ فِتْنَةٌ (And fight them until there is no more **Fitnah**, Al-Bukhari recorded that Nafi said that;

two men came to Ibn Umar during the conflict of Ibn Az-Zubayr and said to him, "The people have fallen into shortcomings and you are the son of Umar and the Prophet's Companion. Hence, what prevents you from going out?''

He said, "What prevents me is that Allah has for bidden shedding the blood of my (Muslim) brother.''

They said, "Did not Allah say: وَقَاتِلُوهُمْ حَتَّى لاَ تَكُونَ فِتْنَةٌ (And fight them until there is no more **Fitnah** (disbelief and worshipping of others along with Allah)!''

He said, "We did fight until there was no more **Fitnah** and the religion became for Allah Alone. You want to fight until there is **Fitnah** and the religion becomes for other than Allah!''

Uthman bin Salih added that;

a man came to Ibn Umar and asked him, "O Abu Abdur-Rahman! What made you perform **Hajj** one year and **Umrah** another year and abandon **Jihad** in the cause of Allah, although you know how much He has encouraged performing it!''

He said, "O my nephew! Islam is built on five (pillars):

- believing in Allah and His Messenger,
- the five daily prayers,
- fasting **Ramadan**,
- paying the **Zakah** and
- performing **Hajj** (pilgrimage) to the House.''

They said, "O Abu Abdur-Rahman! Did you not hear what Allah said in His Book:

وَإِن طَآئِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُواْ فَأَصْلِحُوا بَيْنَهُمَا فَإِن بَغَتْ إِحْدَاهُمَا عَلَى الأُخْرَى فَقَـتِلُواْ الَّتِى تَبْغِى حَتَّى تَفِىءَ إِلَى أَمْرِ اللَّهِ

And if two parties (or groups) among the believers fall to fighting, then make peace between them both. But if one of them outrages against the other, then fight you (all) against the one that which outrages till it complies with the command of Allah. (49:9)

and, وَقَاتِلُوهُمْ حَتَّى لاَ تَكُونَ فِتْنَةٌ (And fight them until there is no more **Fitnah** (disbelief).

He said, "That we did during the time of Allah's Messenger when Islam was still weak and (the Muslim) man used to face trials in his religion, such as killing or torture. When Islam became stronger (and apparent), there was no more **Fitnah**.''

He asked, "What do you say about Ali and Uthman?''

He said, "As for Uthman, Allah has forgiven him. However, you hated the fact that Allah had forgiven him!

As for Ali, he is the cousin of Allah's Messenger and his son-in-law.''

He then pointed with his hand, saying, "This is where his house is located (meaning, `so close to the Prophet's house just as Ali was so close to the Prophet himself'.''

الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَـتُ قِصَاصٌ

2:194 The sacred month is for the sacred month, and for the prohibited things, there is the Law of equality (Qisas).

فَمَنِ اعْتَدَى عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدَى عَلَيْكُمْ

Then whoever transgresses against you, you transgress likewise against him.

وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ

And fear Allah, and know that Allah is with Al-Muttaqin.

Fighting during the Sacred Months is prohibited, except in Self-Defense

Allah says,

الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَاتُ قِصَاصٌ ...

The sacred month is for the sacred month, and for the prohibited things, there is the Law of equality (**Qisas**).

Ibn Abbas, Ad-Dahhak, As-Suddi, Qatadah, Miqsam, Ar-Rabi bin Anas and Ata said,

"Allah's Messenger went for Umrah on the sixth year of **Hijrah**. Then, the idolators prevented him

> from entering the Sacred House (the **Ka`bah** in Makkah) along with the Muslims who came with him. This incident occurred during the sacred month of **Dhul-Qadah**. The idolators agreed to allow them to enter the House the next year. Hence, the Prophet entered the House the following year, along with the Muslims who accompanied him, and Allah permitted him to avenge the idolators' treatment of him, when He said: الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَاتُ قِصَاصٌ (The sacred month is for the sacred month, and for the prohibited things, there is the Law of equality (**Qisas**).

Imam Ahmad recorded that Jabir bin Abdullah said,

> "Allah's Messenger would not engage in warfare during the Sacred Month unless he was first attacked, then he would march forth. He would otherwise remain idle until the end of the Sacred Months.''
>
> This **Hadith** has an authentic chain of narrators.

Hence, when the Prophet was told that Uthman was killed (in Makkah) when he was camped at the area of Al-Hudaybiyyah, after he had sent Uthman as his emissary to the polytheists, he accepted the pledge from his Companions under the tree to fight the polytheists. They were one thousand and four hundred then. When the Prophet was informed that Uthman was not killed, he abandoned the fight and reverted to peace.

When the Prophet finished fighting with (the tribes of) Hawazin during the battle of Hunayn and Hawazin took refuge in (the city of) At-Ta'if, he laid siege to that city. Then, the (sacred) month of **Dhul-Qadah** started, while At-Ta'if was still under siege. The siege went on for the rest of the forty days (rather, from the day the battle of Hunayn started until the Prophet went back to Al-Madinah from Al-Jiranah, were forty days), as reported in the Two **Sahihs** and narrated by Anas.

When the Companions suffered mounting casualties (during the siege), the Prophet ended the siege before

conquering At-Ta'if. He then went back to Makkah, performed **Umrah** from Al-Jiranah, where he divided the war booty of Hunayn. This **Umrah** occurred during **Dhul-Qadah** of the eighth year of **Al-Hijrah**.

Allah's statement:

... فَمَنِ اعْتَدَى عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدَى عَلَيْكُمْ ...

...whoever transgresses against you, you transgress likewise against him.

ordains justice even with the polytheists.

Allah also said in another **Ayah**:

وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ

And if you punish, then punish them with the like of that with which you were afflicted. (16:126)

Allah's statement:

... وَاتَّقُوا اللّهَ وَاعْلَمُوا أَنَّ اللّهَ مَعَ الْمُتَّقِينَ (١٩٤)

And fear Allah, and know that Allah is with **Al-Muttaqin** (the pious).

commands that Allah be obeyed and feared out of **Taqwa**.

The **Ayah** informs us that Allah is with those who have **Taqwa** by His aid and support in this life and the Hereafter.

وَأَنفِقُوا فِي سَبِيلِ اللَّهِ وَلاَ تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ

2:195 And spend in the cause of Allah and do not throw yourselves into destruction, and do good. Truly, Allah loves Al-Muhsinin (those who do good).

The Command to spend in the Cause of Allah

Allah says;

وَأَنفِقُواْ فِي سَبِيلِ اللّهِ وَلاَ تُلْقُواْ بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ ...

And spend in the cause of Allah and do not throw yourselves into destruction,

Al-Bukhari recorded that Hudhayfah said:

"It was revealed about spending.''

Ibn Abu Hatim reported him saying similarly.

He then commented,

"Similar is reported from Ibn Abbas, Mujahid, Ikrimah, Sa`id bin Jubayr, Ata, Ad-Dahhak, Al-Hasan, Qatadah, As-Suddi and Muqatil bin Hayyan.''

Aslam Abu Imran said,

"A man from among the **Ansar** broke enemy (Byzantine) lines in Constantinople (Istanbul). Abu Ayub Al-Ansari was with us then. So some people said, `He is throwing himself to destruction.'

Abu Ayub said, `We know this **Ayah** (2:195) better, for it was revealed about us, the Companions of Allah's Messenger who participated in **Jihad** with him and aided and supported him.

When Islam became strong, we, the **Ansar**, met and said to each other, `Allah has honored us by being the Companions of His Prophet and in supporting him until Islam became victorious and its following increased.

We had before ignored the needs of our families, estates and children. Warfare has ceased, so let us go back to our families and children and attend to them.' So this **Ayah** was revealed about us: وَأَنفِقُواْ فِي سَبِيلِ اللّهِ وَلاَ تُلْقُواْ بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ (And

spend in the cause of Allah and do not throw yourselves into destruction),

the destruction refers to staying with our families and estates and abandoning **Jihad**.''

This was recorded by Abu Dawud, At-Tirmidhi, An-Nasa'i, Abd bin Humayd in his **Tafsir**, Ibn Abu Hatim, Ibn Jarir, Ibn Marduwyah, Al-Hafiz Abu Ya`la in his **Musnad**, Ibn Hibban and Al-Hakim.

At-Tirmidhi said; "**Hasan, Sahih, Gharib**."

Al-Hakim said, "It meets the criteria of the Two Sheikhs (Al-Bukhari and Muslim) but they did not record it."

Abu Dawud's version mentions that Aslam Abu Imran said,

"We were at (the siege of) Constantinople. Then, Uqbah bin Amr was leading the Egyptian forces, while the Syrian forces were led by Fadalah bin Ubayd. Later on, a huge column of Roman (Byzantine) soldiers departed the city, and we stood in lines against them.

A Muslim man raided the Roman lines until he broke through them and came back to us. The people shouted, `All praise is due to Allah! He is sending himself to certain demise.'

Abu Ayub said, `O people! You explain this **Ayah** the wrong way. It was revealed about us, the **Ansar** when Allah gave victory to His religion and its following increased. We said to each other, `It would be better for us now if we return to our estates and attend to them.' Then Allah revealed this **Ayah** (2:195)'.''

Abu Bakr bin Aiyash reported that Abu Ishaq As-Subai`y related that a man said to Al-Bara bin Azib, "If I raided the enemy lines alone and they kill me, would I be throwing myself to certain demise?''

He said, "No. Allah said to His Messenger: فَقَاتِلْ فِي سَبِيلِ اللّهِ لاَ تُكَلَّفُ إِلاَّ نَفْسَكَ (Then fight (O Muhammad) in the cause of Allah, you are not tasked (held responsible) except for yourself. (4:84)

That **Ayah** (2:195) is about (refraining from) spending.''

Ibn Marduwyah reported this **Hadith**, as well as Al-Hakim in his **Mustadrak** who said; "It meets the criteria of the Two Sheikhs (Al-Bukhari and Muslim) but they did not record it."

Ath-Thawri and Qays bin Ar-Rabi related it from Al-Bara. but added:

> لاَ تُكَلَّفُ إِلاَّ نَفْسَكَ (You are not tasked (held responsible) except for yourself. (4:84)
>
> "Destruction refers to the man who sins and refrains from repenting, thus throwing himself to destruction.''

Ibn Abbas said: وَأَنفِقُواْ فِي سَبِيلِ اللّهِ وَلاَ تُلْقُواْ بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ (And spend in the cause of Allah and do not throw yourselves into destruction),

"This is not about fighting. But about refraining from spending for the sake of Allah, in which case, one will be throwing his self into destruction."

The **Ayah** (2:195) includes the order to spend in Allah's cause, in the various areas and ways that involve obedience and drawing closer to Allah. It especially applies to spending in fighting the enemies and on what strengthens the Muslims against the enemy.

Allah states that those who refrain from spending in this regard will face utter and certain demise and destruction, meaning those who acquire this habit.

Allah commands that one should acquire **Ihsan** (excellence in the religion), as it is the highest part of the acts of obedience.

Allah said:

... وَأَحْسِنُوَاْ إِنَّ اللّهَ يُحِبُّ الْمُحْسِنِينَ (١٩٥)

and do good. Truly, Allah loves **Al-Muhsinin** (those who do good).

وَأَتِمُّواْ الْحَجَّ وَالْعُمْرَةَ لِلَّهِ

2:196 And complete Hajj and Umrah for Allah.

فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْىِ وَلاَ تَحْلِقُواْ رُءُوسَكُمْ حَتَّى يَبْلُغَ الْهَدْىُ مَحِلَّهُ

But if you are prevented, then sacrifice a Hady that you can afford, and do not shave your heads until the Hady reaches the place of sacrifice.

فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ بِهِ أَذًى مِّن رَّأْسِهِ فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ

And whosoever of you is ill or has an ailment on his scalp (necessitating shaving), he must pay a Fidyah (ransom) of either fasting or giving Sadaqah or a sacrifice.

فَإِذَآ أَمِنتُمْ فَمَن تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْىِ فَمَن لَّمْ يَجِدْ فَصِيَامُ ثَلَـثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ تِلْكَ عَشَرَةٌ كَامِلَةٌ

Then if you are in safety and whosoever performs the Umrah (in the months of Hajj), before (performing) the Hajj, he must slaughter a Hady such as he can afford, but if he cannot (afford it), he should fast for three days during Hajj and seven days after his return, making ten days in all.

ذَلِكَ لِمَن لَّمْ يَكُنْ أَهْلُهُ حَاضِرِى الْمَسْجِدِ الْحَرَامِ

This is for him whose family is not present at Al-Masjid Al-Haram (i.e., non-resident of Makkah).

وَاتَّقُواْ اللَّهَ وَاعْلَمُواْ أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ

And fear Allah much and know that Allah is severe in punishment.

The Command to complete Hajj and Umrah

Allah says;

وَأَتِمُّواْ الْحَجَّ وَالْعُمْرَةَ لِلّهِ ...

And complete **Hajj** and **Umrah** for Allah.

After Allah mentioned the rulings for fasting and **Jihad**, he explained the rituals by commanding the Muslims to complete **Hajj** and **Umrah**,

meaning, to finish the rituals of **Hajj** and **Umrah** after one starts them.

This is why Allah said afterwards:

... فَإِنْ أُحْصِرْتُمْ ...

But if you are prevented,

meaning, if your way to the House is obstructed, and you are prevented from finishing it.

This is why the scholars agree that starting the acts of **Hajj** and **Umrah** requires one to finish them.

As for Makhul, he said,

"Complete, means to start them from the **Miqat** (areas the Prophet designated to assume **Ihram** from).''

Abdur-Razzaq said that Az-Zuhri said:

"We were told that Umar commented on: وَأَتِمُّواْ الْحَجَّ وَالْعُمْرَةَ لِلَّهِ (And complete **Hajj** and Umrah for Allah),

"Complete **Hajj** and **Umrah** means performing each of them separately, and to perform **Umrah** outside of the months of **Hajj**, for Allah the Exalted says: الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ (The **Hajj** (pilgrimage) is (in) the well-known (lunar year) months),'' (2:197).

As-Suddi said, وَأَتِمُّواْ الْحَجَّ وَالْعُمْرَةَ لِلَّهِ (And complete **Hajj** and **Umrah** for Allah) means,

"Maintain the performance of **Hajj** and **Umrah**.''

Ibn Abbas was reported to have said,

"**Hajj** is **Arafat**, while **Umrah** is **Tawaf**.''

Al-Amash related that Ibrahim said that Alqamah commented on Allah's statement: وَأَتِمُّواْ الْحَجَّ وَالْعُمْرَةَ لِلَّهِ (And complete **Hajj** and **Umrah** for Allah),

"Abdullah (Ibn Mas`ud) recited it this way:

`Complete **Hajj** and **Umrah** to the House, so that one does not exceed the area of the House during the **Umrah**'.''

Ibrahim then said, "I mentioned this statement to Sa`id bin Jubayr and he said;

`Ibn Abbas also said that.'''

Sufyan reported that Ibrahim said that Alqamah said regarding the **Ayah**,

"Perform the **Hajj** and Umrah to the House.''

Ath-Thawri reported that Ibrahim read (the **Ayah**),

"Perform the **Hajj** and **Umrah** to the House.''

If One is prevented while in Route, He slaughters the Sacrifice, shaves his Head and ends Ihram

Allah's statement:

... فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ...

But if you are prevented, sacrifice a **Hady** (animals for sacrifice) such as you can afford,

> was revealed in the sixth year of **Hijrah**, the year of the treaty of Al-Hudaybiyyah when the polytheists prevented Allah's Messenger from reaching the House.

Allah revealed Surah **Al-Fath** then, and allowed the Muslims to slaughter any **Hady** (animals for sacrifice) they had. They had seventy camels with them for that purpose.

They were also permitted to shave their heads and end their **Ihram**.

When the Prophet commanded them to shave their heads and end the state of **Ihram**, they did not obey him, as they were awaiting that order to be abrogated. When they saw that the Prophet went out after shaving his head, they imitated him. Some of them did not shave, but only shortened their hair. This is why the Prophet said:



May Allah award His mercy to those who shaved.

They said, "What about those who shortened the hair?''

He said in the third time, "And to those who shortened.''

Every seven among them shared one camel for their sacrifice. They were one thousand and four hundred Companions and were camping in the area of Al-Hudaybiyyah, outside the Sacred Area. It was also reported that they were within the boundaries of the Sacred Area. Allah knows best.

Being prevented from the House (**Hasr**) includes more than just being sick, fearing an enemy or getting lost on the way to Makkah.

Imam Ahmad reported that Al-Hajjaj bin Amr Al-Ansari said that he heard Allah's Messenger saying:

مَنْ كُسِرَ أَوْ عَرِجَ فَقَدْ حَلَّ وَعَلَيْهِ حَجَّةٌ أُخْرَى

> Whoever suffered a broken bone or a limb, will have ended his **Ihram** and has to perform **Hajj** again.
>
> He said, "I mentioned that to Ibn Abbas and Abu Hurayrah and they both said, `He (**Al-Hajjaj**) has said the truth'.''
>
> This **Hadith** is also reported in the Four Collections.
>
> In the version of Abu Dawud and Ibn Majah, the Prophet said,
>
>> "Whoever limped, had a broken bone or became ill...''

Ibn Abu Hatim also recorded it and said,

> "It was reported that Ibn Mas`ud, Ibn Az-Zubayr, Alqamah, Sa`id bin Musayyib, Urwah bin Az-Zubayr, Mujahid, An-Nakhai, Ata and Muqatil bin Hayyan said that;
>
>> being prevented (**Hasr**) entails an enemy, an illness or a fracture.''
>
> Ath-Thawri also said,
>
>> "Being prevented entails everything that harms the person.''

It is reported in the Two **Sahihs** that Aishah said that;

> Allah's Messenger went to Dubaah bint Az-Zubayr bin Abdul-Muttalib who said, "O Messenger of Allah! I intend to perform **Hajj** but I am ill.''

He said, "Perform **Hajj** and make the condition: `My place is where You prevent (or halt) me.''

Muslim recorded similarly from Ibn Abbas.

So saying such a condition for **Hajj** is allowed is based on this **Hadith**.

Allah's statement: فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ (...sacrifice a **Hady** such as you can afford),

includes a sheep also, as Imam Malik reported that Ali bin Abu Talib used to say.

Ibn Abbas said,

"The **Hady** includes eight types of animals:

- camels,
- cows,
- goats and
- sheep.''

Abdur-Razzaq reported that Ibn Abbas said about what Allah said: فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ (...sacrifice a **Hady** such as you can afford),

"As much as one could afford.''

Al-Awfi said that Ibn Abbas said,

"If one can afford it, then camels, otherwise cows, or sheep.''

Hisham bin Urwah quoted his father: فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ (...sacrifice a **Hady** (animal, i.e., a sheep, a cow, or a camel),

such as you can afford, `Depending on the price.'

The proof that sacrificing only a sheep is allowed in the case of being prevented from continuing the rites, is that Allah has required sacrificing whatever is available as a **Hady**, and the **Hady** is any type of cattle; be it camels, cows or sheep. This is the opinion of Ibn Abbas the cousin of Allah's Messenger and the scholar of **Tafsir**.

It is reported in the Two **Sahihs** that Aishah, the Mother of the believers, said,

> "The Prophet once offered some sheep as **Hady**.''

Allah's statement:

... وَلاَ تَحْلِقُواْ رُؤُوسَكُمْ حَتَّى يَبْلُغَ الْهَدْيُ مَحِلَّهُ ...

...and do not shave your heads until the Hady reaches the place of sacrifice,

is a continuation of His statement: وَأَتِمُّواْ الْحَجَّ وَالْعُمْرَةَ لِلّهِ (And complete, the **Hajj** and **Umrah** for Allah.) and is not dependent upon: فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ (But if you are prevented, then sacrifice a **Hady**) as Ibn Jarir has erroneously claimed.

When the Prophet and his Companions were prevented from entering the Sacred House during the Al-Hudaybiyyah year by the polytheists from Quraysh, they shaved their heads and sacrificed their **Hady** outside the **Haram** (Sacred) area.

In normal circumstances, and when one can safely reach the House, he is not allowed to shave his head until: حَتَّى يَبْلُغَ الْهَدْيُ مَحِلَّهُ (.. .and do not shave your heads until the **Hady** reaches the place of sacrifice), and then he ends the rituals of **Hajj** or **Umrah**, or both if he had assumed **Ihram** for both.

It is recorded in the Two **Sahihs** that Hafsah said,

> "O Allah's Messenger! What is wrong with the people, they have finished their **Ihram** for **Umrah** but you have not?'' The Prophet said,
>
> إِنِّي لَبَّدْتُ رَأْسِي وَقَلَّدْتُ هَدْيِي، فَلَا أَحِلُّ حَتَّى أَنْحَر
>
> I matted my hair and I have garlanded my **Hady** (animals for sacrifice), so I will not finish my **Ihram** till I offer the sacrifice.

Whoever shaved his Head during Ihram, will have to pay the Fidyah

Allah said:

... فَمَن كَانَ مِنكُم مَّرِيضاً أَوْ بِهِ أَذًى مِّن رَّأْسِهِ فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ ...

And whosoever of you is ill or has an ailment on his scalp (necessitating shaving), he must pay a **Fidyah**.

Al-Bukhari reported that Abdur-Rahman bin Asbahani said that he heard Abdullah bin Ma`qil saying that;

he sat with Ka`b bin Ujrah in the mosque of Kufah (in Iraq). He then asked him about the **Fidyah** of the fasting.

Ka`b said, "This was revealed concerning my case especially, but it is also for you in general.

I was carried to Allah's Messenger and the lice were falling in great numbers on my face. The Prophet said:

مَا كُنْتُ أُرَى أَنَّ الْجَهْدَ بَلَغَ بِكَ هذَا، أَمَا تَجِدُ شَاةً

I never thought that your ailment (or struggle) had reached to such an extent as I see. Can you afford a sheep (for sacrifice)?'

I replied in the negative.

He then said:

صُمْ ثَلَاثَةَ أَيَّامٍ أَوْ أَطْعِمْ سِتَّةَ مَسَاكِينَ، لِكُلِّ مِسْكِينٍ نِصْفُ صَاعٍ مِنْ طَعَامٍ، وَاحْلِقْ رَأْسَكَ

Fast for three days or feed six poor persons, each with half a **Sa`** of food (1 **Sa`** = 3 kilograms approx) and shave your head.

So this is a general judgment derived from a specific case.

Imam Ahmad recorded that Ka`b bin Ujrah said,

"Allah's Messenger came by while I was igniting the fire under a pot and while the lice were falling down my head or my eyelids. He said:

يُؤْذِيكَ هَوَامُّ رَأْسِك

Do these lice in your head bother you?

I said, `Yes.'

He said:

فَاحْلِقْهُ، وَصُمْ ثَلَاثَةَ أَيَّامٍ، أَوْ أَطْعِمْ سِتَّةَ مَسَاكِينَ، أَوِ انْسُكْ نَسِيكَة

Shave it, then fast three days, or feed six poor people, or sacrifice an animal.

Ayub (one of the narrators of the **Hadith**) commented,

"I do not know which alternative was stated first.''

The wording of the Qur'an begins with the easiest then the more difficult options:

"Pay a **Fidyah** of fasting (three days), feeding (six poor persons) or sacrificing (an animal).''

Meanwhile, the Prophet advised Ka`b with the more rewarding option first, that is, sacrificing a sheep, then feeding six poor persons, then fasting three days.

Each Text is suitable in its place and context, all the thanks and praises are due to Allah.

Tamattu During Hajj

Allah said:

... فَإِذَا أَمِنتُمْ فَمَن تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ...

Then if you are in safety and whosoever performs the Umrah (in the months of **Hajj**), before (performing) the **Hajj**, he must slaughter a **Hady** such as he can afford,

That is, when you are able to complete the rites, so whoever among you connects his **Umrah** with **Hajj** having the same **Ihram** for both, or,

first assuming **Ihram** for **Umrah**, and then assuming **Ihram** for **Hajj** when finished the **Umrah**, this is the more specific type of **Tamattu** which is well-known among the discussion of the scholars whereas in general there are two types of **Tamattu**, as the authentic **Hadiths** prove, since among the narrators are those who said, "Allah's Messenger performed **Tamattu**, and others who said, "**Qarin**" but there is no difference between them over the **Hady**.

So Allah said, **فَإِذَا أَمِنتُمْ فَمَن تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ** (Then if you are in safety and whosoever performs the **Umrah** (in the months of **Hajj**), before (performing) the **Hajj** (i.e., **Hajj At-Tamattu** and **Al-Qiran**, he must slaughter a **Hady** such as he can afford),

means let him sacrifice whatever **Hady** is available to him, the least of which is a sheep. One is also allowed to sacrifice a cow because the Prophet slaughtered cows on behalf of his wives.

Al-Awzai reported that Abu Hurayrah narrated that Allah's Messenger slaughtered cows on behalf of his wives when they were performing **Tamattu**.

This was reported by Abu Bakr bin Marduwyah.

This last **Hadith** proves that **Tamattu** is legislated.

It is reported in the Two **Sahihs** that Imran bin Husayn said,

"We performed **Hajj At-Tamattu** in the lifetime of Allah's Messenger and then the Qur'an was revealed (regarding **Hajj At-Tamattu**). Nothing was revealed to forbid it, nor did he (the Prophet) forbid it until he died. And somebody said what he wished (regarding **Hajj At-Tamattu**) according to his own opinion.''

Al-Bukhari said that Imran was talking about Umar.

It is reported in an authentic narration that;

Umar used to discourage the people from performing **Tamattu**.

He used to say, "If we refer to Allah's Book, we should complete it,''

meaning: فَمَن تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ (...whosoever performs the **Umrah** (in the months of **Hajj**), before (performing) the **Hajj**, he must slaughter a **Hady** such as he can afford.

However Umar did not say that **Tamattu** is unlawful. He only prevented them so that the people would increase their trips to the House for **Hajj** (during the months of **Hajj**) and **Umrah** (throughout the year), as he himself has stated.

Whoever performs Tamattu` should fast Ten Days if He does not have a Hady

Allah said:

... فَمَن لَّمْ يَجِدْ فَصِيَامُ ثَلاثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ تِلْكَ عَشَرَةٌ كَامِلَةٌ ...

...but if he cannot (afford it), he should fast three days during the **Hajj** and seven days after his return (to his home), making ten days in all.

This **Ayah** means:

> "Those who do not find a **Hady**, let them fast three days during the **Hajj** season.''

Al-Awfi said that Ibn Abbas said,

> "If one does not have a **Hady**, he should fast three days during **Hajj**, before **Arafah** day. If the day of **Arafah** was the third day, then his fast is complete. He should also fast seven days when he gets back home.''

Abu Ishaq reported from Wabarah from Ibn Umar who said,

> "One fasts one day before the day of **Tarwiyah**, the day of **Tarwiyah** (eighth day of **Dhul-Hijjah**) and then **Arafah** day (the ninth day of the month of **Dhul-Hijjah**).''
>
> The same statement was reported by Jafar bin Muhammad from his father from Ali.

If one did not fast these three days or at least some of them before **`Id** day (the tenth day of **Dhul-Hijjah**), he is allowed to fast during the **Tashriq** days (11-12-13th day of **Dhul-Hijjah**). `

Al-Bukhari has reported that Aishah and Ibn Umar said,

> "Fasting the days of **Tashriq** was only allowed for those who did not find the **Hady**,''

Sufyan related that Jafar bin Muhammad narrated that his father said that Ali said,

> "Whoever did not fast the three days during the **Hajj**, should fast them during the days of **Tashriq**.''

This is also the position taken by Ubayd bin Umayr Al-Laythi, Ikrimah, Al-Hasan Al-Basri and Urwah bin Az-Zubayr, referring to the general meaning of Allah's statement: فَصِيَامُ ثَلاثَةِ أَيَّامٍ فِي الْحَجِّ (...fast three days during the **Hajj**...).

As for what Muslim reported that Qutaybah Al-Hudhali said that Allah's Messenger said:

أَيَّامُ التَّشْرِيقِ أَيَّامُ أَكْلٍ وَشُرْبٍ، وَذِكْرِ اللهِ عَزَّ وَجَل

> The days of **Tashriq** are days of eating and drinking and remembering Allah the Exalted.
>
> This narration is general in meaning while what Aishah and Ibn Umar narrated is specific.

Allah said:

... وَسَبْعَةٍ إِذَا رَجَعْتُمْ ...

...and seven days after his return.

There are two opinions regarding the meaning of this **Ayah**.

- First, it means `when you return to the camping areas'.
- The second, upon going back home.

Abdur-Razzaq reported that Salim narrated that he heard Ibn Umar saying:

> فَمَن لَّمْ يَجِدْ فَصِيَامُ ثَلاثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ "(...but if he cannot (afford it), he should fast three days during the **Hajj** and seven days after his return), means when he goes back to his family.''
>
> The same opinion was reported from Sa`id bin Jubayr, Abu Al-Aliyah, Mujahid, Ata, Ikrimah, Al-Hasan, Qatadah, Imam Az-Zuhri and Ar-Rabi bin Anas.

Al-Bukhari reported that Salim bin Abdullah narrated that Ibn Umar said,

> "During the Farewell **Hajj** of Allah's Messenger, he performed **Tamattu** with **Umrah** and **Hajj**. He drove a **Hady** along with him from Dhul-Hulayfah. Allah's Messenger started by assuming **Ihram** for **Umrah**, and then for **Hajj**. And the

people, too, performed the **Umrah** and **Hajj** along with the Prophet.

Some of them brought the **Hady** and drove it along with them, while the others did not. So, when the Prophet arrived at Makkah, he said to the people:

مَنْ كَانَ مِنْكُم أهْدَى فَإِنَّهُ لَا يَحِلُّ مِنْ شَيْءٍ حَرُمَ مِنْهُ حَتَّى يَقْضِيَ حَجَّهُ،

Whoever among you has driven the **Hady**, should not finish his **Ihram** till he completes his **Hajj**.

وَمَنْ لَمْ يَكُنْ مِنْكُمْ أَهْدَى فَلْيَطُفْ بِالْبَيْتِ وبِالصَّفَا وَالْمَرْوَةِ وَلْيُقَصِّرْ وَلْيَحْلِلْ، ثُمَّ لِيُهِلَّ بِالْحَجِّ،

And whoever among you has not (driven) the **Hady** with him, he should perform **Tawaf** of the **Ka`bah** and between **As-Safa** and **Al-Marwah**. Then, he should shave or cut his hair short and finish his **Ihram**, and should later assume **Ihram** for **Hajj**; (but he must offer a Hady (sacrifice)).

فَمَنْ لَمْ يجِدْ هَدْيًا فَلْيَصُمْ ثَلَاثَة أَيَّامٍ فِي الْحَجِّ، وَسَبْعة إِذَا رَجَعَ إِلى أَهْلِه

And if anyone cannot afford a **Hady**, he should fast for three days during the **Hajj** and seven days when he returns home.

He then mentioned the rest of the **Hadith**, which is reported in the Two **Sahihs**.

Allah said:

... تِلْكَ عَشَرَةٌ كَامِلَةٌ ...

...making ten days in all.

to emphasize the ruling we mentioned above.

This method is common in the Arabic language, for they would say, `I have seen with my eyes,

heard with my ears and written with my hand,' to emphasize such facts.

Similarly, Allah said:

وَلاَ طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ

...nor a bird that flies with its two wings. (6:38)

وَلاَ تَخُطُّهُ بِيَمِينِكَ

...nor did you write any book (whatsoever) with your right hand. (29:48)

وَوَعَدْنَا مُوسَى ثَلَـثِينَ لَيْلَةً وَأَتْمَمْنَاهَا بِعَشْرٍ فَتَمَّ مِيقَـتُ رَبِّهِ أَرْبَعِينَ لَيْلَةً

And We appointed for Musa thirty nights and added (to the period) ten (more), and he completed the term, appointed by his Lord, of forty nights. (7:142)

It was also said that;

the meaning of "ten days in all'' emphasizes the order to fast for ten days, not less than that.

The Residents of Makkah do not perform Tamattu''

Allah said:

... ذَلِكَ لِمَن لَّمْ يَكُنْ أَهْلُهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ ...

This is for him whose family is not present at **Al-Masjid Al-Haram** (i.e., non-resident of Makkah).

This **Ayah** concerns the residents of the area of the **Haram**, for they do not perform **Tamattu**.

Abdur-Razzaq reported that Tawus said,

"**Tamattu** is for the people, those whose families are not residing in the **Haram** area (Makkah), not for the residents of Makkah. Hence Allah's Statement: ذَلِكَ لِمَن لَّمْ يَكُنْ أَهْلُهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ (This is for him whose family is not present at **Al-Masjid Al-Haram** (i.e., non-resident of Makkah).

Abdur-Razzaq then said,

"I was also told that Ibn Abbas said similar to Tawus.''

Allah said:

... وَاتَّقُواْ اللّهَ ...

...and fear Allah,

meaning, in what He has commanded you and what He prohibited for you.

He then said:

... وَاعْلَمُواْ أَنَّ اللّهَ شَدِيدُ الْعِقَابِ (١٩٦)

...and know that Allah is severe in punishment.

for those who defy His command and commit what He has prohibited.

الْحَجُّ أَشْهُرٌ مَّعْلُومَـتٌ فَمَن فَرَضَ فِيهِنَّ الْحَجَّ فَلاَ رَفَثَ وَلاَ فُسُوقَ وَلاَ جِدَالَ فِي الْحَجِّ وَمَا تَفْعَلُواْ مِنْ خَيْرٍ يَعْلَمْهُ اللَّهُ

2:197 The Hajj (pilgrimage) is (in) the well-known months. So whosoever intends to perform Hajj therein (by assuming Ihram), then he should not have sexual relations (with his wife), nor commit sin, nor dispute unjustly during the Hajj. And whatever good you do, Allah knows it.

وَتَزَوَّدُواْ فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى وَاتَّقُونِ يأُوْلِي الأَلْبَـبِ

And take provisions for the journey, but the best provision is At-Taqwa (piety, righteousness). So fear Me, O men of understanding!

When does Ihram for Hajj start

Allah said:

الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ ...

The Hajj is (in) the well-known months.

This **Ayah** indicates that Ihram for **Hajj** only occurs during the months of **Hajj**. This was reported from Ibn Abbas, Jabir, Ata, Tawus and Mujahid.

The proof for this is Allah's statement that **Hajj** occurs during known, specific months, which indicates that **Hajj** is not allowed before that, just as the prayer has a fixed time (before which one's prayer is not accepted).

Ash-Shafii recorded that Ibn Abbas said,

"No person should assume **Ihram** for **Hajj** before the months of the **Hajj**, for Allah said: الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ (The **Hajj** is (in) the well-known months).

Ibn Khuzaymah reported that Ibn Abbas said,

"No **Ihram** for **Hajj** should be assumed, except during the months of **Hajj**, for among the **Sunnah** of **Hajj** is that one assume **Ihram** for it during the **Hajj** months.''

This is an authentic narration and the Companion's statement that such and such is among the **Sunnah** is considered as a **Hadith** of the Prophet, according to the majority of the scholars. This is especially the case when it is Ibn Abbas who issued this statement, as he is the **Tarjuman** (translator, interpreter, and explainer) of the Qur'an.

There is a **Hadith** about this subject too.

Ibn Marduwyah related that Jabir narrated that the Prophet said:

لَا يَنْبَغِي لِأَحَدٍ أَنْ يُحْرِمَ بِالْحَجِّ إِلَّا فِي أَشْهُرِ الْحَجِ

> No one should assume **Ihram** for **Hajj**, but during the months of **Hajj**.
>
> The chain of narrators for this **Hadith** is reasonable.

Ash-Shafii and Al-Bayhaqi recorded this **Hadith** from Ibn Jurayj who related that Abu Az-Zubayr said that he heard Jabir bin Abdullah being asked,

> "Does one assume **Ihram** for **Hajj** before the months of the Hajj?''
>
> He said, "No.''
>
> This narration is more reliable than the narration that we mentioned from the Prophet.

In short, this statement is the opinion of the Companion, supported by Ibn Abbas statement that it is a part of the **Sunnah** not to assume **Ihram** for **Hajj** before the months of the **Hajj**.

Allah knows best.

The Months of Hajj

Allah said:

... أَشْهُرٌ مَّعْلُومَاتٌ ...

...the well-known months.

Al-Bukhari said that Ibn Umar said that;

> these are Shawwal, **Dhul-Qadah** and the first ten days of **Dhul-Hijjah**.

This narration for which Al-Bukhari did not mention the chain of narrators, was collected by a continuous chain of narrators that Ibn Jarir rendered authentic, leading to Ibn Umar, who said: الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ (The **Hajj** (pilgrimage) is (in) the well-known (lunar year) months),

"which are **Shawwal**, **Dhul-Qadah** and the (first) ten days of **Dhul-Hijjah**.''

Its chain is **Sahih**.

Al-Hakim also recorded it in his **Mustadrak**, and he said, "It meets the criteria of the Two Sheikhs."

This statement is also reported from Umar, Ali, Ibn Mas`ud, Abdullah bin Az-Zubayr, Ibn Abbas, Ata, Tawus, Mujahid, Ibrahim An-Nakhai, Imam Ash-Sha`bi, Al-Hasan, Ibn Sirin, Makhul, Qatadah, Ad-Dahhak bin Muzahim, Ar-Rabi bin Anas and Muqatil bin Hayyan.

This opinion was preferred by Ibn Jarir, who said,

"It is a common practice to call two months and a part of the third month as `months'. This is similar to the Arab's saying, `I visited such and such person this year or this day.' He only visited him during a part of the year and a part of the day.

Allah said: فَمَن تَعَجَّلَ فِي يَوْمَيْنِ فَلاَ إِثْمَ عَلَيْهِ (But whosoever hastens to leave in two days, there is no sin on him), (2:203).

In this case, one will only be hastening for one and a half days.''

Allah then said:

... فَمَن فَرَضَ فِيهِنَّ الْحَجَّ ...

So whosoever intends (**Farada**) to perform **Hajj** therein (by assuming **Ihram**),

meaning that one's assuming the **Ihram** requires a **Hajj**, for the person is required to complete the rituals of **Hajj** after assuming **Ihram**.

Ibn Jarir said that Al-Awfi said,

"The scholars agree that (**Farada**) `intends' mentioned in the **Ayah** means it is a requirement and an obligation.''

Ali bin Abu Talhah said that Ibn Abbas said:

"فَمَن فَرَضَ فِيهِنَّ الْحَجَّ (So whosoever intends to perform **Hajj** therein (by assuming **Ihram**)), refers to those who assume **Ihram** for **Hajj** and **Umrah**.''

Ata said,

"'Intends', means, assumes the **Ihram**.''

Similar statements were attributed to Ibrahim, Ad-Dahhak and others.

Prohibition of Rafath (Sexual Intercourse) during Hajj

Allah said:

... فَلاَ رَفَثَ ...

He should not have **Rafath**,

This **Ayah** means that those who assume the **Ihram** for **Hajj** or **Umrah** are required to avoid the **Rafath**, meaning, sexual intercourse.

Allah's statement here is similar to His statement:

أُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَآئِكُمْ

It is made lawful for you to have **Rafath** (sexual relations) with your wives on the night of the fast. (2:187)

Whatever might lead to sexual intercourse, such as embracing, kissing and talking to women about similar subjects, is not allowed.

Ibn Jarir reported that Nafi narrated that Abdullah bin Umar said,

"**Rafath** means sexual intercourse or mentioning this subject with the tongue, by either men or women.''

Ata bin Abu Rabah said that,

Rafath means sexual intercourse and foul speech.

This is also the opinion of Amr bin Dinar.

Ata also said that they used to even prevent talking (or hinting) about this subject.

Tawus said that **Rafath** includes one's saying,

"When I end the Ihram I will have sex with you.''

This is also the same explanation offered by Abu Al-Aliyah regarding **Rafath**.

Ali bin Abu Talhah said that Ibn Abbas said,

"**Rafath** means having sex with the wife, kissing, fondling and saying foul words to her, and similar acts.''

Ibn Abbas and Ibn Umar said that;

Rafath means to have sex with women.

This is also the opinion of Sa`id bin Jubayr, Ikrimah, Mujahid, Ibrahim An-Nakhai, Abu Al-Aliyah who narrated it from Ata and Makhul, Ata Al-Khurasani, Ata' bin Yasar, Atiyah, Ibrahim, Ar-Rabi, Az-Zuhri, As-Suddi, Malik bin Anas, Muqatil bin Hayyan, Abdul-Karim bin Malik, Al-Hasan, Qatadah and Ad-Dahhak, and others.

The Prohibition of Fusuq during Hajj

Allah said:

... وَلاَ فُسُوقَ ...

...nor commit sin,

Miqsam and several other scholars related that Ibn Abbas said,

"It is disobedience."

This is also the opinion of Ata, Mujahid, Tawus, Ikrimah, Sa`id bin Jubayr, Muhammad bin Ka`b, Al-Hasan, Qatadah, Ibrahim An-Nakhai, Az-Zuhri,

Ar-Rabi bin Anas, Ata bin Yasar, Ata Al-Khurasani and Muqatil bin Hayyan.

Ibn Wahb reported that Nafi` narrated that Abdullah bin Umar said,

> "**Fusuq** (or sin mentioned in the **Ayah** (2:197)) refers to committing what Allah has forbidden in the Sacred Area.''

Several others said that;

> **Fusuq** means cursing others, they based this on the authentic Hadith:
>
> سِبَابُ الْمُسْلِمِ فُسُوقٌ وَقِتَالُهُ كُفْر
>
> Cursing the Muslim is **Fusuq**, while fighting him is **Kufr**.

Abdur-Rahman bin Zayd bin Aslam said;

> **Fusuq** here means slaughtering animals for the idols, as Allah said:
>
> أَوْ فِسْقًا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ
>
> > ...or impious (**Fisq**) meat (of an animal) which is slaughtered as a sacrifice for others than Allah. (6:145)

Ad-Dahhak said that;

> **Fusuq** is insulting one another with bad nicknames.

Those who said that the **Fusuq** means all types of disobedience are correct. Allah has also prohibited committing injustice during the months of **Hajj** in specific, although injustice is prohibited throughout the year. This is why Allah said:

> مِنْهَآ أَرْبَعَةٌ حُرُمٌ ذلِكَ الدِّينُ الْقَيِّمُ فَلاَ تَظْلِمُواْ فِيهِنَّ أَنفُسَكُمْ
>
> ...of them four are sacred. That is the right religion, so wrong not yourselves therein. (9:36)

Allah said about the Sacred Area:

وَمَن يُرِدْ فِيهِ بِإِلْحَادٍ بِظُلْمٍ نُّذِقْهُ مِنْ عَذَابٍ أَلِيمٍ

...and whoever inclines to evil actions therein or to do wrong, him We shall cause to taste from a painful torment. (22:25)

It is recorded in the Two **Sahihs** that Abu Hurayrah narrated that Allah's Messenger said:

مَنْ حَجَّ هَذَا الْبَيْتَ، فَلَمْ يَرْفُثْ وَلَمْ يَفْسُقْ خَرَجَ مِنْ ذُنُوبِهِ كَيَوْمَ وَلَدَتْهُ أُمُّه

Whoever performed **Hajj** to this (Sacred) House and did not commit **Rafath** or **Fusuq**, will return sinless, just as the day his mother gave birth to him.

The Prohibition of arguing during Hajj

Allah said:

... وَلاَ جِدَالَ فِي الْحَجِّ ...

nor should there be **Jidal** during **Hajj**,

meaning, disputes and arguments.

Ibn Jarir related that Abdullah bin Mas\`ud said that;

what Allah said: وَلاَ جِدَالَ فِي الْحَجِّ (...nor dispute unjustly during the **Hajj**) means to argue with your companion (or fellow) until you make him angry.

This is similar to the the opinion that Miqsam and Ad-Dahhak related to Ibn Abbas.

This is also the same meaning reported from Abu Al-Aliyah, Ata, Mujahid, Sa\`id bin Jubayr, Ikrimah, Jabir bin Zayd, Ata Al-Khurasani, Makhul, As-Suddi, Muqatil bin Hayyan, Amr bin Dinar, Ad-Dahhak, Ar-Rabi bin Anas, Ibrahim An-Nakhai, Ata bin Yasar, Al-Hasan, Qatadah and Az-Zuhri.

The Encouragement for Righteous Deeds and to bring Provisions for Hajj

Allah said:

... وَمَا تَفْعَلُواْ مِنْ خَيْرٍ يَعْلَمْهُ اللّهُ ...

And whatever good you do, Allah knows it.

After Allah prohibited evil in deed and tongue, He encouraged righteous, good deeds, stating that He is knowledgeable of the good that they do, and He will reward them with the best awards on the Day of Resurrection.

Allah said next:

... وَتَزَوَّدُواْ فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى ...

And take provisions (with you) for the journey, but the best provision is **At-Taqwa** (piety, righteousness).

Al-Bukhari and Abu Dawud reported that Ibn Abbas said,

"The people of Yemen used to go to **Hajj** without taking enough supplies with them. They used to say, `We are those who have **Tawakkul** (reliance on Allah).'

Allah revealed this Ayah: وَتَزَوَّدُواْ فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى (And take provisions (with you) for the journey, but the best provision is **At-Taqwa** (piety, righteousness)).

Ibn Jarir and Ibn Marduwyah narrated that Ibn Umar said,

"When people assumed **Ihram**, they would throw away whatever provisions they had and would acquire other types of provisions. Allah revealed: وَتَزَوَّدُواْ فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى (And take a provisions (with you) for the journey, but the best provision is **At-Taqwa** (piety, righteousness)).

Allah forbade them from this practice and required them to take flour and **Sawiq** (a type of food usually eaten with dates) with them.''

The Provisions of the Hereafter

Allah said:

... فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى ...

...but the best provision is **At-Taqwa** (piety, righteousness).

When Allah required mankind to supply themselves with what sustains them for the journeys of this life, He directed them to the necessary provisions for the Hereafter: **Taqwa**.

Allah said in another **Ayah**:

وَرِيشًا وَلِبَاسُ التَّقْوَى ذَلِكَ خَيْرٌ

...and as an adornment; and the raiment of **Taqwa**, that is better. (7:26)

Allah mentioned the material covering and then He mentioned the spiritual covering, which includes humbleness, obedience and **Taqwa**. He also stated that the latter provision is better and more beneficial than the former.

... وَاتَّقُونِ يَا أُوْلِي الأَلْبَابِ (١٩٧)

So fear Me, O men of understanding!

meaning: `Fear My torment, punishment, and affliction for those who defy Me and do not adhere to My commands, O people of reason and understanding.'

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَبْتَغُواْ فَضْلاً مِّن رَّبِّكُمْ

2:198 There is no sin on you if you seek the bounty of your Lord (during pilgrimage by trading).

فَإِذَآ أَفَضْتُم مِّنْ عَرَفَـتٍ فَاذْكُرُواْ اللَّهَ عِندَ الْمَشْعَرِ الْحَرَامِ وَاذْكُرُوهُ كَمَا هَدَاكُمْ وَإِن كُنتُمْ مِّن قَبْلِهِ لَمِنَ الضَّآلِّينَ

Then when you leave Arafat, remember Allah (by glorifying His praises, i.e., prayers and invocations) at the Mash`ar-il-Haram. And remember Him (by invoking Allah for all good) as He has guided you, and verily you were before, of those who were astray.

Commercial Transactions during Hajj

Allah says;

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَبْتَغُواْ فَضْلاً مِّن رَّبِّكُمْ ...

There is no sin on you if you seek the bounty of your Lord.

Al-Bukhari reported that Ibn Abbas said,

"**Ukaz**, **Mijannah** and **Dhul-Majaz** were trading posts during the time of Jahiliyyah. During that era, they did not like the idea of conducting business transactions during the **Hajj** season. Later, this **Ayah** was revealed: لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَبْتَغُواْ فَضْلاً مِّن رَّبِّكُمْ (There is no sin on you if you seek the bounty of your Lord), during the **Hajj** season.''

Abu Dawud and others recorded that Ibn Abbas said,

"They used to avoid conducting business transactions during the **Hajj** season, saying that these are the days of **Dhikr**. Allah revealed: لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَبْتَغُواْ فَضْلاً مِّن رَّبِّكُمْ (There is no sin on you if you seek the bounty of your Lord (during pilgrimage by trading))."

This is also the explanation of Mujahid, Sa`id bin Jubayr, Ikrimah, Mansur bin Al-Mutamir, Qatadah, Ibrahim An-Nakhai, Ar-Rabi bin Anas and others.

Ibn Jarir reported that Abu Umaymah said that;

when Ibn Umar was asked about conducting trade during the **Hajj**, he recited the **Ayah**: لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَبْتَغُواْ فَضْلاً مِّن رَّبِّكُمْ (There is no sin on you if you seek the bounty of your Lord (during pilgrimage by trading)).

This **Hadith** is related to Ibn Umar with a strong chain of narrators.

This **Hadith** is also related to the Prophet, as Ahmad reported that Abu Umamah At-Taymi said,

"I asked Ibn Umar, `We buy (and sell during the **Hajj**), so do we still have a valid **Hajj**?'

He said, `Do you not perform **Tawaf** around the House, stand at **Arafat**, throw the pebbles and shave your heads?'

I said, `Yes.'

Ibn Umar said, `A man came to the Prophet and asked him about what you asked me, and the Prophet did not answer him until Jibril came down with this **Ayah**: لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَبْتَغُواْ فَضْلاً مِّن رَّبِّكُمْ (There is no sin on you if you seek the bounty of your Lord (during pilgrimage by trading)).

The Prophet summoned the man and said: You are pilgrims.''

Ibn Jarir narrated that Abu Salih said to Umar,

"`O Leader of the faithful! Did you conduct trade transactions during the **Hajj**?''

He said, "Was their livelihood except during **Hajj**!''

Standing at Arafat

Allah said:

... فَإِذَا أَفَضْتُم مِّنْ عَرَفَاتٍ فَاذْكُرُواْ اللّهَ عِندَ الْمَشْعَرِ الْحَرَامِ ...

Then when you leave **Arafat**, remember Allah (by glorifying His praises, i.e., prayers and invocations) at the **Mash`ar-il-Haram**.

> **Arafat** is the place where one stands during the **Hajj** and it is a pillar of the rituals of **Hajj**.

Imam Ahmad and the **Sunan** compilers recorded that Abdur-Rahman bin Yamar Ad-Diyli said that he heard Allah's Messenger saying:

> الْحَجُّ عَرَفَاتٌ ثَلَاثًا فَمَنْ أَدْرَكَ عَرَفَةَ قَبْلَ أَنْ يَطْلُعَ الْفَجْرُ فَقَدْ أَدْرَكَ، وَأَيَّامُ مِنًى ثَلَاثَــةٌ، فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ، وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيه
>
> **Hajj** is **Arafat**, (thrice). Hence, those who have stood at **Arafat** before dawn will have performed (the rituals of the **Hajj**). The days of **Mina** are three, and there is no sin for those who move on after two days, or for those who stay.

The time to stand on **Arafat** starts from noon on the day of **Arafah** until dawn the next day, which is the day of the Sacrifice (the tenth day of **Dhul-Hijjah**).

The Prophet stood at **Arafat** during the Farewell **Hajj**, after he had offered the **Zuhr** (noon) prayer, until sunset. He said, "Learn your rituals from me.''

In this **Hadith** (i.e., in the previous paragraph) he said,

> "Whoever stood at **Arafat** before dawn, will have performed (the rituals of **Hajj**).''

Urwah bin Mudarris bin Harithah bin Lam At-Ta'i said,

> "I came to Allah's Messenger at **Al-Muzdalifah** when it was time to pray. I said, `O Messenger of Allah! I came from the two mountains of Tayy',

and my animal became tired and I became tired. I have not left any mountain, but stood on it. Do I have a valid **Hajj**?'

Allah's Messenger said:

مَنْ شَهِدَ صَلَاتَنَا هذِهِ، فَوَقَفَ مَعَنَا حَتَّى نَدْفَعَ، وَقَدْ وَقَفَ بِعَرَفَةَ قَبْلَ ذلِكَ لَيْلًا أَوْ نَهارًا فَقَدْ تَمَّ حَجُّهُ وَقَضَى تَفَثَه

Whoever performed this prayer with us, stood with us until we moved forth, and had stood at **Arafat** before that, day or night, will have performed the **Hajj** and completed its rituals.''

This **Hadith** was collected by Imam Ahmad and the compilers of the **Sunan**, and At-Tirmidhi graded it **Sahih**.

It was reported that the mount was called **Arafat** because, as Abdur-Razzaq reported that Ali bin Abu Talib said,

"Allah sent Jibril to Prophet Ibrahim and he performed **Hajj** for him (to teach him its rituals).

When Ibrahim reached **Arafat** he said, `I have **Araftu** (I know this place).'

He had come to that area before. Thereafter, it was called **Arafat**.''

Ibn Al-Mubarak said that Ata said,

"It was called **Arafat** because Jibril used to teach Ibrahim the rituals of **Hajj**. Ibrahim would say, `I have **Araftu**, I have **Araftu**.' It was thereafter called **Arafat**.''

Similar statements were attributed to Ibn Abbas, Ibn Umar and Abu Mijlaz.

Allah knows best.

Arafat is also called **Al-Mash`ar Al-Haram**, **Al-Mash`ar Al-Aqsa** and **Ilal**, while the mount that is in the middle of **Arafat** is called **Jabal Ar-Rahmah** (Mount of Mercy).

The Time to leave Arafat and Al-Muzdalifah

Ibn Abu Hatim reported that Ibn Abbas said,

> "During the time of **Jahiliyyah**, the people used to stand at Arafat. When the sun would be on top of the mountains, just as the turban is on top of a man's head, they would move on. Allah's Messenger delayed moving from Arafat until sunset.''
>
> Ibn Marduwyah related this **Hadith** and added,
>
> "He then stood at **Al-Muzdalifah** and offered the **Fajr** (Dawn) prayer at an early time. When the light of dawn broke, he moved on.''
>
> This **Hadith** has a **Hasan** chain of narrators.

The long **Hadith** that Jabir bin Abdullah narrated, which Muslim collected, stated,

> "The Prophet kept standing there (meaning at **Arafat**) until sunset, when the yellow light had somewhat gone and the disc of the sun had disappeared. Then, the Prophet made Usamah sit behind him, and in order to keep her under control, pulled the nose string of Al-Qaswa' so hard, that its head touched the saddle. He gestured with his right hand and said, "Proceed calmly people, calmly!"
>
> Whenever he happened to pass over an elevated tract of sand, he lightly loosened the nose string of his camel till she climbed up and this is how they reached **Al-Muzdalifah**.
>
> There, he led the **Maghrib** (Evening) and **Isha** (Night) prayers with one **Adhan** and two **Iqamah** (which announces the imminent start of the acts of the prayer) and did not glorify Allah in between them (i.e., he did not perform voluntary **Rak`ah**).
>
> Allah's Messenger then laid down till dawn and offered the **Fajr** (Dawn) prayer with **Adhan** and **Iqamah**, when the morning light was clear.

He again mounted Al-Qaswa', and when he came to **Al-Mash`ar Al-Haram**, he faced towards **Qiblah**, supplicated to Allah, glorifying Him and saying, **La ilaha illallah**, and he continued standing until the daylight was very clear. He then went quickly before the sun rose.''

It is reported in the Two **Sahihs** that Usamah bin Zayd was asked, "How was the Prophet's pace when he moved?''

He said, "Slow, unless he found space, then he would go a little faster.''

Al-Mash`ar Al-Haram

Abdur-Razzaq reported that Ibn Umar said that all of **Al-Muzdalifah** is **Al-Mash`ar Al-Haram**.

It was reported that Ibn Umar was asked about Allah's statement: فَاذْكُرُواْ اللّهَ عِندَ الْمَشْعَرِ الْحَرَامِ (...remember Allah (by glorifying His praises, i.e., prayers and invocations) at the **Mash`ar-il-Haram**), he said,

"It is the Mount and the surrounding area.''

It was reported that;

**Al-Mash`ar Al-Haram** is what is between the two Mounts (refer to the following **Hadith**), as Ibn Abbas, Sa`id bin Jubayr, Ikrimah, Mujahid, As-Suddi, Ar-Rabi bin Anas, Al-Hasan and Qatadah have stated.

Imam Ahmad recorded that Jubayr bin Mut`im narrated that the Prophet said:

- كُلُّ عَرَفَاتٍ مَوْقِفٌ، وَارْفَعُوا عَنْ عُرَنَةَ،
- وَكُلُّ مُزْدَلِفَةَ مَوْقِفٌ، وَارْفَعُوا عَنْ مُحَسِّرٍ،
- وَكُلُّ فِجَاجِ مَكَّةَ مَنْحَرٌ، وَكُلُّ أَيَّامِ التَّشْرِيقِ ذَبْحٌ

- All of **Arafat** is a place of standing, and keep away from **Uranah**.
- All of **Al-Muzdalifah** is a place for standing, and keep away from the bottom of **Muhassir**.

- All of the areas of Makkah are a place for sacrifice, and all of the days of **Tashriq** are days of sacrifice.

Allah then said:

... وَاذْكُرُوهُ كَمَا هَدَاكُمْ ...

And remember Him (by invoking Allah for all good) as He has guided you.

This **Ayah** reminds Muslims of Allah's bounty on them that He has directed and taught them the rituals of **Hajj** according to the guidance of Prophet Ibrahim **Al-Khalil**.

This is why Allah said:

... وَإِن كُنتُم مِّن قَبْلِهِ لَمِنَ الضَّآلِّينَ (١٩٨)

...and verily, you were, before, of those who were astray.

It was said that this **Ayah** refers to the condition before the guidance or the Qur'an or the Messenger, all of which are correct meanings.

ثُمَّ أَفِيضُوا۟ مِنْ حَيْثُ أَفَاضَ النَّاسُ وَاسْتَغْفِرُوا۟ اللَّهَ

2:199 Then depart from the place whence all the people depart and ask Allah for His forgiveness.

إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

Truly, Allah is Oft-Forgiving, Most-Merciful.

The Order to stand on Arafat and to depart from it

Allah says;

ثُمَّ أَفِيضُوا۟ مِنْ حَيْثُ أَفَاضَ النَّاسُ ...

Then depart from the place whence all the people depart,

This **Ayah** contains Allah's order to those who stand at **Arafat** to also move on to **Al-Muzdalifah**, so that they remember Allah at **Al-Mash`ar Al-Haram**.

Allah commands the Muslim to stand with the rest of the pilgrims at **Arafat**, unlike Quraysh who (before Islam) used to remain in the sanctuary, near **Al-Muzdalifah**, saying that they are the people of Allah's Town and the servants of His House.

Al-Bukhari reported that Aishah said,

"Quraysh and their allies, who used to be called **Al-Hums**, used to stay in **Al-Muzdalifah** while the rest of the Arabs would stand at **Arafat**. When Islam came, Allah commanded His Prophet to stand at **Arafat** and then proceed from there. Hence Allah's statement: مِنْ حَيْثُ أَفَاضَ النَّاسُ (...from the place whence all the people depart)."

This was also said by Ibn Abbas, Mujahid, Ata, Qatadah and As-Suddi and others.

Ibn Jarir chose this opinion and said that there is **Ijma** (a consensus among the scholars) for it.

Imam Ahmad reported that Jubayr bin Mutim said,

"My camel was lost and I went out in search of it on the day of **Arafah**, and I saw the Prophet standing in **Arafat**. I said to myself, `By Allah he is from the **Hums**. What has brought him here!'"

This **Hadith** is also reported in the **Sahihayn**.

Al-Bukhari reported that Ibn Abbas said that;

`depart' mentioned in the **Ayah** refers to proceeding from **Al-Muzdalifah** to **Mina** to stone the pillars.

Allah knows best.

Asking Allah for His Forgiveness

Allah said:

... وَاسْتَغْفِرُواْ اللّهَ إِنَّ اللّهَ غَفُورٌ رَّحِيمٌ (١٩٩)

...and ask Allah for His forgiveness. Truly, Allah is Oft-Forgiving, Most-Merciful.

Allah frequently orders remembrance of Him after acts of worship are finished.

Muslim reported that; Allah's Messenger used to ask Allah for His forgiveness thrice after the prayer is finished. It is reported in the Two **Sahihs** that;

the Prophet encouraged **Tasbih** (saying **Subhan** Allah, i.e., Glorified is Allah), **Tahmid** (saying **Al-Hamdu Lillah**, i.e., praise be to Allah) and **Takbir** (saying **Allahu Akbar**, i.e., Allah is the Most Great) thirty-three times each (after prayer).

Ibn Marduwyah collected the **Hadith** that Al-Bukhari reported from Shaddad bin Aws, who stated that Allah's Messenger said:

سَيِّدُ الْاِسْتِغْفَارِ أَنْ يَقُولَ الْعَبْدُ:

The master of supplication for forgiveness is for the servant to say:

اللَّهُمَّ أَنْتَ رَبِّي، لَا إِلهَ إِلَّا أَنْتَ،

`O Allah! You are my Lord, there is no deity worthy of worship except You.

خَلَقْتَنِي وَأَنَا عَبْدُكَ، وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ،

You have created me and I am Your servant. I am on Your covenant, as much as I can be, and awaiting Your promise.

أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ،

I seek refuge with You from the evil that I have committed.

أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ، وَأَبُوءُ بِذَنْبِي، فَاغْفِرْ لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ،

I admit Your favor on me and admit my faults. So forgive me, for none except You forgives the sins.'

مَنْ قَالَهَا فِي لَيْلَةٍ فَمَاتَ فِي لَيْلَتِهِ دَخَلَ الْجَنَّــةَ، وَمَنْ قَالَهَا فِي يَوْمِهِ فَمَاتَ دَخَلَ الْجَنَّــةَ

Whoever said these words at night and died that same night will enter Paradise.

Whoever said it during the day and died will enter Paradise.

Furthermore, it is reported in the Two **Sahihs** that Abdullah bin `Amr said that Abu Bakr said,

"O Messenger of Allah! Teach me an invocation so that I may invoke (Allah) with it in my prayer.

He told me to say:

اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ فَاغْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ، وَارْحَمْنِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ

O Allah! I have done great injustice to myself and none except You forgives sins, so please forgive me and be merciful to me as You are the Forgiver, the Merciful.

There are many other **Hadiths** on this subject.

فَإِذَا قَضَيْتُم مَّنَـسِكَكُمْ فَاذْكُرُواْ اللَّهَ كَذِكْرِكُمْ ءَابَآءَكُمْ أَوْ أَشَدَّ ذِكْرًا

2:200 So when you have accomplished your Manasik, remember Allah as you remember your forefathers or with far more remembrance.

فَمِنَ النَّاسِ مَن يَقُولُ رَبَّنَآ ءَاتِنَا فِى الدُّنْيَا وَمَا لَهُ فِى الاٌّخِرَةِ مِنْ خَلَـقٍ

But of mankind there are some who say: "Our Lord! Give us (Your bounties) in this world!'' and for such there will be no portion in the Hereafter.

وِمِنْهُم مَّن يَقُولُ رَبَّنَآ ءَاتِنَا فِى الدُّنْيَا حَسَنَةً وَفِي الاٌّخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

2:201 And of them there are some who say: "Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!''

أُولَـئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُواْ وَاللَّهُ سَرِيعُ الْحِسَابِ

2:202 For them there will be allotted a share for what they have earned. And Allah is swift at reckoning.

The Order for Remembrance of Allah and seeking Good in this Life and the Hereafter upon completing the Rites of Hajj

Allah says;

فَإِذَا قَضَيْتُم مَّنَاسِكَكُمْ فَاذْكُرُواْ اللَّهَ كَذِكْرِكُمْ آبَاءكُمْ أَوْ أَشَدَّ ذِكْرًا ...

So when you have accomplished your **Manasik**, remember Allah as you remember your forefathers or with far more remembrance.

Allah commands that He be remembered after the rituals are performed.

كَذِكْرِكُمْ آبَاءكُمْ (...as you remember your forefathers),

Sa`id bin Jubayr said that Ibn Abbas said,

"During the time of **Jahiliyyah**, people used to stand during the (**Hajj**) season, and one of them would say, `My father used to feed (the poor), help others (end their disputes, with his money), pay the **Diyah** (i.e., blood money),' and so forth. The only **Dhikr** that they had was that they would remember the deeds of their fathers. Allah then revealed to Muhammad: فَاذْكُرُواْ اللّهَ كَذِكْرِكُمْ آبَاءكُمْ أَوْ أَشَدَّ ذِكْرًا (Remember Allah as you remember your forefathers or with far more remembrance)."

Therefore, remembering Allah the Exalted and Ever High is always encouraged. We should mention that when Allah used "or'' in the **Ayah**, He meant to encourage the people to remember Him more than they remember their forefathers, not that the word entails a doubt (as to which is larger or bigger). This statement is similar to the **Ayat**:

فَهِىَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً

...as stones or even worse in hardness. (2:74)

يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً

...fear men as they fear Allah or even more, (4:77)

وَأَرْسَلْنَـهُ إِلَى مِاْئَةِ أَلْفٍ أَوْ يَزِيدُونَ

And We sent him to a hundred thousand (people) or even more. (37:147)

فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى

And was at a distance of two bows' length or (even) nearer. (53:9)

Allah encourages calling Him in supplication after remembering Him, because this will make it more likely that the supplication will be accepted.

Allah also criticizes those who only supplicate to Him about the affairs of this life, while ignoring the affairs of the Hereafter.

Allah said:

... فَمِنَ النَّاسِ مَن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الآخِرَةِ مِنْ خَلاَقٍ (٢٠٠)

But of mankind there are some who say: "Our Lord! Give us (Your bounties) in this world!'' and for such there will be no portion in the Hereafter.

> meaning, they have no share in the Hereafter. This criticism serves to discourage other people from imitating those mentioned.

Sa`id bin Jubayr said that Ibn Abbas said,

> "Some Bedouins used to come to the standing area (**Arafat**) and supplicate saying, `O Allah! Make it a rainy year, a fertile year and a year of good child bearing.' They would not mention any of the affairs of the Hereafter. Thus, Allah revealed about them:
>
> ... فَمِنَ النَّاسِ مَن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الآخِرَةِ مِنْ خَلاَقٍ
>
> But of mankind there are some who say: "Our Lord! Give us (Your bounties) in this world!'' and for such there will be no portion in the Hereafter."

Next, Allah tells:

وِمِنْهُم مَّن يَقُولُ ...

And of them there are some who say:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!''

Next, Allah revealed:

أُولَـئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُواْ وَاللَّهُ سَرِيعُ الْحِسَابِ (٢٠٢)

For them there will be allotted a share for what they have earned. And Allah is swift at reckoning.

Hence, Allah praised those who ask for the affairs of both this life and the Hereafter. He said:

وِمِنْهُم مَّن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

> And of them there are some who say: "Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!''

The supplication mentioned and praised in the **Ayah** includes all good aspects of this life and seeks refuge from all types of evil. The good of this life concerns every material request of well-being, spacious dwelling, pleasing mates, sufficient provision, beneficial knowledge, good profession or deeds, comfortable means of transportation and good praise, all of which the scholars of Tafsir have mentioned regarding this subject. All of these are but a part of the good that is sought in this life. As for the good of the Hereafter, the best of this includes acquiring Paradise, which also means acquiring safety from the greatest horror at the gathering place. It also refers to being questioned lightly and the other favors in the Hereafter.

As for acquiring safety from the Fire, it includes being directed to what leads to this good end in this world, such as avoiding the prohibitions, sins of all kinds and doubtful matters.

Al-Qasim bin Abdur-Rahman said,

> "Whoever is gifted with a grateful heart, a remembering tongue and a patient body, will have been endowed with a good deed in this life, a good deed in the Hereafter and saved from the torment of the Fire.''

This is why the **Sunnah** encourages reciting this **Du`a** (i.e., in the **Ayah** about gaining a good deed in this life and the Hereafter).

Al-Bukhari reported that Anas bin Malik narrated that the Prophet used to say:

اللَّهُمَّ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً، وَفِي الآخِرَةِ حَسَنَــةً، وَقِنَا عَذَابَ النَّارِ

O Allah, our Lord! Give us that which is good in this life, that which is good in the Hereafter and save us from the torment of the Fire.

Imam Ahmad reported that Anas said,

> "Allah's Messenger visited a Muslim man who had become as weak as a sick small bird. Allah's Messenger said to him, `Were you asking or supplicating to Allah about something?'
>
> He said, `Yes. I used to say: O Allah! Whatever punishment you saved for me in the Hereafter, give it to me in this life.'
>
> Allah's Messenger said:
>
> سُبْحَانَ اللهِ لَا تُطِيقُهُ أَوْ لَا تَسْتَطِيعُهُ، فَهَلَّا قُلْتَ:

All praise is due to Allah! You cannot bear it -or stand it-. You should have said:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!

The man began reciting this Du`a and he was cured.''

Muslim also recorded it.

Al-Hakim reported that Sa`id bin Jubayr said,

"A man came to Ibn Abbas and said, `I worked for some people and settled for a part of my compensation in return for their taking me to perform **Hajj** with them. Is this acceptable?'

Ibn Abbas said, `You are among those whom Allah described:

أُولَـئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا وَاللّهُ سَرِيعُ الْحِسَابِ

For them there will be allotted a share for what they have earned. And Allah is swift at reckoning.

Al-Hakim then commented;

"This **Hadith** is authentic according to the criteria of the Two Sheikhs (Al-Bukhari and Muslim) although they did not record it."

وَاذْكُرُواْ اللَّهَ فِى أَيَّامٍ مَّعْدُودَتٍ

2:203 And remember Allah during the Appointed Days.

فَمَن تَعَجَّلَ فِى يَوْمَيْنِ فَلاَ إِثْمَ عَلَيْهِ وَمَن تَأَخَّرَ فَلا إِثْمَ عَلَيْهِ لِمَنِ اتَّقَى وَاتَّقُواْ اللَّهَ وَاعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ

But whosoever hastens to leave in two days, there is no sin on him and whosoever stays on, there is no sin on him, if his aim is to do good and obey Allah (fear Him), and know that you will surely be gathered unto Him.

Remembering Allah during the Days of Tashriq - Days of Eating and Drinking

Allah says;

وَاذْكُرُواْ اللّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ ...

And remember Allah during the Appointed Days.

Ibn Abbas said,

`The Appointed Days are the Days of **Tashriq** (11-12-13th of **Dhul-Hijjah**) while the Known Days are the (first) ten (days of **Dhul-Hijjah**).''

Ikrimah said that: **وَاذْكُرُواْ اللّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ** (And remember Allah during the Appointed Days),

means reciting the **Takbir** -- **Allahu Akbar**, **Allahu Akbar**, during the days of **Tashriq** after the compulsory prayers.

Imam Ahmad reported that Uqbah bin Amr said that Allah's Messenger said:

يَوْمُ عَرَفَةَ، وَيَوْمُ النَّحْرِ، وَأَيَّامُ التَّشْرِيق، عِيدُنَا أَهْلَ الْإِسْلَامِ، وَهِيَ أَيَّامُ أَكْلٍ وَشُرْب

The day of **Arafah** (9th of **Dhul-Hijjah**), the day of the Sacrifice (10th) and the days of the **Tashriq** (11-12-13th) are our **`Id** (festival) for we people of Islam. These are days of eating and drinking.

Imam Ahmad reported that Nubayshah Al-Hudhali said that Allah's Messenger said:

أَيَّامُ التَّشْرِيقِ أَيَّامُ أَكْلٍ وشُرْبٍ وَذِكْرِ الله

The days of **Tashriq** are days of eating, drinking and **Dhikr** (remembering) of Allah.)

Muslim also recorded this **Hadith**.

We also mentioned the **Hadith** of Jubayr bin Mut`im:

عَرَفَةُ كُلُّهَا مَوْقِفٌ، وَأَيَّامُ التَّشْرِيقِ كُلُّهَا ذَبْح

All of **Arafat** is a standing place and all of the days of Tashriq are days of Sacrifice.

We also mentioned the **Hadith** by Abdur-Rahman bin Ya`mar Ad-Diyli:

وَأَيَّامُ مِنىً ثَلَاثَةٌ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْه

The days of **Mina** (**Tashriq**) are three.

Those who hasten in two days then there is no sin in it, and those who delay (i.e., remain in **Mina** for a third day) then there is no sin in it.)

Ibn Jarir reported that Abu Hurayrah narrated that Allah's Messenger said:

أَيَّامُ التَّشْرِيقِ أَيَّامُ طُعْمٍ وَذِكْرِ الله

The days of **Tashriq** are days of eating and remembering Allah.

Ibn Jarir reported that Abu Hurayrah narrated that;

Allah's Messenger sent Abdullah bin Hudhayfah to **Mina** proclaiming:

لَا تَصُومُوا هذِهِ الْأَيَّامَ، فَإِنَّهَا أَيَّامُ أَكْلٍ وَشُرْبٍ وَذِكْرِ اللهِ عَزَّ وَجَلّ

Do not fast these days (i.e., **Tashriq** days), for they are days of eating, drinking and remembering Allah the Exalted and Most Honored.

The Appointed Days

Miqsam said that Ibn Abbas said that;

> the Appointed Days are the days of **Tashriq**, four days: the day of the Sacrifice (10th of **Dhul-Hijjah**) and three days after that.
>
> This opinion was also reported of Ibn Umar, Ibn Az-Zubayr, Abu Musa, Ata, Mujahid, Ikrimah, Sa`id bin Jubayr, Abu Malik, Ibrahim An-Nakhai, Yahya bin Abu Kathir, Al-Hasan, Qatadah, As-Suddi, Az-Zuhri, Ar-Rabi bin Anas, Ad-Dahhak, Muqatil bin Hayyan, Ata Al-Khurasani, Malik bin Anas, and others.
>
> In addition, the apparent meaning of the following Ayah supports this opinion: فَمَن تَعَجَّلَ فِي يَوْمَيْنِ فَلاَ إِثْمَ عَلَيْهِ وَمَن تَأَخَّرَ فَلا إِثْمَ عَلَيْهِ (But whosoever hastens to leave in two days, there is no sin on him and whosoever stays on, there is no sin on him).
>
> So the **Ayah** hints to the three days after the day of Sacrifice.
>
> Allah's statement:
>
> وَاذْكُرُواْ اللّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ
>
> And remember Allah during the Appointed Days,
>
>> directs remembering Allah upon slaughtering the animals, after the prayers, and by **Dhikr** (supplication) in general.
>>
>> It also includes **Takbir** and remembering Allah while throwing the pebbles every day during the **Tashriq** days.
>
> A **Hadith** that Abu Dawud and several others collected states:
>
>> **Tawaf** around the House, **Sa`i** between **As-Safa** and **Al-Marwah** and throwing the pebbles were legislated so that Allah is remembered in **Dhikr**.

...فَمَن تَعَجَّلَ فِي يَوْمَيْنِ فَلاَ إِثْمَ عَلَيْهِ وَمَن تَأَخَّرَ فَلا إِثْمَ عَلَيْهِ لِمَنِ اتَّقَى...

But whosoever hastens to leave in two days, there is no sin on him and whosoever stays on, there is no sin on him, if his aim is to do good

When mentioning the first procession (refer to 2:199) and the second procession of the people upon the end of the **Hajj** season, when they start to return to their areas, after they had gathered during the rituals and at the standing places, Allah said,

... وَاتَّقُواْ اللّهَ وَاعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ (٢٠٣)

and obey Allah (fear Him), and know that you will surely be gathered unto Him.

Similarly, Allah said:

وَهُوَ الَّذِى ذَرَأَكُمْ فِى الاٌّرْضِ وَإِلَيْهِ تُحْشَرُونَ

And it is He Who has created you on the earth, and to Him you shall be gathered back. (23:79)

وَمِنَ النَّاسِ مَن يُعْجِبُكَ قَوْلُهُ فِى الْحَيَوةِ الدُّنْيَا وَيُشْهِدُ اللَّهَ عَلَى مَا فِى قَلْبِهِ وَهُوَ أَلَدُّ الْخِصَامِ

2:204 And of mankind there is he whose speech may please you (O Muhammad), in this worldly life, and he calls Allah to witness as to that which is in his heart, yet he is the most quarrelsome of the opponents.

وَإِذَا تَوَلَّى سَعَى فِى الاٌّرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ وَاللَّهُ لاَ يُحِبُّ الْفَسَادَ

2:205 And when he turns away (from you O Muhammad), his effort in the land is to make mischief therein and to destroy the crops and the cattle, and Allah likes not mischief.

وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالإِثْمِ فَحَسْبُهُ جَهَنَّمُ وَلَبِئْسَ الْمِهَادُ

2:206 And when it is said to him, "Fear Allah'', he is led by arrogance to (more) crime. So enough for him is Hell, and worst indeed is that place to rest!

وَمِنَ النَّاسِ مَن يَشْرِى نَفْسَهُ ابْتِغَآءَ مَرْضَاتِ اللَّهِ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ

2:207 And of mankind is he who would sell himself, seeking the pleasure of Allah. And Allah is full of kindness to (His) servants.

The Characteristics of the Hypocrites

Allah says;

وَمِنَ النَّاسِ مَن يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهِدُ اللّهَ عَلَى مَا فِي قَلْبِهِ ...

And of mankind there is he whose speech may please you (O Muhammad), in this worldly life, and he calls Allah to witness as to that which is in his heart,

As-Suddi said that;

> these **Ayat** were revealed about Al-Akhnas bin Shariq Ath-Thaqafi who came to Allah's Messenger and announced his Islam although his heart concealed otherwise.

Ibn Abbas narrated that;

> these **Ayat** were revealed about some of the hypocrites who criticized Khubayb and his companions who were killed during the Raji` incident. Thereafter, Allah sent down His condemnation of the hypocrites and His praise for Khubayb and his companions:

النَّاس مَن يَشْرِي نَفْسَهُ ابْتِغَاء مَرْضَاتِ اللّهِ

> And of mankind is he who would sell himself, seeking the pleasure of Allah. (2:207)

It was also said that;

> they refer to the hypocrites and the believers in general.
>
> This is the opinion of Qatadah, Mujahid, Ar-Rabi bin Anas and several others, and it is correct.

Ibn Jarir related that Al-Qurazi said that;

> Nawf Al-Bikali, who used to read (previous Divine) Books said, "I find the description of some members of this **Ummah** in the previously revealed Books of Allah:
>
> they (hypocrites) are people who use the religion to gain material benefit. Their tongues are sweeter than honey, but their hearts are more bitter than **Sabir** (a bitter plant, aloe). They show the people the appearance of sheep while their hearts hide the viciousness of wolves. Allah said, `They dare challenge Me, but they are deceived by Me. I swear by Myself that I will send a **Fitnah** (trial, calamity) on them that will make the wise man bewildered.'
>
> I contemplated about these statements and found them in the Qur'an describing the hypocrites:

وَمِنَ النَّاسِ مَن يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهِدُ اللّهَ عَلَى مَا فِي قَلْبِهِ

> And of mankind there is he whose speech may please you (O Muhammad), in this worldly life, and he calls Allah to witness as to that which is in his heart.

This statement by Al-Qurazi is **Hasan Sahih**.

Allah said:

... وَيُشْهِدُ اللّهَ عَلَى مَا فِي قَلْبِهِ ...

...and he calls Allah to witness as to that which is in his heart,

> This **Ayah** indicates that such people pretend to be Muslims, but defy Allah by the disbelief and hypocrisy that their hearts conceal.
>
> Similarly Allah said:
>
> يَسْتَخْفُونَ مِنَ النَّاسِ وَلاَ يَسْتَخْفُونَ مِنَ اللَّهِ
>
> They may hide (their crimes) from men, but they cannot hide (them) from Allah. (4:108)
>
> This **Tafsir** was reported from Ibn Abbas by Ibn Ishaq.

It was also said that;

> the **Ayah** means that when such people announce their Islam, they swear by Allah that what is in their hearts is the same of what their tongues are pronouncing.
>
> This is also a correct meaning for the **Ayah** that was chosen by Abdur-Rahman bin Zayd bin Aslam.
>
> It is also the choice of Ibn Jarir who related it to Ibn Abbas and Mujahid.
>
> Allah knows best.

Allah said:

... وَهُوَ أَلَدُّ الْخِصَامِ (٢٠٤)

Yet he is the most **Aladd** of the opponents.

> The **Ayah** used the word **Aladd** here, which literally means `wicked' (here it means `quarrelsome').

A variation of the word **Ludda** was also used in another **Ayah**:

وَتُنْذِرَ بِهِ قَوْماً لُدّاً

So that you (Muhammad) warn with it (the Qur'an) a **Ludda** people. (19:97)

Hence, a hypocrite lies, alters the truth when he quarrels and does not care for the truth. Rather, he deviates from the truth, deceives and becomes most quarrelsome.

It is reported in **Sahih** that Allah's Messenger said:

آيَةُ الْمُنَافِقِ ثَلاثٌ:

- إِذَا حَدَّثَ كَذَبَ،
- وَإِذَا عَاهَدَ غَدَرَ،
- وَإِذَا خَاصَمَ فَجَرَ

The signs of a hypocrite are three:

- Whenever he speaks, he tells a lie.
- Whenever he promises, he always breaks it (his promise).
- If you have a dispute with him, he is most quarrelsome.

Imam Bukhari reported that Aishah narrated that the Prophet said:

إِنَّ أَبْغَضَ الرِّجَالِ إِلَى اللهِ الْأَلَدُّ الْخَصِمِ

The most hated person to Allah is he who is **Aladd** and **Khasim** (meaning most quarrelsome).

Allah then said:

وَإِذَا تَوَلَّى سَعَى فِي الأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ ...

And when he turns away (from you O Muhammad), he struggles in the land to make mischief therein and to destroy the crops and the cattle,

This **Ayah** indicates that such persons are deviant in the tongue, evil in the deeds, their words are fabricated, their belief is wicked and their works are immoral.

The **Ayah** used the (Arabic word) **Sa`a** (literally, `tries' or `intends').

This word was also used to describe Pharaoh:

ثُمَّ أَدْبَرَ يَسْعَى

فَحَشَرَ فَنَادَى

فَقَالَ أَنَاْ رَبُّكُمُ الاٌّعْلَى

فَأَخَذَهُ اللَّهُ نَكَالَ الاٌّخِرَةِ وَالاٍّوْلَى

إِنَّ فِى ذَلِكَ لَعِبْرَةً لِّمَن يَخْشَى

Then he turned his back, **Yas`a** (striving hard against Allah). Then he gathered (his people) and cried aloud saying, `I am your lord, most high.' So Allah, seized him with a punishing example for his last and first transgression. Verily, in this is an instructive admonition for whosoever fears Allah. (79:22-26)

Sa`a was also used in the Ayah):

> يأَيُّهَا الَّذِينَ ءَامَنُواْ إِذَا نُودِىَ لِلصَّلَوةِ مِن يَوْمِ الْجُمُعَةِ فَاسْعَوْاْ إِلَى ذِكْرِ اللَّهِ
>
> O you who believe (Muslims)! When the call is proclaimed for the **Salah** (prayer) on the day of Friday (**Jumuah** prayer), **As`aw** come to the remembrance of Allah. (62:9)

This **Ayah** means, `(when the call to the Friday prayer is announced) intend and then proceed to attend the Friday prayer.'

> We should mention that hastening to the mosque is condemned by the **Sunnah** (as this is another meaning for the word **Sa`a**):
>
> إِذَا أَتَيْتُمُ الصَّلَاةَ فَلَا تَأْتُوهَا وَأَنْتُمْ تَسْعَوْنَ، وَأْتُوهَا وَعَلَيْكُمُ السَّكِينَةُ والْوَقَار
>
> When you come to attend the prayer, do not come in a **Sa`i** (haste). Rather, come to it while walking at ease and in peace (or grace).

The hypocrite has no motive in this life but to cause mischief and to destroy the crops and the offspring, including what the animals produce and what the people depend on for their livelihood.

Mujahid said,

> "If the hypocrite strives for mischief in the land, Allah prevents the rain from falling and thus the crops and the offspring perish.''

The **Ayah** continues:

...وَاللّهُ لاَ يُحِبُّ الفَسَادَ (٢٠٥)

...and Allah likes not mischief.

> that is, Allah does not like those who possess these characteristics, or those who act like this.

Rejecting Advice is Characteristic of the Hypocrites

Allah said:

وَإِذَا قِيلَ لَهُ اتَّقِ اللّهَ أَخَذَتْهُ الْعِزَّةُ بِالإِثْمِ ...

And when it is said to him, "Fear Allah'', he is led by arrogance to (more) crime.

> This **Ayah** indicates that when the hypocrite, who deviates in his speech and deeds, is advised and commanded to fear Allah, refrain from his evil deeds and adhere to the truth, he refuses and becomes angry and outraged, as he is used to doing evil.

This **Ayah** is similar to what Allah said:

وَإِذَا تُتْلَى عَلَيْهِمْ ءَايَـتُنَا بَيِّنَـتٍ تَعْرِفُ فِى وُجُوهِ الَّذِينَ كَفَرُواْ الْمُنْكَرَ يَكَـدُونَ يَسْطُونَ بِالَّذِينَ يَتْلُونَ عَلَيْهِمْ ءَايَـتُنَا قُلْ أَفَأُنَبِّئُكُم بِشَرٍّ مِّن ذلِكُمُ النَّارُ وَعَدَهَا اللَّهُ الَّذِينَ كَفَرُواْ وَبِئْسَ الْمَصِيرُ

And when Our clear verses are recited to them, you will notice a denial on the faces of the disbelievers! They are nearly ready to attack with violence those who recite Our verses to them. Say: "Shall I tell you of something worse than that The Fire (of Hell) which Allah has promised to those who disbelieved, and worst indeed is that destination! (22:72)

This is why in this Ayah, Allah said:

... فَحَسْبُهُ جَهَنَّمُ وَلَبِئْسَ الْمِهَادُ (٢٠٦)

So enough for him is Hell, and worst indeed is that place to rest.

meaning, the Fire is enough punishment for the hypocrite.

The Sincere Believer prefers pleasing Allah

After Allah described the evil characteristics of the hypocrites, He mentioned the good qualities of the believers. Allah said:

وَمِنَ النَّاسِ مَن يَشْرِي نَفْسَهُ ابْتِغَاء مَرْضَاتِ اللّهِ ...

And of mankind is he who would sell himself, seeking the pleasure of Allah.

Ibn Abbas, Anas, Sa`id bin Musayyib, Abu Uthman An-Nahdi, Ikrimah and several other scholars said that;

this **Ayah** was revealed about Suhayb bin Sinan Ar-Rumi. When Suhayb became a Muslim in Makkah and intended to migrate (to Al-Madinah), the people (Quraysh) prevented him from migrating with his money.

They said that if he forfeits his property, he is free to migrate. He abandoned his money and preferred to migrate, and Allah revealed this **Ayah** about him.

Umar bin Khattab and several other Companions met Suhayb close to the outskirts of Al-Madinah at Al-Harrah (flat lands with black stones). They said to him,

"The trade has indeed been successful.''

He answered them, "You too, may Allah never allow your trade to fail. What is the matter?''

Umar told him that Allah has revealed this **Ayah** (2:207) about him.

It was also reported that Allah's Messenger said,

"The trade has been successful, O Suhayb!''

The meaning of the **Ayah** (2:207) includes every **Mujahid** in the way of Allah.

Allah said in another **Ayah**:

إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَلَهُمْ بِأَنَّ لَهُمُ الّجَنَّةَ يُقَـتِلُونَ فِى سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعْدًا عَلَيْهِ حَقًّا فِي التَّوْرَاةِ وَالإِنجِيلِ وَالْقُرْءانِ وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُواْ بِبَيْعِكُمُ الَّذِى بَايَعْتُمْ بِهِ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

Verily, Allah has purchased of the believers their lives and their properties for (the price) that theirs shall be the Paradise. They fight in Allah's cause, so they kill (others) and are killed. It is a promise in truth which is binding on Him in the **Tawrah** and the **Injil** and the Qur'an. And who is truer to his covenant than Allah Then rejoice in the bargain which you have concluded. That is the supreme success. (9:111)

When Hisham bin Amr penetrated the lines of the enemy, some people criticized him. Umar bin Al-Khattab and Abu Hurayrah refuted them and recited this **Ayah**:

وَمِنَ النَّاسِ مَن يَشْرِي نَفْسَهُ ابْتِغَاء مَرْضَاتِ اللّهِ وَاللّهُ رَؤُوفٌ بِالْعِبَادِ (٢٠٧)

And of mankind is he who would sell himself, seeking the pleasure of Allah. And Allah is full of kindness to (His) servants.

يَـأَيُّهَا الَّذِينَ ءَامَنُواْ ادْخُلُواْ فِي السِّلْمِ كَآفَّةً وَلاَ تَتَّبِعُواْ خُطُوَتِ الشَّيْطَـنِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ

2:208 O you who believe! Enter Silm perfectly, and follow not the footsteps of Shaytan (Satan). Verily, he is to you a plain enemy.

فَإِن زَلَلْتُمْ مِّن بَعْدِ مَا جَآءَتْكُمُ الْبَيِّنَـتُ فَاعْلَمُواْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

2:209 Then if you slide back after the clear signs (Prophet Muhammad, and this Qur'an and Islam) have come to you, then know that Allah is All-Mighty, All-Wise.

Entering Islam in its Entirety is obligated

Allah says;

يَا أَيُّهَا الَّذِينَ آمَنُواْ ادْخُلُواْ فِي السِّلْمِ كَآفَّةً ...

O you who believe! Enter **Silm** perfectly,

Allah commands His servants who believe in Him and have faith in His Messenger to implement all of Islam's legislation and law, to adhere to all of its commandments, as much as they can, and to refrain from all of its prohibitions.

Al-Awfi said that Ibn Abbas said, and also Mujahid, Tawus, Ad-Dahhak, Ikrimah, Qatadah, As-Suddi and Ibn Zayd said that Allah's statement:

> ادْخُلُواْ فِي السِّلْمِ (Enter Silm), means Islam.

Allah's statement: كَآفَّةً (...perfectly) means,

> in its entirety.
>
> This is the Tafsir of Ibn Abbas, Mujahid, Abu Al-Aliyah, Ikrimah, Ar-Rabi bin Anas, As-Suddi, Muqatil bin Hayyan, Qatadah and Ad-Dahhak.

Mujahid said that the **Ayah** means,

> `Perform all the good works and the various pious deeds, this is especially addressed to those from among the People of the Scripture who embraced the faith.'

Ibn Abu Hatim reported that Ibn Abbas said that: يَا أَيُّهَا الَّذِينَ آمَنُواْ ادْخُلُواْ فِي السِّلْمِ كَآفَّةً (O you who believe! Enter **Silm** perfectly),

> refers to the believers among the People of the Scripture. This is because they believed in Allah; some of them still followed some parts of the **Tawrah** and the previous revelations. So Allah said: ادْخُلُواْ فِي السِّلْمِ كَآفَّةً (Enter Islam perfectly). Allah thus commanded them to embrace the legislation of the religion of Muhammad in its entirety and to avoid abandoning any part of it. They should no longer adhere to the **Tawrah**.

Allah then said:

... وَلاَ تَتَّبِعُواْ خُطُوَاتِ الشَّيْطَانِ ...

...and follow not the footsteps of **Shaytan**,

> meaning, perform the acts of worship and avoid what Satan commands you to do. This is because:

إِنَّمَا يَأْمُرُكُم بِالسُّوءِ وَالْفَحْشَآءِ وَأَن تَقُولُوا۟ عَلَى اللَّهِ مَا لاَ تَعْلَمُونَ

He (**Shaytan**) commands you only what is evil and **Fahishah** (sinful), and that you should say about Allah what you know not. (2:169)

إِنَّمَا يَدْعُو حِزْبَهُ لِيَكُونُوا۟ مِنْ أَصْحَـبِ السَّعِيرِ

He only invites his **Hizb** (followers) that they may become the dwellers of the blazing Fire. (35:6)

Hence, Allah said:

... إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ (٢٠٨)

Verily, he is to you an open enemy.

Allah said:

فَإِن زَلَلْتُمْ مِّن بَعْدِ مَا جَاءتْكُمُ الْبَيِّنَاتُ ...

Then if you slide back after the clear signs have come to you,

meaning, if you deviate from the Truth after clear proofs have been established against you.

... فَاعْلَمُوا۟ أَنَّ اللّهَ عَزِيزٌ ...

...then know that Allah is All-Mighty,

in His punishment, and no one can escape His vengeance or defeat Him.

... حَكِيمٌ (٢٠٩)

All-Wise.

in His decisions, actions and rulings.

Hence Abu Al-Aliyah, Qatadah and Ar-Rabi bin Anas said,

"He is Mighty in His vengeance, Wise in His decision.''

هَلْ يَنظُرُونَ إِلاَّ أَن يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِّنَ الْغَمَامِ وَالْمَلَـئِكَةُ وَقُضِىَ الأَمْرُ وَإِلَى اللَّهِ تُرْجَعُ الأُمُورُ

2:210 Do they then wait for anything other than that Allah should come to them over the shadows of the clouds and the angels (Then) the case would be already judged. And to Allah return all matters (for decision).

Do not delay embracing the Faith

Allah says;

هَلْ يَنظُرُونَ إِلاَّ أَن يَأْتِيَهُمُ اللّهُ فِي ظُلَلٍ مِّنَ الْغَمَامِ وَالْمَلآئِكَةُ ...

Do they then wait for anything other than that Allah should come to them over the shadows of the clouds and the angels,

on the Day of Resurrection to judge the early and the latter creations.

Allah shall then reward each according to his or her deeds; and whoever does good shall see it, and whoever does evil shall see it.

This is why Allah said:

... وَقُضِيَ الأَمْرُ وَإِلَى اللّهِ تُرْجَعُ الأمُورُ (٢١٠)

(Then) the case would be already judged. And to Allah return all matters (for decision).

Similarly, Allah said:

كَلاَّ إِذَا دُكَّتِ الاٌّرْضُ دَكّاً دَكّاً

وَجَآءَ رَبُّكَ وَالْمَلَكُ صَفّاً صَفّاً

وَجِىءَ يَوْمَئِذٍ بِجَهَنَّمَ يَوْمَئِذٍ يَتَذَكَّرُ الإِنسَـنُ وَأَنَّى لَهُ الذِّكْرَى

Nay! When the earth is ground to powder. And your Lord comes with the angels in rows. And Hell will be brought near that Day. On that Day will man remember, but how will that remembrance (then) avail him! (89:21-23)

and,

هَلْ يَنظُرُونَ إِلاَّ أَن تَأْتِيهُمُ الْمَلَـئِكَةُ أَوْ يَأْتِىَ رَبُّكَ أَوْ يَأْتِىَ بَعْضُ ءَايَـتِ رَبِّكَ

Do they then wait for anything other than that the angels should come to them, or that your Lord (Allah) should come, or that some of the signs of your Lord should come (i. e., portents of the Hour, e.g., rising of the sun from the west)! (6:158)

Abu Jafar Razi reported that Abu Al-Aliyah narrated that: **هَلْ يَنظُرُونَ إِلاَّ أَن يَأْتِيَهُمُ اللّهُ فِي ظُلَلٍ مِّنَ الْغَمَامِ وَالْمَلآئِكَةُ** (Do they then wait for anything other than that Allah should come to them over the shadows of the clouds and the angels) means,

the angels will descend on the shadows of clouds, while Allah comes as He wills.

Some of the reciters read it,

هَلْ يَنظُرُونَ إِلاَّ أَن يَأْتِيَهُمُ اللّهُوَ الْمَلآئِكَةُ فِي ظُلَلٍ مِّنَ الْغَمَامِ

Do they then wait for anything other than that Allah should come to them and also the angels over the shadows of the clouds.

This is similar to Allah's other statement:

وَيَوْمَ تَشَقَّقُ السَّمَآءُ بِالْغَمَـمِ وَنُزِّلَ الْمَلَـئِكَةُ تَنزِيلاً

And (remember) the Day when the heaven shall be rent asunder with clouds, and the angels will be sent down, with a grand descending. (25:25)

سَلْ بَنِى إِسْرَءِيلَ كَمْ آتَيْنَـهُم مِّنْ آيَةٍ بَيِّنَةٍ

2:211 Ask the Children of Israel how many clear Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) We gave them.

وَمَن يُبَدِّلْ نِعْمَةَ اللَّهِ مِن بَعْدِ مَا جَآءَتْهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

And whoever changes Allah's favor after it has come to him, (e.g., renounces the religion of Allah (Islam) and accepts Kufr (disbelief)) then surely, Allah is severe in punishment.

زُيِّنَ لِلَّذِينَ كَفَرُواْ الْحَيَوةُ الدُّنْيَا وَيَسْخَرُونَ مِنَ الَّذِينَ ءَامَنُواْ

2:212 Beautified is the life of this world for those who disbelieve, and they mock at those who believe.

وَالَّذِينَ اتَّقَواْ فَوْقَهُمْ يَوْمَ الْقِيَـمَةِ وَاللَّهُ يَرْزُقُ مَن يَشَآءُ بِغَيْرِ حِسَابٍ

But those who have Taqwa, will be above them on the Day of Resurrection. And Allah gives (of His bounty, blessings, favors, and honors on the Day of Resurrection) to whom He wills without limit.

The Punishment for changing Allah's Favor and mocking the Believers

Allah says;

سَلْ بَنِي إِسْرَائِيلَ كَمْ آتَيْنَاهُم مِّنْ آيَةٍ بَيِّنَةٍ ...

Ask the Children of Israel how many clear **Ayat** (proofs, evidences, verses, lessons, signs, revelations, etc.) We gave them.

Allah mentioned that the Children of Israel, were witnesses to many clear signs that attest to the truth of Moses regarding what he was sent with for them. They witnessed;

- his hand (when it became lit with light),
- his parting the sea,
- his striking the rock (and water flowed from the rock),
- the clouds that shaded them during the intense heat,
- the **manna** and the quails, and so forth.

These signs attested to the existence of the Creator and the truth of Moses by whose hand these signs appeared. Yet, so many among them changed Allah's favor, by preferring disbelief to faith and by ignoring Allah's favors,

... وَمَن يُبَدِّلْ نِعْمَةَ اللّهِ مِن بَعْدِ مَا جَاءتْهُ فَإِنَّ اللّهَ شَدِيدُ الْعِقَابِ (٢١١)

And whoever changes Allah's favor after it had come to him, then surely, Allah is severe in punishment.

Similarly, Allah said about the disbelievers of Quraysh:

أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُواْ نِعْمَتَ اللَّهِ كُفْرًا وَأَحَلُّواْ قَوْمَهُمْ دَارَ الْبَوَارِ

جَهَنَّمَ يَصْلَوْنَهَا وَبِئْسَ الْقَرَارُ

Have you not seen those who have changed the blessings of Allah into disbelief, and caused their people to dwell in the house of destruction Hell, in which they will burn, - and what an evil place to settle in! (14:28-29)

Then Allah said;

زُيِّنَ لِلَّذِينَ كَفَرُواْ الْحَيَاةُ الدُّنْيَا وَيَسْخَرُونَ مِنَ الَّذِينَ آمَنُواْ وَالَّذِينَ اتَّقَواْ فَوْقَهُمْ يَوْمَ الْقِيَامَةِ ...

Beautified is the life of this world for those who disbelieve, and they mock at those who believe. But those who have **Taqwa**, will be above them on the Day of Resurrection. And Allah gives (of His bounty, blessings, favors, and honors on the Day of Resurrection) to whom He wills without limit.

Allah states that He has made the life of this world beautiful for the disbelievers who are satisfied with it, who collect wealth, but refrain from spending it on what they have been commanded, which could earn them Allah's pleasure.

Instead, they ridicule the believers who ignore this life and who spend whatever they earn on what pleases their Lord. The believers spend seeking Allah's Face, and this is why they have gained the ultimate happiness and the best share on the Day of the Return. Therefore, they will be exalted above the disbelievers at the Gathering Place, when they are gathered, during the resurrection and in their final destination. The believers will reside in the highest grades in the utmost highs, while the disbelievers will reside in the lowest of lows (in the Fire).

This is why Allah said:

... وَاللّهُ يَرْزُقُ مَن يَشَاء بِغَيْرِ حِسَابٍ (٢١٢)

And Allah gives to whom He wills without limit.

This **Ayah** indicates that Allah gives sustenance to whomever He wills of His servants without count or limit in this and the Hereafter.

A **Hadith** has stated (that Allah said):

ابْنَ آدَمَ أَنْفِقْ أُنْفِقْ عَلَيْك

O son of Adam! Spend (in Allah's cause) and I (Allah) will spend on you.

The Prophet said:

أَنْفِقْ بِلَالُ وَلَا تَخْشَ مِنْ ذِي الْعَرْشِ إِقْلَالًا

O Bilal! Spend and do not fear deprivation from the Owner of the Throne.

Allah said:

وَمَآ أَنفَقْتُمْ مِّن شَىْءٍ فَهُوَ يُخْلِفُهُ

...and whatsoever you spend of anything (in Allah's cause), He will replace it. (34:39)

In addition, it is reported in the **Sahih** that the Prophet said:

أَنَّ مَلَكَيْنِ يَنْزِلَانِ مِنَ السَّمَاءِ صَبِيحَةَ كُلِّ يَوْمٍ فَيَقُولُ أَحَدُهُمَا:اللَّهُمَّ أَعْطِ مُنْفِقًا خَلَفًا، وَيَقُولُ الْآخَرُ: اللَّهُمَّ أَعْطِ مُمْسِكًا تَلَفًا

Every day two angels come down from heavens and one of them says, `O Allah! Compensate every person who spends in Your cause,' and the other (angel) says, `O Allah! Destroy every miser.'

Also in the **Sahih**:

يَقُولُ ابْنُ آدَمَ: مَالِي مَالِي.

وَهَلْ لَكَ مِنْ مَالِكَ إِلَّا مَا أَكَلْتَ فَأَفْنَيْتَ، وَمَا لَبِسْتَ فَأَبْلَيْتَ، وَمَا تَصَدَّقْتَ فَأَمْضَيْتَ، وَمَا سِوَى ذٰلِكَ فَذَاهِبٌ وَتَارِكُهُ لِلنَّاسِ

The son of Adam says, `My money, my money!'

Yet, what is your money except that which you eat and use up, wear and tear, and spend in charity and thus keep (in your record). Other than that, it will go away and will be left for the people (the inheritors).

In addition, Imam Ahmad reported that the Prophet said:

الدُّنْيَا دَارُ مَنْ لَا دَارَ لَهُ، وَمَالُ مَنْ لَا مَالَ لَهُ، وَلَهَا يَجْمَعُ مَنْ لَا عَقْلَ لَه

The **Dunya** (life of this world) is the residence of those who have no residence, the wealth of those who have no wealth, and it is harvested by those who have no sense of reason.

كَانَ النَّاسُ أُمَّةً وَحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنزَلَ مَعَهُمُ الْكِتَـبَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِيمَا اخْتَلَفُواْ فِيهِ

2:213 Mankind was one community and Allah sent Prophets with glad tidings and warnings, and with them He sent down the Scripture in truth to judge between people in matters wherein they differed.

وَمَا اخْتَلَفَ فِيهِ إِلاَّ الَّذِينَ أُوتُوهُ مِن بَعْدِ مَا جَآءَتْهُمُ الْبَيِّنَـتُ بَغْيًا بَيْنَهُمْ

And only those to whom (the Scripture) was given differed concerning it, after clear proofs had come unto them, through hatred, one to another.

فَهَدَى اللَّهُ الَّذِينَ ءَامَنُواْ لِمَا اخْتَلَفُواْ فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ وَاللَّهُ يَهْدِى مَن يَشَآءُ إِلَى صِرَاطٍ مُّسْتَقِيمٍ

Then Allah by His leave guided those who believed to the truth of that wherein they differed. And Allah guides whom He wills to the straight path.

Disputing, after the Clear Signs have come, indicates Deviation

Allah says;

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِيمَا اخْتَلَفُواْ فِيهِ وَمَا اخْتَلَفَ فِيهِ إِلاَّ الَّذِينَ أُوتُوهُ مِن بَعْدِ مَا جَاءتْهُمُ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ ...

Mankind was one community and Allah sent Prophets with glad tidings and warnings, and with them He sent down the Scripture in truth to judge between people in matters wherein they differed. And only those to whom (the Scripture) was given differed concerning it, after clear proofs had come unto them, through hatred, one to another.

Ibn Jarir reported that Ibn Abbas said,

> "There were ten generations between Adam and Nuh, all of them on the religion of Truth. They later disputed so Allah sent the Prophets as warners and bringers of glad tidings.'' He then said that this is how Abdullah read the **Ayah**:
>
> كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَاخْتَلَفُوا
>
> > The people were one **Ummah** and they then disputed.
>
> Al-Hakim recorded this in his **Mustadrak** and said, "Its chain of narrators is **Sahih**, but they (Al-Bukhari and Muslim) did not record it.''

Abu Jafar Razi reported that Abu Al-Aliyah said that Ubayy bin Ka`b read the **Ayah** as:

> كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَاخْتَلَفُوا فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ
>
> The people were one **Ummah** and they then disputed and Allah sent the Prophets as warners and bringers of glad tidings.

Abdur-Razzaq said that Ma`mar said that Qatadah said that;

> Allah's statement: **كَانَ النَّاسُ أُمَّةً وَاحِدَةً** (Mankind was one community) means; "They all had the guidance. Then: **فَاخْتَلَفُوا فَبَعَثَ اللَّهُ النَّبِيِّينَ** (They disputed and Allah sent Prophets). The first to be sent was Nuh."

Abdur-Razzaq reported that Abu Hurayrah commented on: فَهَدَى اللّهُ الَّذِينَ آمَنُواْ لِمَا اخْتَلَفُواْ فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ (Then Allah by His leave guided those who believed to the truth of that wherein they differed), saying that the Prophet said:

> نَحْنُ الآخِرُونَ الْأَوَّلُونَ يَوْمَ الْقِيَامَةِ، نَحْنُ أَوَّلُ النَّاسِ دُخُولًا الْجَنَّـةَ، بَيْدَ أَنَّهُمْ أُوتُوا الْكِتَابَ مِنْ قَبْلِنا وأُوتِينَاهُ مِن بَعْدِهِمْ، فَهَدَانَا اللهُ لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقَّ بِإِذْنِهِ، فَهَذَا الْيَوْمُ الَّذِي اخْتَلَفُوا فِيهِ فَهَدَانَا اللهُ لَهُ، فَالنَّاسُ لَنَا فِيهِ تَبَعٌ، فَغدًا لِلْيَهُودِ، وبَعْدَ غَدٍ لِلنَّصَارَى
>
> We are the last (nation), but the first (foremost) on the Day of Resurrection. We are the first people to enter Paradise, although they (Jews and Christians) have been given the Book before us and we after them. Allah has guided us to the truth wherever they disputed over it. This is the day (Friday) that they disputed about, Allah guided us to it. So, the people follow us, as tomorrow is for the Jews and the day after is for the Christians.

Ibn Wahb related that Abdur-Rahman bin Zayd bin Aslam said that his father said about the **Ayah**: فَهَدَى اللّهُ الَّذِينَ آمَنُواْ لِمَا اخْتَلَفُواْ فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ (Then Allah by His leave guided those who believed to the truth of that wherein they differed),

- "They disputed about the day of Congregation (Friday). The Jews made it Saturday while the Christians chose Sunday. Allah guided the **Ummah** of Muhammad to Friday.
- They also disputed about the true **Qiblah**. The Christians faced the east while the Jews faced **Bayt Al-Maqdis**. Allah guided the **Ummah** of Muhammad to the true **Qiblah** (**Ka`bah** in Makkah).
- They also disputed about the prayer, as some of them bow down, but do not prostrate, while others prostrate, but do not bow down. Some of them pray while talking and some while

walking. Allah guided the **Ummah** of Muhammad to the truth.

- They also disputed about the fast; some of them fast during a part of the day, while others fast from certain types of foods. Allah guided the **Ummah** of Muhammad to the truth.
- They also disputed about Ibrahim. The Jews said, `He was a Jew,' while the Christians considered him Christian. Allah has made him a **Haniyfan Musliman**. Allah has guided the **Ummah** of Muhammad to the truth.
- They also disputed about `Isa. The Jews rejected him and accused his mother of a grave sin, while the Christians made him a god and the son of God. Allah made him by His Word and a spirit from (those He created) Him. Allah guided the **Ummah** of Muhammad to the truth.''

Allah then said:

... بِإِذْنِهِ ...

...by His leave,

According to Ibn Jarir meaning,

`By His knowledge of them and by what He has directed and guided them to.'

Also:

... وَاللّهُ يَهْدِي مَن يَشَاء ...

And Allah guides whom He wills,

means from among His creation.

Allah said,

... إِلَى صِرَاطٍ مُّسْتَقِيمٍ (٢١٣)

...to the straight way.

meaning, He commands the decision and the clear proof.

Al-Bukhari and Muslim reported that Aishah narrated that;

when Allah's Messenger used to wake up at night to pray, he would say:

اللَّهُمَّ ربَّ جِبْرَائِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ، فَاطِرَ السَّمواتِ وَالْأَرْض، عَالِمَ الْغَيْبِ وَالشَّهَادَةِ، أَنْتَ تَحْكُمُ بيْنَ عِبَادِكَ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ، اهْدِنِي لِمَا اخْتُلِفَ فِيهِ مِنَ الْحَقِّ بِإِذْنِكَ، إِنَّكَ تَهْدِي مَنْ تَشَاءُ إِلى صِرَاطٍ مُسْتَقِيم

O Allah, the Lord of (angels) Jibril, Mikhail and Israfil, Creator of the heavens and earth and Knower of the seen and the unseen. You judge between Your servants regarding what they have disputed in, so guide me to what have been the subject of dispute of the truth by Your leave. Indeed, You guide whom You will to the straight path.

A **Du`a** (supplication) reads:

اللَّهُمَّ أَرِنَا الْحَقَّ حَقًّا، وَارْزُقْنَا اتِّبَاعَهُ، وَأَرِنَا الْبَاطِلَ بَاطِلًا، وَارْزُقْنَا اجْتِنَابَهُ، وَلَا تَجْعَلْهُ مُلْتَبِسًا عَلَيْنَا فَنَضِلَّ، وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

O Allah! Show us the truth as truth, and bestow adherence to it on us. Show us the evil as evil, and make us stay away from it, and do not confuse us regarding the reality of evil so that we will not be led astray by it, and make us leaders for the believers.

أَمْ حَسِبْتُمْ أَن تَدْخُلُواْ الْجَنَّةَ وَلَمَّا يَأْتِكُم مَّثَلُ الَّذِينَ خَلَوْاْ مِن قَبْلِكُم

2:214 Or think you that you will enter Paradise without such (trials) as came to those who passed away before you!

مَّسَّتْهُمُ الْبَأْسَآءُ وَالضَّرَّآءُ وَزُلْزِلُواْ حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ ءَامَنُواْ مَعَهُ مَتَى نَصْرُ اللَّهِ

They were afflicted with severe poverty and ailments and were so shaken that even the Messenger and those who believed along with him said, "When (will come) the help of Allah?''

أَلا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ

Yes! Certainly, the help of Allah is near!)

Victory only comes after succeeding in the Trials

Allah said:

أَمْ حَسِبْتُمْ أَن تَدْخُلُواْ الْجَنَّةَ ...

Or think you that you will enter Paradise,

before you are tested and tried just like the nations that came before you!

This is why Allah said:

... وَلَمَّا يَأْتِكُم مَّثَلُ الَّذِينَ خَلَوْاْ مِن قَبْلِكُم مَّسَّتْهُمُ الْبَأْسَاء وَالضَّرَّاء ...

...without such (trials) as came to those who passed away before you They were afflicted with severe poverty and ailments,

meaning, illnesses, pain, disasters and hardships.

Ibn Mas`ud, Ibn Abbas, Abu Al-Aliyah, Mujahid, Sa`id bin Jubayr, Murrah Al-Hamdani, Al-Hasan, Qatadah, Ad-Dahhak, Ar-Rabi, As-Suddi and Muqatil bin Hayyan said that;

> الْبَأْسَاء (**Al-Ba'sa'**) means poverty.

Ibn Abbas said that

> وَالضَّرَّاء (...and **Ad-Darra'**) means ailments.

... وَزُلْزِلُوا ...

and were so shaken,

> for fear of the enemy, and were tested, and put to a tremendous trial.

An authentic **Hadith** narrated that Khabbab bin Al-Aratt said,

> "We said, `O Messenger of Allah! Why do you not invoke Allah to support us Why do you not supplicate to Allah for us' He said:
>
> إِنَّ مَنْ كَانَ قَبْلَكُمْ كَانَ أَحَدُهُمْ يُوضَعُ الْمِنْشَارُ عَلَى مَفْرَقِ رَأْسِهِ فَيَخْلُصُ إِلَى قَدَمَيْهِ لَا يَصْرِفُهُ ذَلِكَ عَنْ دِينِهِ، وَيُمْشَطُ بِأَمْشَاطِ الْحَدِيدِ مَا بَيْنَ لَحْمِهِ وَعَظْمِهِ، لَا يَصْرِفُهُ ذَلِكَ عَنْ دِينِه
>
> The saw would be placed on the middle of the head of one of those who were before you (believers) and he would be sawn until his feet, and he would be combed with iron combs between his skin and bones, yet that would not make him change his religion.
>
> He then said:
>
> وَاللهِ لَيُتِمَّنَّ اللهُ هَذَا الْأَمْرَ حَتَّى يَسِيرَ الرَّاكِبُ مِنْ صَنْعَاءَ إِلَى حَضْرَمَوْتَ، لَا يَخَافُ إِلَّا اللهَ وَالذِّئْبَ عَلَى غَنَمِهِ، وَلَكِنَّكُمْ قَوْمٌ تَسْتَعْجِلُون
>
> By Allah! This matter (religion) will spread (or expand) by Allah until the traveler leaves San`a'

to Hadramawt (both in Yemen, but at a great distance from each other) fearing only Allah and then the wolf for the sake of his sheep. You are just a hasty people.

And Allah said:

الم

أَحَسِبَ النَّاسُ أَن يُتْرَكُوا أَن يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ

وَلَقَدْ فَتَنَّا الَّذِينَ مِن قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ

Alif-Lam-Mim. Do people think that they will be left alone because they say: "We believe,'' and will not be tested And We indeed tested those who were before them. And Allah will certainly make (it) known (the truth of) those who are true, and will certainly make (it) known (the falsehood of) those who are liars. (29:1-3)

The Companions experienced tremendous trials during the battle of **Al-Ahzab** (the Confederates).

Allah said:

إِذْ جَآءُوكُمْ مِّن فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ وَإِذْ زَاغَتِ الأَبْصَـرُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظُّنُونَاْ

هُنَالِكَ ابْتُلِىَ الْمُؤْمِنُونَ وَزُلْزِلُواْ زِلْزَالاً شَدِيداً

وَإِذْ يَقُولُ الْمُنَـفِقُونَ وَالَّذِينَ فِى قُلُوبِهِم مَّرَضٌ مَّا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلاَّ غُرُوراً

When they came upon you from above you and from below you, and when the eyes grew wild and the hearts reached to the throats, and you were harboring doubts about Allah. There, the believers were tried and shaken with a mighty shaking. And when the hypocrites and those in whose hearts is a disease (of doubts) said: "Allah and His Messenger promised us nothing but delusion!'' (33:10-12)

When Heraclius asked Abu Sufyan, "Did you fight him (Prophet Muhammad)?'' He said, "Yes.''

Heraclius said, "What was the outcome of warfare between you?''

Abu Sufyan said, "Sometimes we lose and sometimes he loses.''

He said, "Such is the case with Prophets, they are tested, but the final victory is theirs.''

Allah's statement:

... مَّثَلُ الَّذِينَ خَلَوْاْ مِن قَبْلِكُم ...

...without (such) (trials) as came to those who passed away before you,

meaning, their way of life.

Similarly, Allah said:

فَأَهْلَكْنَآ أَشَدَّ مِنْهُم بَطْشاً وَمَضَى مَثَلُ الاٌّوَّلِينَ

Then We destroyed men stronger (in power) than these - and the example of the ancients has passed away (before them)) (43: 8)

and,

... وَزُلْزِلُواْ حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصْرُ اللّهِ ...

...were so shaken that even the Messenger and those who believed along with him said, "When (will come) the help of Allah.''

They pleaded (to Allah) for victory against their enemies and invoked Him for aid and deliverance from their hardships and trials. Allah said:

... أَلا إِنَّ نَصْرَ اللّهِ قَرِيبٌ (٢١٤)

Yes! Certainly, the help of Allah is near!

Allah said:

فَإِنَّ مَعَ الْعُسْرِ يُسْراً

إِنَّ مَعَ الْعُسْرِ يُسْراً

Verily, along with every hardship is relief. Verily, along with every hardship is relief. (94:5-6)

So just as there is hardship, its equal of relief will soon arrive. This is why Allah said: أَلا إِنَّ نَصْرَ اللّهِ قَرِيبٌ (Yes! Certainly, the help of Allah is near)!

يَسْـَٔلُونَكَ مَاذَا يُنفِقُونَ

2:215 They ask you (O Muhammad) what they should spend.

قُلْ مَآ أَنفَقْتُم مِّنْ خَيْرٍ فَلِلْوَلِدَيْنِ وَالاٌّقْرَبِينَ وَالْيَتَـمَى وَالْمَسَـكِينَ وَابْنِ السَّبِيلِ وَمَا تَفْعَلُواْ مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ

Say: "Whatever you spend of good must be for parents and kindred and orphans and Al-Masakin (the poor) and the wayfarer, and whatever you do of good deeds, truly, Allah knows it well."

Who deserves the Nafaqah (Spending or Charity)

Allah says;

يَسْأَلُونَكَ مَاذَا يُنفِقُونَ ...

They ask you (O Muhammad) what they should spend.

Muqatil bin Hayyan said that;

this **Ayah** was revealed about the voluntary charity.

Ibn Abbas and Mujahid have stated that the **Ayah** means,

> `They ask you (O Muhammad) how they should spend.'

So, Allah explained it for them, saying:

... قُلْ مَا أَنفَقْتُم مِّنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَالأَقْرَبِينَ وَالْيَتَامَى وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ ...

Say: "Whatever you spend of good must be for parents and kindred and orphans and **Al-Masakin** and the wayfarer,''

> meaning, spend it on these categories or areas.

Similarly, a **Hadith** states that;

> those who deserve one's generosity the most, are:
>
> أُمَّكَ وَأَبَاكَ وَأُخْتَكَ وَأَخَاكَ ثُمَّ أَدْنَاكَ أَدْنَاك
>
> Your mother, father, sister, brother, the closest and then the farthest (relatives).

Maymun bin Mihran once recited this **Ayah** and commented,

> "These are the areas of spending. Allah did not mention among them the drums, pipe, wooden pictures, or the curtains that cover the walls.''

Next, Allah said:

... وَمَا تَفْعَلُواْ مِنْ خَيْرٍ فَإِنَّ اللّهَ بِهِ عَلِيمٌ (٢١٥)

...and whatever you do of good deeds, truly, Allah knows it well.

> meaning, whatever you perform of good works, Allah knows them and He will reward you for them in the best manner, no one will be dealt with unjustly, even the weight of an atom.

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهٌ لَّكُمْ وَعَسَى أَن تَكْرَهُواْ شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَى أَن تُحِبُّواْ شَيْئًا وَهُوَ شَرٌّ لَّكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لاَ تَعْلَمُونَ

2:216 Fighting is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allah knows but you do not know.

Jihad is made Obligatory

Allah says;

كُتِبَ عَلَيْكُمُ الْقِتَالُ ...

Fighting is ordained for you (Muslims),

In this **Ayah**, Allah made it obligatory for the Muslims to fight in **Jihad** against the evil of the enemy who transgress against Islam.

Az-Zuhri said,

"**Jihad** is required from every person, whether he actually joins the fighting or remains behind. Whoever remains behind is required to give support, if support is warranted; to provide aid, if aid is needed; and to march forth, if he is commanded to do so. If he is not needed, then he remains behind.''

It is reported in the Sahih:

مَنْ مَاتَ وَلَمْ يَغْزُ وَلَمْ يُحَدِّثْ نَفْسَهُ بِالْغَزْوِ، مَاتَ مِيتَةً جَاهِلِيَّـةً

Whoever dies but neither fought (i.e., in Allah's cause), nor sincerely considered fighting, will die a death of **Jahiliyyah** (pre-Islamic era of ignorance).

On the day of **Al-Fath** (when he conquered Makkah), the Prophet said:

لَا هِجْرَةَ بَعْدَ الْفَتْحِ وَلَكِنْ جِهَادٌ وَنِيَّةٌ، وَإِذَا اسْتُنْفِرْتُمْ فَانْفِرُوا

> There is no **Hijrah** (migration from Makkah to Al-Madinah) after the victory, but only **Jihad** and good intention. If you were required to march forth, then march forth.

Allah's statement:

... وَهُوَ كُرْهٌ لَّكُمْ ...

...though you dislike it,

> means, `Fighting is difficult and heavy on your hearts.'
>
> Indeed, fighting is as the **Ayah** describes it, as it includes being killed, wounded, striving against the enemies and enduring the hardship of travel.

Allah then said:

... وَعَسَى أَن تَكْرَهُواْ شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ ...

...and it may be that you dislike a thing which is good for you,

> meaning, fighting is followed by victory, dominance over the enemy, taking over their lands, money and offspring.

Allah continues:

... وَعَسَى أَن تُحِبُّواْ شَيْئًا وَهُوَ شَرٌّ لَّكُمْ ...

...and that you like a thing which is bad for you.

> This **Ayah** is general in meaning.

Hence, one might covet something, yet in reality it is not good or beneficial for him, such as refraining from joining the **Jihad**, for it might lead to the enemy taking over the land and the government.

Then, Allah said:

... وَاللَّهُ يَعْلَمُ وَأَنتُمْ لاَ تَعْلَمُونَ (٢١٦)

Allah knows, but you do not know.

> meaning, He has better knowledge than you of how things will turn out to be in the end, and of what benefits you in this earthly life and the Hereafter. Hence, obey Him and adhere to His commands, so that you may acquire the true guidance.

يَسْـَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ

2:217 They ask you concerning fighting in the Sacred Months.

قُلْ قِتَالٌ فِيهِ كَبِيرٌ وَصَدٌّ عَن سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِندَ اللَّهِ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ

Say, "Fighting therein is a great (transgression) but a greater (transgression) with Allah is to prevent mankind from following the way of Allah, to disbelieve in Him, to prevent access to Al-Masjid Al-Haram (at Makkah), and to drive out its inhabitants, and Al-Fitnah is worse than killing.''

وَلاَ يَزَالُونَ يُقَـتِلُونَكُمْ حَتَّى يَرُدُّوكُمْ عَن دِينِكُمْ إِنِ اسْتَطَاعُواْ

And they will never cease fighting you until they turn you back from your religion (Islamic Monotheism) if they can.

وَمَن يَرْتَدِدْ مِنكُمْ عَن دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ فَأُوْلَـئِكَ حَبِطَتْ أَعْمَـلُهُمْ فِي الدُّنْيَا وَالاٌّخِرَةِ وَأُوْلَـئِكَ أَصْحَـبُ النَّارِ هُمْ فِيهَا خَـلِدُونَ

And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter, and they will be the dwellers of the Fire. They will abide therein forever.

إِنَّ الَّذِينَ ءَامَنُواْ وَالَّذِينَ هَاجَرُواْ وَجَـهَدُواْ فِي سَبِيلِ اللَّهِ أُوْلَـئِكَ يَرْجُونَ رَحْمَةَ اللَّهِ وَاللَّهُ غَفُورٌ رَّحِيمٌ

2:218 Verily, those who have believed, and those who have emigrated (for Allah's religion) and have striven hard in the way of Allah, all these hope for Allah's mercy. And Allah is Oft-Forgiving, Most-Merciful.

The Nakhlah Military Maneuvers, and the Ruling on Fighting during the Sacred Months

Allah says;

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ وَصَدٌّ عَن سَبِيلِ اللّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِندَ اللّهِ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ وَلاَ يَزَالُونَ يُقَاتِلُونَكُمْ حَتَّى يَرُدُّوكُمْ عَن دِينِكُمْ إِنِ اسْتَطَاعُواْ وَمَن يَرْتَدِدْ مِنكُمْ عَن دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ فَأُوْلَـئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالآخِرَةِ وَأُوْلَـئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ (٢١٧)

They ask you concerning fighting in the Sacred Months.

Say, "Fighting therein is a great (transgression) but a greater (transgression) with Allah is to prevent mankind from following the way of Allah, to disbelieve in Him, to prevent access to **Al-Masjid Al-Haram** (at Makkah),

and to drive out its inhabitants, and **Al-Fitnah** is worse than killing.''

And they will never cease fighting you until they turn you back from your religion (Islamic Monotheism) if they can. And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter, and they will be the dwellers of the Fire. They will abide therein forever.

Ibn Abu Hatim reported that Jundub bin Abdullah said:

> Allah's Messenger assembled a group of men under the command of Abu Ubaydah bin Jarrah. When he was about to march, he started crying for the thought of missing Allah's Messenger. Consequently, the Messenger relieved Abu Ubaydah from command, appointed Abdullah bin Jahsh instead, gave him some written instructions and commanded him not to read the instructions until he reached such and such area. He also said to Abdullah:
>
> لَا تُكْرِهَنَّ أَحَدًا عَلَى السَّيْرِ مَعَكَ مِنْ أَصْحَابِك
>
> Do not compel any of your men to continue marching with you thereafter.
>
> When Abdullah read the instructions, he recited **Istirja`**
>
> (saying, `Truly! to Allah we belong and truly, to Him we shall return'; (2:156)) and said, "I hear and obey Allah and His Messenger.''
>
> He then told his companions the story and read the instructions to them, and two men went back while the rest remained.
>
> Soon after, they found Ibn Hadrami (one of the disbelievers of Quraysh) and killed him not knowing that that day was in **Rajab** or **Jumadi** (where **Rajab** is the Sacred Month).

The polytheists said to the Muslims, "You have committed murder in the Sacred Month.''

Allah then revealed: يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ (They ask you concerning fighting in the Sacred Months. Say, "Fighting therein is a great (transgression)...'').

Abdul-Malik bin Hisham, who compiled the **Sirah** (life story of the Prophet), related that Ziyad bin Abdullah Bakka'i said that Muhammad bin Ishaq bin Yasar Al-Madani wrote in his book on the **Sirah**,

"Allah's Messenger sent Abdullah bin Jahsh bin Riyab Al-Asadi in **Rajab**, after he (the Prophet) came back from the first battle of **Badr**. The Prophet sent eight people with him, all from among the **Muhajirun** and none from the **Ansar**.

He also gave him some written instructions and ordered him not to read them until he marched for two days. Abdullah should then read the instructions and march to implement them, but should not force any of those who were with him to accompany him.

The companions of Abdullah bin Jahsh were all from the **Muhajirun**,

- from the tribe of Banu Abd Shams bin Abd Manaf, there was Abu Hudhayfah bin Utbah bin Rabiah bin Abd Shams bin Abd Manaf.
- From their allies, there was Abdullah bin Jahsh, who was the commander of the army unit,
- and Ukkashah bin Mihsan from the tribe of Banu Asad bin Khuzaymah.
- From the tribe of Banu Nawfal bin Abd Manaf, there was Utbah bin Ghazwan bin Jabir, one of their allies.
- From the tribe of Banu Zuhrah bin Kilab, there was Sa`d bin Abu Waqqas.

- From Banu Ka`b, there were their allies: Adi bin Amr bin Ar-Rabiah not from the tribe of Ibn Wa'il;
- Waqid bin Abdullah bin Abd Manaf bin Arin bin Thalabah bin Yarbu from Banu Tamim;
- and Khalid bin Bukair from the tribe of Banu Sa`d bin Layth,
- Suhayl bin Bayda' from Banu Al-Harith bin Fihr was also among them.

When Abdullah bin Jahsh marched for two days, he opened and read the (Prophet's) instructions, "When you read these instructions, march until you set camp at Nakhlah between Makkah and At-Ta'if. There, watch the movements of the caravan of Quraysh and collect news about them for us.''

When Abdullah bin Jahsh read the document, he said, "I hear and obey.''

He then said to his companions, "Allah's Messenger has commanded me to march forth to Nakhlah to watch the movements of the caravan of Quraysh and to inform him about their news. He has prohibited me from forcing any of you (to go with me). So, those who seek martyrdom, they should march with me. Those who dislike the idea of martyrdom, let them turn back. Surely, I will implement the command of Allah's Messenger.''

He and his companions continued without any of them turning back.

Abdullah entered the Hijaz area (western Arabia) until he reached an area called Buhran, close to Furu. There, Sa`d bin Abu Waqqas and Utbah bin Ghazwan lost the camel that they were riding in turns, and they went back to search for it while Abdullah bin Jahsh and the rest of his companions continued until they reached Nakhlah.

Then, a caravan belonging to the Quraysh passed by carrying raisins, food stuff and some trade items for the Quraysh.

Amr bin Hadrami, whose name was Abdullah bin Abbad, was in the caravan, as well as Uthman bin Abdullah bin Al-Mughirah and his brother Nawfal bin Abdullah from the tribe of Makhzum, and Al-Hakam bin Kaysan, a freed slave of Hisham bin Al-Mughirah. When they saw the Companions they were frightened, but when they saw Ukkashah bin Mihsan their fears subsided, since his head was shaved. They said, "These people seek the **Umrah**, so there is no need to fear them.''

The Companions conferred among themselves. That day was the last day in the (sacred) month of **Rajab**. They said to each other, "By Allah! If you let them pass, they will soon enter the Sacred Area and take refuge in it from you. If you kill them, you will kill them during the Sacred Month.''

They at first hesitated and did not like to attack them. They then began encouraging themselves and decided to kill whomever they could among the disbelievers and to confiscate whatever they had.

Hence, Waqid bin Abdullah At-Tamimi shot an arrow at Amr bin Al-Hadrami and killed him. Uthman bin Abdullah and Al-Hakam bin Kaysan gave themselves up, while Nawfal bin Abdullah was able to outrun them in flight.

Later on, Abdullah bin Jahsh and his companions went back to Allah's Messenger in Al-Madinah with the caravan and the two prisoners.

Ibn Ishaq went on:

I was told that some members of the family of Abdullah bin Jahsh said that Abdullah said to his

companions: "Allah's Messenger will have one-fifth of what we have confiscated.''

This occurred before Allah required one-fifth for His Messenger from the war booty. So, Abdullah designated one-fifth of the caravan for Allah's Messenger and divided the rest among his companions.

Ibn Ishaq also stated that at first, when the Sariyah came back to Allah's Messenger, he said to them:

مَا أَمَرْتُكُمْ بِقِتَالٍ فِي الشَّهْرِ الْحَرَام

I have not commanded you to conduct warfare during the Sacred Month.

He left the caravan and the two prisoners alone and did not take any share of the war booty.

When Allah's Messenger did that, the soldiers from the attack were concerned and felt that they were destroyed, and their Muslim brethren criticized them for what they did.

The Quraysh said that Muhammad and his Companions violated the sanctity of the Sacred Month and shed blood, confiscated property and took prisoners during it. Those who refuted them among the Muslims who remained in Makkah replied that the Muslims had done that during the month of **Shaban** (which is not a sacred month).

Meanwhile, the Jews were pleased about what happened to Allah's Messenger. They said, `Amr bin Hadrami was killed by Waqid bin Abdullah:

`**Amr**, means the war has started, **Hadrami** means the war has come, as for **Waqid** (bin Abdullah): the war has raged (using some of the literal meanings of these names to support their fortune-telling!).''

But, Allah made all that turn against them.

The people continued talking about this matter, then Allah revealed to His Messenger:

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ وَصَدٌّ عَن سَبِيلِ اللّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِندَ اللّهِ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ...

They ask you concerning fighting in the Sacred Months.

Say, "Fighting therein is a great (transgression) but a greater (transgression) with Allah is to prevent mankind from following the way of Allah, to disbelieve in Him, to prevent access to **Al-Masjid Al-Haram** (at Makkah), and to drive out its inhabitants, and **Al-Fitnah** is worse than killing.

This **Ayah** means,

> `If you had killed during the Sacred Month, they (disbelievers of Quraysh) have hindered you from the path of Allah and disbelieved in it. They also prevented you from entering the Sacred Mosque, and expelled you from it, while you are its people, أَكْبَرُ عِندَ اللّهِ (...a greater (transgression) with Allah) than killing whom you killed among them. Also: وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ... (...and **Al-Fitnah** is worse than killing) means, trying to force the Muslims to revert from their religion and re-embrace **Kufr** after they had believed, is worse with Allah than killing.'

Allah said:

... وَلاَ يَزَالُونَ يُقَاتِلُونَكُمْ حَتَّىَ يَرُدُّوكُمْ عَن دِينِكُمْ إِنِ اسْتَطَاعُواْ ...

And they will never cease fighting you until they turn you back from your religion (Islamic Monotheism) if they can.

So, they will go on fighting you with unrelenting viciousness.

Ibn Ishaq went on:

When the Qur'an touched this subject and Allah brought relief to the Muslims instead of the sadness that had befallen them, Allah's Messenger took possession of the caravan and the two prisoners.

The Quraysh offered to ransom the two prisoners, Uthman bin Abdullah and Hakam bin Kaysan.

Allah's Messenger said:

لَا نَفْدِيكُمُوهُمَا حَتَّى يَقْدَمَ صَاحِبَانَا

We will not accept your ransom until our two companions return safely.

meaning Sa`d bin Abu Waqqas and Utbah bin Ghazwan, "For we fear for their safety with you. If you kill them, we will kill your people.''

Later on, Sa`d and Utbah returned safely and Allah's Messenger accepted the Quraysh's ransom for their prisoners.

As for Al-Hakam bin Kaysan, he became Muslim and his Islam strengthened. He remained with Allah's Messenger until he was martyred during the incident at Bir Ma`unah (when the Prophet sent seventy Companions to Najd to teach them Islam, but Banu Sulaim killed them all except two).

As for Uthman bin Abdullah, he went back to Makkah and died there as a disbeliever.

Ibn Ishaq went on:

When Abdullah bin Jahsh and his companions were relieved from their depressing thoughts after the Qur'an was revealed about this subject,

they sought the reward of the fighters (in Allah's way). They said, "O Messenger of Allah! We wish that this incident be considered a battle for us, so that we gain the rewards of the Mujahidin.''

Then, Allah revealed:

إِنَّ الَّذِينَ آمَنُواْ وَالَّذِينَ هَاجَرُواْ وَجَاهَدُواْ فِي سَبِيلِ اللّهِ أُوْلَـئِكَ يَرْجُونَ رَحْمَتَ اللّهِ وَاللّهُ غَفُورٌ رَّحِيمٌ (٢١٨)

Verily, those who have believed, and those who have emigrated (for Allah's religion) and have striven hard in the way of Allah, all these hope for Allah's mercy. And Allah is Oft-Forgiving, Most Merciful.

Hence, Allah has greatly elevated their hopes of gaining what they had wished for.

يَسْـَئَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ

2:219 They ask you (O Muhammad) concerning alcoholic drink and gambling.

قُلْ فِيهِمَآ إِثْمٌ كَبِيرٌ وَمَنَـفِعُ لِلنَّاسِ وَإِثْمُهُمَآ أَكْبَرُ مِن نَّفْعِهِمَا

Say: "In them is a great sin, and (some) benefits for men, but the sin of them is greater than their benefit.''

وَيَسْـَئَلُونَكَ مَاذَا يُنفِقُونَ

And they ask you what they ought to spend.

قُلِ الْعَفْوَ

Say: "That which is (spare) beyond your needs.''

كَذلِكَ يُبيِّنُ اللَّهُ لَكُمُ الآيَـتِ لَعَلَّكُمْ تَتَفَكَّرُونَ

Thus Allah makes clear to you His Laws in order that you may give thought.

فِى الدُّنْيَا وَالاٌّخِرَةِ

2:220 In (to) this worldly life and in the Hereafter.

وَيَسْـئَلُونَكَ عَنِ الْيَتَـمَى

And they ask you concerning orphans.

قُلْ إِصْلاَحٌ لَّهُمْ خَيْرٌ وَإِن تُخَالِطُوهُمْ فَإِخْوَنُكُمْ

Say: "The best thing is to work honestly in their property, and if you mix your affairs with theirs, then they are your brothers.

وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ وَلَوْ شَآءَ اللَّهُ لاعْنَتَكُمْ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

And Allah knows (the one) who means mischief (e.g., to swallow their property) from (the one) who means good (e.g., to save their property). And if Allah had wished, He could have put you into difficulties. Truly, Allah is All-Mighty, All-Wise.''

The Gradual Prohibition of Khamr (Alcoholic Drink)

Allah says;

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ وَإِثْمُهُمَآ أَكْبَرُ مِن نَّفْعِهِمَا ...

They ask you (O Muhammad) concerning alcoholic drink and gambling.

Say: "In them is a great sin, and (some) benefits for men, but the sin of them is greater than their benefit.''

Imam Ahmad recorded that Abu Maysarah said that;

Umar once said, "O Allah! Give us a clear ruling regarding **Al-Khamr**!'' Allah sent down the Ayah of Surah **Al-Baqarah**: يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ (They ask you (O Muhammad) concerning alcoholic drink and gambling. Say: "In them is a great sin...). Umar was then summoned and the **Ayah** was recited to him.

Yet, he still said, "O Allah! Give us a clear ruling regarding **Al-Khamr**.''

Then, this **Ayah** that is in Surah **An-Nisa'** was revealed: يَا أَيُّهَا الَّذِينَ آمَنُواْ لاَ تَقْرَبُواْ الصَّلاَةَ وَأَنتُمْ سُكَارَى (O you who believe! Approach not **As-Salah** (the prayer) when you are in a drunken state), (4:43).

Then, when the prayer was called for, a person used to herald on behalf of Allah's Messenger, "No drunk person should attend the prayer.''

Umar was summoned again and the **Ayah** was recited to him. Yet, he still said, "O Allah! Give us a clear ruling regarding **Al-Khamr**.''

Then, the **Ayah** (5:91) that is in Surah **Al-Ma'idah** was revealed, Umar was again summoned and the **Ayah** was recited to him. When he reached: فَهَلْ أَنْتُم مُّنتَهُونَ (So, will you not then abstain) (5:91) he said, "We did abstain, we did abstain.''

This is also the narration that Abu Dawud, At-Tirmidhi and An-Nasa'i collected in their books.

Ali bin Al-Madini and At-Tirmidhi said that the chain of narrators for this **Hadith** is sound and authentic. We will mention this **Hadith** again along with what Imam Ahmad collected by Abu Hurayrah Allah's saying in Surah **Al-Ma'idah**:

إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالأَنصَابُ وَالأَزْلاَمُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ

> Intoxicants and gambling, and **Al-Ansab**, and **Al-Azlam** are an abomination of Satan's handiwork. So avoid (strictly all) that (abomination) in order that you may be successful. (5:90)

Allah said:

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ ...

They ask you (O Muhammad) concerning alcoholic drinks and gambling.

> As for **Al-Khamr**, Umar bin Khattab, the Leader of the faithful, used to say, "It includes all what intoxicates the mind.''
>
> We will also mention this statement in the explanation of Surah **Al-Ma'idah**, along with the topic of gambling.

Allah said:

... قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ ...

Say: In them is a great sin, and (some) benefits for men.

> As for the harm that the **Khamr** and gambling cause, it effects the religion.
>
> As for their benefit, it is material, including benefit for the body, digesting the food, getting rid of the excrements, sharpening the mind, bringing about a joyous sensation and financially benefiting from their sale.
>
> Also, (their benefit includes) earnings through gambling that one uses to spend on his family and on himself. Yet, these benefits are outweighed by the clear harm that they cause which affects the mind and the religion.

This is why Allah said:

... وَإِثْمُهُمَآ أَكْبَرُ مِن نَّفْعِهِمَا ...

...but the sin of them is greater than their benefit.

This **Ayah** was the beginning of the process of prohibiting **Khamr**, not explicitly, but it only implied this meaning. So when this **Ayah** was recited to Umar, he still said, "O Allah! Give us a clear ruling regarding Al-Khamr.''

Soon after, Allah sent down a clear prohibition of **Khamr** in Surah **Al-Ma'idah**:

يَـأَيُّهَا الَّذِينَ آمَنُواْ إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالأَنصَابُ وَالأَزْلاَمُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَـنِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ

إِنَّمَا يُرِيدُ الشَّيْطَـنُ أَن يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَآءَ فِى الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَن ذِكْرِ اللَّهِ وَعَنِ الصَّلَوةِ فَهَلْ أَنْتُمْ مُّنتَهُونَ

O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and **Al-Ansab**, and **Al-Azlam** are an abomination of **Shaytan's** handiwork. So avoid (strictly all) that (abomination) in order that you may be successful.

Shaytan wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allah and from **As-Salah** (the prayer). So, will you not then abstain! (5:90-91)

We will mention this subject, by the will of Allah, when we explain Surah **Al-Ma'idah**.

Ibn Umar, Ash-Sha`bi, Mujahid, Qatadah, Ar-Rabi bin Anas and Abdur-Rahman bin Aslam stated that the first **Ayah** revealed about **Khamr** was:

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ

They ask you about **Khamr** and gambling. Say: "In them there is great sin.''

Then, the **Ayah** in Surah **An-Nisa** was revealed (on this subject) and then the **Ayah** in Surah **Al-Ma'idah** which prohibited **Khamr**.

Spending whatever One could spare of his Money on Charity

Allah said:

... وَيَسْأَلُونَكَ مَاذَا يُنفِقُونَ قُلِ الْعَفْوَ ...

And they ask you what they ought to spend.

Say: "That which is (spare) beyond your needs.''

Al-Hakam said that Miqsam said that Ibn Abbas said that this **Ayah** means,

whatever you can spare above the needs of your family.

This is also the opinion of Ibn Umar, Mujahid, Ata, Ikrimah, Sa`id bin Jubayr, Muhammad bin Ka`b, Al-Hasan, Qatadah, Al-Qasim, Salim, Ata Al-Khurasani and Ar-Rabi bin Anas.

Ibn Jarir related that Abu Hurayrah said that a man said,

"O Messenger of Allah! I have a Dinar (a currency).''

The Prophet said:

أَنْفِقْهُ عَلَى نَفْسِك

Spend it you on yourself.

He said, "I have another Dinar.''

He said:

أَنْفِقْهُ عَلَى أَهْلِك

Spend it on your wife.

He said, "I have another Dinar.''

He said:

أَنْفِقْهُ عَلَى وَلَدِك

Spend it on your offspring.

He said, "I have another Dinar.''

He said:

فَأَنْتَ أَبْصَر

You have better knowledge (meaning how and where to spend it in charity).

Muslim also recorded this **Hadith** in his **Sahih**.

Muslim recorded that Jabir said that Allah's Messenger said to a man:

ابْدَأْ بِنَفْسِكَ فَتَصَدَّقْ عَلَيْهَا، فَإِنْ فَضَلَ شَيْءٌ فَلِأَهْلِكَ، فَإِنْ فَضَلَ شَيْءٌ عَنْ أَهْلِكَ فَلِذِي قَرَابَتِكَ، فَإِنْ فَضَلَ عَنْ ذِي قَرَابَتِكَ شَيْءٌ فَهكَذَا وَهكَذَا

Start with yourself and grant it some charity. If anything remains, then spend it on your family. If anything remains, then spend it on your relatives. If anything remains, then spend it like this and like that (i.e., on various charitable purposes).

A **Hadith** states:

ابْنَ آدَمَ إِنَّكَ أَنْ تَبْذُلَ الْفَضْلَ خَيْرٌ لَكَ، وَأَنْ تُمْسِكَهُ شَرٌّ لَكَ، وَلَا تُلَامُ عَلَى كَفَافٍ

O son of Adam! If you spend whatever you can spare, it would be better for you; but if you keep it, it would be worse for you. You shall not be blamed for whatever is barely sufficient.

Allah said:

... كَذَلِكَ يُبيِّنُ اللّهُ لَكُمُ الآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ (٢١٩)

فِي الدُّنْيَا وَالآخِرَةِ ...

Thus Allah makes clear to you His **Ayat** in order that you may give thought. In (to) this worldly life and in the Hereafter.

meaning, just as He stated and explained these commandments for you, He also explains the rest of His **Ayat** regarding the commandments and His promises and warnings, so that you might give thought in this life and the Hereafter.

Ali bin Abu Talhah said that Ibn Abbas commented,

"Meaning about the imminent demise and the brevity of this life, and the imminent commencement of the Hereafter and its continuity.''

Maintaining the Orphan's Property

Allah said:

... وَيَسْأَلُونَكَ عَنِ الْيَتَامَى قُلْ إِصْلاَحٌ لَّهُمْ خَيْرٌ وَإِنْ تُخَالِطُوهُمْ فَإِخْوَانُكُمْ وَاللّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ وَلَوْ شَاء اللّهُ لأعْنَتَكُمْ ...

And they ask you concerning orphans.

Say: "The best thing is to work honestly in their property, and if you mix your affairs with theirs, then they are your brothers. And Allah knows him who means mischief (e.g., to swallow their property) from him who means good (e.g., to save their property). And if Allah had wished, He could have put you into difficulties.

Ibn Jarir reported that Ibn Abbas said,

"When the **Ayat**: وَلاَ تَقْرَبُواْ مَالَ الْيَتِيمِ إِلاَّ بِالَّتِي هِيَ أَحْسَنُ (And come not near to the orphan's property, except to improve it), (6:152) and إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَى ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلَوْنَ سَعِيرًا (Verily, those who unjustly eat up the property of orphans, they eat up only fire into their bellies, and they will be burnt in the blazing Fire!) (4:10) were revealed, those who took care of some orphans, separated their food and drink from the orphans' food and drink. When some of the orphans' food and drink remained, they would keep it for them until they eat it or otherwise get spoiled.

This situation was difficult for them and they mentioned this subject to Allah's Messenger.

... وَيَسْأَلُونَكَ عَنِ الْيَتَامَى قُلْ إِصْلاَحٌ لَّهُمْ خَيْرٌ وَإِنْ تُخَالِطُوهُمْ فَإِخْوَانُكُمْ ...

And they ask you concerning orphans. Say: "The best thing is to work honestly in their property, and if you mix your affairs with theirs, then they are your brothers.

Hence, they joined their food and drink with the food and drink of the orphans.''

This **Hadith** was also collected by Abu Dawud, An-Nasa'i and Al-Hakim in his **Mustadrak**.

Several others said similarly about the circumstances surrounding the revelation of the **Ayah** (2:220), including Mujahid, Ata, Ash-Sha`bi, Ibn Abu Layla, Qatadah and others among the **Salaf** and those after them.

Ibn Jarir reported that Aishah said,

"I dislike that an orphan's money be under my care, unless I mix my food with his food and my drink with his drink.''

Allah said:

... قُلْ إِصْلاَحٌ لَّهُمْ خَيْرٌ ...

Say: The best thing is to work honestly in their property.

meaning, on the one hand (i.e., this is required in any case).

Allah then said:

... وَإِنْ تُخَالِطُوهُمْ فَإِخْوَانُكُمْ ...

...and if you mix your affairs with theirs, then they are your brothers.

meaning, there is no harm if you mix your food and drink with their food and drink, since they are your brothers in the religion.

This is why Allah said afterwards:

... وَاللّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ ...

And Allah knows (the one) who means mischief (e.g., to swallow their property) from (the one) who means good (e.g., to save their property).

meaning, He knows those whose intent is to cause mischief or righteousness.

He also said:

... وَلَوْ شَاء اللّهُ لأعْنَتَكُمْ إِنَّ اللّهَ عَزِيزٌ حَكِيمٌ (٢٢٠)

And if Allah had wished, He could have put you into difficulties. Truly, Allah is All-Mighty, All-Wise.

meaning, if Allah wills, He will make this matter difficult for you. But, He made it easy for you, and allowed you to mix your affairs with the orphans' affairs in a way that is better.

Similarly, Allah said:

وَلاَ تَقْرَبُواْ مَالَ الْيَتِيمِ إِلاَّ بِالَّتِى هِىَ أَحْسَنُ

And come not near to the orphan's property, except to improve it. (6:152)

Allah has thus allowed spending from the orphan's estate by its executor, in reasonable proportions, on the condition that he has the intention to compensate the orphan later on, when he can afford it. We will mention about it in detail in Surah **An-Nisa** by Allah's will.

وَلاَ تَنْكِحُواْ الْمُشْرِكَـتِ حَتَّى يُؤْمِنَّ

2:221 And do not marry Al-Mushrikat (idolatresses) till they believe (worship Allah Alone).

وَلأَمَةٌ مُّؤْمِنَةٌ خَيْرٌ مِّن مُّشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ

And indeed a slave woman who believes is better than a (free) Mushrikah (idolatress), even though she pleases you.

وَلاَ تُنكِحُواْ الْمُشِرِكِينَ حَتَّى يُؤْمِنُواْ وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّن مُّشْرِكٍ وَلَوْ أَعْجَبَكُمْ

And give not (your daughters) in marriage to Al-Mushrikin till they believe (in Allah Alone) and verily, a believing servant is better than a (free) Mushrik (idolator), even though he pleases you.

أُوْلَـئِكَ يَدْعُونَ إِلَى النَّارِ وَاللَّهُ يَدْعُواْ إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ وَيُبَيِّنُ آيَـتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ

Those (Mushrikin) invite you to the Fire, but Allah invites (you) to Paradise and forgiveness by His leave, and makes His Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) clear to mankind that they may remember.

The Prohibition of marrying Mushrik Men and Women

Allah says;

وَلاَ تَنكِحُواْ الْمُشْرِكَاتِ حَتَّى يُؤْمِنَّ ...

And do not marry **Al-Mushrikat** (idolatresses) till they believe (worship Allah Alone).

Allah prohibited the believers from marrying **Mushrik** women who worship idols.

Although the meaning is general and includes every **Mushrik** woman from among the idol worshippers and the People of the Scripture, Allah excluded the People of the Scripture from this ruling.

Allah stated:

> مِنَ الَّذِينَ أُوتُواْ الْكِتَـبَ مِن قَبْلِكُمْ إِذَآ ءَاتَيْتُمُوهُنَّ أُجُورَهُنَّ مُحْصِنِينَ غَيْرَ مُسَافِحِينَ
>
> (Lawful to you in marriage) are chaste women from those who were given the Scripture (Jews and Christians) before your time when you have given their due dowry, desiring chastity (i.e., taking them in legal wedlock) not committing illegal sexual intercourse. (5:5)

Ali bin Abu Talhah said that Ibn Abbas said about what Allah said: وَلاَ تَنكِحُواْ الْمُشْرِكَاتِ حَتَّى يُؤْمِنَّ (And do not marry **Al-Mushrikat** (female idolators) till they believe (worship Allah Alone).

> "Allah has excluded the women of the People of the Scripture.'' This is also the explanation of Mujahid, `Ikrimah, Sa`id bin Jubayr, Makhul, Al-Hasan, Ad-Dahhak, Zayd bin Aslam and Ar-Rabi` bin Anas and others.

Some scholars said that;

> the **Ayah** is exclusively talking about idol worshippers and not the People of the Scripture, and this meaning is similar to the first meaning we mentioned.
>
> Allah knows best.

Abu Jafar bin Jarir (At-Tabari) said, after mentioning that there is **Ijma** that marrying women from the People of the Scripture is allowed,

> "Umar disliked this practice so that the Muslims do not refrain from marrying Muslim women, or for similar reasons.''

An authentic chain of narrators stated that Shaqiq said:

> Once Hudhayfah married a Jewish woman and Umar wrote to him, "Divorce her.''
>
> He wrote back, "Do you claim that she is not allowed for me so that I divorce her?''
>
> He said, "No. But, I fear that you might marry the whores from among them.''

Ibn Jarir related that Zayd bin Wahb said that;

> Umar bin Khattab said, "The Muslim man marries the Christian woman, but the Christian man does not marry the Muslim woman.''
>
> This **Hadith** has a stronger, authentic chain of narrators than the previous **Hadith**.

Ibn Abu Hatim said that;

> Ibn Umar disliked marrying the women from the People of the Scripture. He relied on his own explanation for the **Ayah**: وَلاَ تَنكِحُواْ الْمُشْرِكَاتِ حَتَّى يُؤْمِنَّ (And do not marry Al-Mushrikat (female idolators) till they believe (worship Allah Alone).

Al-Bukhari also reported that Ibn Umar said,

> "I do not know of a bigger Shirk than her saying that Jesus is her Lord!''

Allah said:

... وَلأَمَةٌ مُّؤْمِنَةٌ خَيْرٌ مِّن مُّشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ ...

And indeed a slave woman who believes is better than a (free) **Mushrikah** (female idolators), even though she pleases you.

It is recorded in the Two **Sahihs** that Abu Hurayrah narrated that the Prophet said:



- لِمَالِهَا
- ولِحَسَبِهَا
- ولِجَمَالِهَا
- ولِدِينِهَا،

فَاظْفَرْ بِذَاتِ الدِّينِ، تَرِبَتْ يَدَاك

A woman is chosen for marriage for four reasons:

- her wealth,
- social status,
- beauty, and
- religion.

So, marry the religious woman, may your hands be filled with sand (a statement of encouragement).

Muslim reported this **Hadith** from Jabir.

Muslim also reported that Ibn Amr said that Allah's Messenger said:

الدُّنْيَا مَتَاعٌ، وَخَيْرُ مَتَاعِ الدُّنْيَا الْمَرْأَةُ الصَّالِحَة

The life of this world is but a delight, and the best of the delights of this earthly life is the righteous wife.

Allah then said:

... وَلاَ تُنكِحُواْ الْمُشِرِكِينَ حَتَّى يُؤْمِنُواْ ...

And give not (your daughters) in marriage to **Al-Mushrikin** till they believe (in Allah Alone).

meaning, do not marry **Mushrik** men to believing women.

This statement is similar to Allah's statement:

لاَ هُنَّ حِلٌّ لَّهُمْ وَلاَ هُمْ يَحِلُّونَ لَهُنَّ

They are not lawful (wives) for them, nor are they lawful (husbands) for them. (60:10)

Next, Allah said:

... وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّن مُّشْرِكٍ وَلَوْ أَعْجَبَكُمْ ...

...and verily, a believing servant is better than a (free) **Mushrik** (idolator), even though he pleases you.

This **Ayah** indicates that a believing man, even an Abyssinian servant, is better than a **Mushrik** man, even if he was a rich master.

... أُوْلَـئِكَ يَدْعُونَ إِلَى النَّارِ ...

Those (**Al-Mushrikun**) invite you to the Fire,

meaning, associating and mingling with the disbelievers makes one love this life and prefer it over the Hereafter, leading to the severest repercussions.

Allah said:

... وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ ...

...but Allah invites (you) to Paradise and forgiveness by His leave,

meaning, by His Law, commandments and prohibitions.

Allah said:

...and makes His **Ayat** clear to mankind that they may remember.

وَيَسْـَلُونَكَ عَنِ الْمَحِيضِ

2:222 They ask you concerning menstruation.

قُلْ هُوَ أَذًى فَاعْتَزِلُواْ النِّسَآءَ فِي الْمَحِيضِ وَلاَ تَقْرَبُوهُنَّ حَتَّى يَطْهُرْنَ

Say: "That is an Adha, therefore, keep away from women during menses and go not in unto them till they are purified.''

فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ

And when they have purified themselves, then go in unto them as Allah has ordained for you.

إِنَّ اللَّهَ يُحِبُّ التَّوَبِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ

Truly, Allah loves those who turn unto Him in repentance and loves those who purify themselves.

نِسَآؤُكُمْ حَرْثٌ لَّكُمْ فَأْتُواْ حَرْثَكُمْ أَنَّى شِئْتُمْ وَقَدِّمُواْ لاًّنفُسِكُمْ

2:223 Your wives are a tilth for you, so go to your tilth, when or how you will, and send (good deeds, or ask Allah to bestow upon you pious offspring) for your own selves beforehand.

وَاتَّقُواْ اللَّهَ وَاعْلَمُواْ أَنَّكُم مُّلَـقُوهُ وَبَشِّرِ الْمُؤْمِنِينَ

And fear Allah, and know that you are to meet Him (in the Hereafter), and give good tidings to the believers (O Muhammad).

Sexual Intercourse with Menstruating Women is prohibited

Allah says;

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذًى فَاعْتَزِلُواْ النِّسَاءِ فِي الْمَحِيضِ وَلاَ تَقْرَبُوهُنَّ حَتَّى يَطْهُرْنَ ...

They ask you concerning menstruation.

Say: "That is an **Adha**, therefore, keep away from women during menses and go not in unto them till they are purified.''

Imam Ahmad recorded that Anas said that;

> the Jews used to avoid their menstruating women, they would not eat, or even mingle with them in the house. The Companions of the Prophet asked about this matter and Allah revealed: **وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذًى فَاعْتَزِلُواْ النِّسَاءَ فِي الْمَحِيضِ وَلاَ تَقْرَبُوهُنَّ حَتَّى يَطْهُرْنَ** (They ask you concerning menstruation. Say: "That is an **Adha**, therefore, keep away from women during menses and go not in unto them till they are purified).
>
> Allah's Messenger said:
>
> اصْنَعُوا كُلَّ شَيْءٍ إِلَّا النِّكَاح
>
> \`Do everything you wish, except having sexual intercourse.
>
> When the Jews were told about the Prophet's statement, they said, "What is the matter with this man He would not hear of any of our practices, but would defy it.''
>
> Then, Usayd bin Hudayr and Abbad bin Bishr came and said, "O Messenger of Allah! The Jews said this and that, should we have sex with our women (meaning, during the menstruation period)''
>
> The face of Allah's Messenger changed color, until the Companions thought that he was angry with them. They left.
>
> Soon after, some milk was brought to Allah's Messenger as a gift, and he sent some of it for them to drink. They knew then that Allah's Messenger was not angry with them.
>
> Muslim also reported this **Hadith**.

Allah said:

... فَاعْتَزِلُواْ النِّسَاء فِي الْمَحِيضِ ...

...therefore, keep away from women during menses,

> meaning, avoid the sexual organ.
>
> The Prophet said:
>
> اصْنَعُوا كُلَّ شَيْءٍ إِلَّا النِّكَاح
>
> Do anything you wish except having sexual intercourse.)
>
> This is why most of the scholars said that it is allowed to fondle the wife, except for having sexual intercourse (when she is having her menses).

Abu Dawud reported that Ikrimah related to one of the Prophet's wives that she said that;

> whenever the Prophet wanted to fondle (one of his wives) during her menses, he would cover her sexual organ with something.

Abu Jafar bin Jarir related that;

> Masruq went to Aishah and greeted her, and Aishah greeted him in return. Masruq said, "I wish to ask you about a matter, but I am shy.''
>
> She replied, "I am your mother and you are my son.''
>
> He said, "What can the man enjoy of his wife when she is having her menses?''
>
> She said, "Everything except her sexual organ.''
>
> This is also the opinion of Ibn Abbas, Mujahid, Al-Hasan and Ikrimah.

One is Allowed to Sleep next to his Wife and to Eat with Her (when she is having her menses)

Aishah said,

> "Allah's Messenger used to ask me to wash his hair while I was having the menses. He would lay on my lap and read the Qur'an while I was having the period.''

It is also reported in the **Sahih** that Aishah said,

> "While having the menses, I used to eat from a piece of meat and give it to the Prophet who would eat from the same place I ate from. I used to have sips of a drink and would then give the cup to the Prophet who would place his mouth where I placed my mouth.''

It is also reported in the Two **Sahihs** that Maymunah bint Al-Harith Al-Hilaliyah said,

> "Whenever the Prophet wanted to fondle any of his wives during the periods (menses), he used to ask her to wear an **Izar** (a sheet covering the lower-half of the body).''
>
> These are the wordings collected by Al-Bukhari.
>
> Similar was reported from Aishah.

In addition, Imam Ahmad, Abu Dawud, At-Tirmidhi and Ibn Majah reported that;

> Abdullah bin Sa`d Al-Ansari asked Allah's Messenger, "What am I allowed of my wife while she is having her menses?''
>
> He said, "What is above the **Izar** (a sheet covering the lower-half of the body).''
>
> Hence, Allah's statement: وَلاَ تَقْرَبُوهُنَّ حَتَّى يَطْهُرْنَ (...and go not in unto them till they are purified) explains His statement: فَاعْتَزِلُواْ النِّسَاء فِي الْمَحِيضِ (...therefore, keep away from women during menses).
>
> Allah prohibited having sexual intercourse with the wife during menstruation, indicating that sexual intercourse is allowed otherwise.

Allah's statement:

... فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللّهُ ...

And when they have purified themselves, then go in unto them as Allah has ordained for you.

indicates that men should have sexual intercourse with their wives after they take a bath.

The scholars agree that the woman is obliged to take a bath, or to perform **Tayammum** with sand, if she is unable to use water, before she is allowed to have sexual intercourse with her husband, after the monthly period ends.

Ibn Abbas said:

حَتَّى يَطْهُرْنَ "(till they are purified) means from blood, and,

فَإِذَا تَطَهَّرْنَ (And when they have purified themselves) means with water.''

This is also the Tafsir of Mujahid, Ikrimah, Al-Hasan, Muqatil bin Hayyan and Al-Layth bin Sa`d and others.

Anal Sex is prohibited

Allah said:

... مِنْ حَيْثُ أَمَرَكُمُ اللّهُ ...

...as Allah has ordained for you.

Ibn Abbas, Mujahid and other scholars have stated that;

this refers to **Al-Farj** (the vagina)

Therefore, anal sex is prohibited, as we will further emphasize afterwards, Allah willing.

Abu Razin, Ikrimah and Ad-Dahhak and others said that: فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللّهُ (...then go in unto them as Allah has ordained for you) means,

when they are pure, and not during the menses.

Allah said afterwards:

... إِنَّ اللّهَ يُحِبُّ التَّوَّابِينَ ...

Truly, Allah loves those who turn unto Him in repentance,

from the sin even if it was repeated.

... وَيُحِبُّ الْمُتَطَهِّرِينَ (٢٢٢)

and loves those who purify themselves.

meaning, those who purify themselves from the impurity and the filth that include having sexual intercourse with the wife during the menses and anal sex.

The Reason behind revealing Allah's Statement: "Your Wives are a Tilth for You.

Allah said:

نِسَآؤُكُمْ حَرْثٌ لَّكُمْ ...

Your wives are a tilth for you,

Ibn Abbas commented,

"Meaning the place of pregnancy."

Allah then said:

... فَأْتُواْ حَرْثَكُمْ أَنَّى شِئْتُمْ ...

...so go to your tilth, when or how you will,

meaning, wherever you wish from the front or from behind, as long as sex takes place in one valve (the female sexual organ), as the authentic **Hadiths** have indicated.

For instance, Al-Bukhari recorded that;

Ibn Al-Munkadir said that he heard Jabir say that the Jews used to claim that if one has sex with his

wife from behind (in the vagina) the offspring would become cross-eyed.

Then, this **Ayah** was revealed: نِسَآؤُكُمْ حَرْثٌ لَّكُمْ فَأْتُواْ حَرْثَكُمْ أَنَّى شِئْتُمْ (Your wives are a tilth for you, so go to your tilth, when or how you will).

Muslim and Abu Dawud also reported this **Hadith**.

Ibn Abu Hatim said that Muhammad bin Al-Munkadir narrated that Jabir bin Abdullah told him that;

the Jews claimed to the Muslims that if one has sex with their wife from behind (in the vagina) their offspring will become cross-eyed.

Allah revealed afterwards: نِسَآؤُكُمْ حَرْثٌ لَّكُمْ فَأْتُواْ حَرْثَكُمْ أَنَّى شِئْتُمْ (Your wives are a tilth for you, so go to your tilth, when or how you will).

Ibn Jurayj (one of the reporters of the **Hadith**) said that Allah's Messenger said:

مُقْبِلَةً ومُدْبِرَةً إِذَا كَانَ ذلِكَ فِي الْفَرْجِ

From the front or from behind, as long as that occurs in the **Farj** (vagina).

Imam Ahmad recorded that Ibn Abbas said,

"The Ayah, نِسَآؤُكُمْ حَرْثٌ لَّكُمْ (Your wives are a tilth for you) was revealed about some people from the **Ansar** who came to the Prophet and asked him (about having sex with the wife from behind).

He said to them:

ائْتِهَا عَلَى كُلِّ حَالٍ إِذَا كَانَ فِي الْفَرْجِ

Have sex with her as you like as long as that occurs in the vagina.

Imam Ahmad recorded that Abdullah bin Sabit said:

I went to Hafsah bint Abdur-Rahman bin Abu Bakr and said, "I wish to ask you about something, but I am shy.''

She said, "Do not be shy, O my nephew.''

He said, "About having sex from behind with women.''

She said, "Umm Salamah told me that the **Ansar** used to refrain from having sex from behind (in the vagina). The Jews claimed that those who have sex with their women from behind would have offspring with crossed-eyes. When the **Muhajirun** came to Al-Madinah, they married **Ansar** women and had sex with them from behind. One of these women would not obey her husband and said, `You will not do that until I go to Allah's Messenger (and ask him about this matter).'

She went to Umm Salamah and told her the story.

Umm Salamah said, `Wait until Allah's Messenger comes.' When Allah's Messenger came, the **Ansari** woman was shy to ask him about this matter, so she left.

Umm Salamah told Allah's Messenger the story and he said:

Summon the Ansari woman.

She was summoned and he recited this Ayah to her:

نِسَآؤُكُمْ حَرْثٌ لَّكُمْ فَأْتُواْ حَرْثَكُمْ أَنَّى شِئْتُمْ

Your wives are a tilth for you, so go to your tilth, when or how you will.

He added:

صِمَامًا وَاحِدًا

Only in one valve (the vagina).''

This **Hadith** was also collected by At-Tirmidhi who said, "**Hasan**.''

An-Nasa'i reported that Ka`b bin Alqamah said that Abu An-Nadr said that;

> he asked Nafi, "The people are repeating the statement that you relate from Ibn Umar that he allowed sex with women in their rear (anus).''
>
> He said, "They have said a lie about me. But let me tell you what really happened.
>
> Ibn Umar was once reciting the Qur'an while I was with him and he reached the **Ayah**: نِسَآؤُكُمْ حَرْثٌ لَّكُمْ فَأْتُواْ حَرْثَكُمْ أَنَّى شِئْتُمْ (Your wives are a tilth for you, so go to your tilth, when or how you will), he then said, `O Nafi`! Do you know the story behind this **Ayah**?'
>
> I said, `No.'
>
> He said, `We, the people of Quraysh, used to have sexual intercourse with our wives from the back (in the vagina). When we migrated to Al-Madinah and married some **Ansari** women, we wanted to do the same with them. They disliked it and made a big issue out of it. The Ansari women had followed the practice of the Jews who have sex with their women while they lay on their sides. Then, Allah revealed: نِسَآؤُكُمْ حَرْثٌ لَّكُمْ فَأْتُواْ حَرْثَكُمْ أَنَّى شِئْتُمْ (Your wives are a tilth for you, so go to your tilth, when or how you will).''
>
> This has an authentic chain of narrators.

Imam Ahmad reported that Khuzaymah bin Thabit Al-Khatami narrated that Allah's Messenger said:

لَا يَسْتَحْيِي اللهُ مِنَ الْحَقِّ ثَلَاثًا لَا تَأْتُوا النِّسَاءَ فِي أَعْجَازِهِن

> Allah does not shy from the truth - he said it thrice-, do not have anal sex with women.
>
> This **Hadith** was collected by An-Nasa'i and Ibn Majah.

Abu Isa At-Tirmidhi and An-Nasa'i reported that Ibn Abbas narrated that Allah's Messenger said:

لَا يَنْظُرُ اللهُ إِلى رَجُلٍ أَتَى رَجُلًا أَوِ امْرَأَةً فِي الدُّبُرِ

> Allah does not look at a man who had anal sex with another man or a woman.
>
> At-Tirmidhi said, "**Hasan Gharib**.''
>
> This is also the narration that Ibn Hibban collected in his **Sahih**, while Ibn Hazm stated that this is an authentic **Hadith**.

In addition, Imam Ahmad reported that Ali bin Talaq said,

> "Allah's Messenger forbade anal sex with women, for Allah does not shy away from truth.''
>
> Abu Isa At-Tirmidhi also reported this **Hadith** and said, "**Hasan**''.

Abu Muhammad Abdullah bin Abdur-Rahman Darimi reported in his **Musnad** that;

> Sa`id bin Yasar Abu Hubab said: I said to Ibn Umar, "What do you say about having sex with women in the rear?''
>
> He said, "What does it mean?''
>
> I said, "Anal sex.''
>
> He said, "Does a Muslim do that?''
>
> This **Hadith** has an authentic chain of narrators and is an explicit rejection of anal sex from Ibn Umar.

Abu Bakr bin Ziyad Naysaburi reported that Ismail bin Ruh said that;

> he asked Malik bin Anas, "What do you say about having sex with women in the anus?''
>
> He said, "You are not an Arab. Does sex occur but in the place of pregnancy? Do it only in the Farj (vagina).''

I said, "O Abu Abdullah! They say that you allow that practice.''

He said, "They utter a lie about me, they lie about me.''

This is Malik's firm stance on this subject.

It is also the view of Sa`id bin Musayyib, Abu Salamah, Ikrimah, Tawus, Ata, Sa`id bin Jubayr, Urwah bin Az-Zubayr, Mujahid bin Jabr, Al-Hasan and other scholars of the **Salaf** (the Companions and the following two generations after them).

They all, along with the majority of the scholars, harshly rebuked the practice of anal sex and many of them called this practice a **Kufr**.

Allah said:

... وَقَدِّمُواْ لأَنفُسِكُمْ ...

...and send for your own selves beforehand.

meaning, by performing the acts of worship while refraining from whatever Allah has prohibited for you.

This is why Allah said afterwards:

... وَاتَّقُواْ اللّهَ وَاعْلَمُواْ أَنَّكُم مُّلاَقُوهُ ...

And fear Allah, and know that you are to meet Him (in the Hereafter),

meaning, He will hold you accountable for all of your deeds.

... وَبَشِّرِ الْمُؤْمِنِينَ (٢٢٣)

...and give good tidings to the believers (O Muhammad).

meaning, those who obey what Allah has commanded and refrain from what He has prohibited.

Ibn Jarir reported that Ata said, or related it to Ibn Abbas, وَقَدِّمُواْ لأَنفُسِكُمْ (...and send for your own selves beforehand) means,

> mention Allah's Name, by saying, `**Bismillah**', before having sexual intercourse.''

Al-Bukhari also reported that Ibn Abbas narrated that Allah's Messenger said:

> لَوْ أَنَّ أَحَدَكُمْ إِذَا أَرَادَ أَنْ يَأْتِيَ أَهْلَهُ قَالَ: بِاسْمِ اللهِ، اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا، فَإِنَّهُ إِنْ يُقَدَّرْ بَيْنَهُمَا وَلَدٌ فِي ذَلِكَ، لَمْ يَضُرَّهُ الشَّيْطَانُ أَبَدًا

> If anyone of you on having sexual relations with his wife said: `In the Name of Allah. O Allah! Protect us from Satan and also protect what you bestow upon us (i.e., the coming offspring) from Satan,' and if it is destined that they should have a child then, Satan will never be able to harm him.

وَلاَ تَجْعَلُواْ اللَّهَ عُرْضَةً لاًّيْمَـنِكُمْ أَن تَبَرُّواْ وَتَتَّقُواْ وَتُصْلِحُواْ بَيْنَ النَّاسِ وَاللَّهُ سَمِيعٌ عَلِيمٌ

2:224 And make not Allah's (Name) an excuse in your oaths against doing good and acting piously, and making peace among mankind. And Allah is All-Hearer, All-Knower (i.e., do not swear much and if you have sworn against doing something good then give an expiation for the oath and do good).

لاَّ يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِى أَيْمَـنِكُمْ وَلَـكِن يُؤَاخِذُكُم بِمَا كَسَبَتْ قُلُوبُكُمْ وَاللَّهُ غَفُورٌ حَلِيمٌ

2:225 Allah will not call you to account for that which is unintentional in your oaths, but He will call you to account for that which your hearts have earned. And Allah is Oft-Forgiving, Most-Forbearing.

The Prohibition of swearing to abandon a Good Deed

Allah commands,

وَلاَ تَجْعَلُواْ اللَّهَ عُرْضَةً لِّأَيْمَانِكُمْ أَن تَبَرُّواْ وَتَتَّقُواْ وَتُصْلِحُواْ بَيْنَ النَّاسِ وَاللَّهُ سَمِيعٌ عَلِيمٌ (٢٢٤)

And make not Allah's (Name) an excuse in your oaths against doing good and acting piously, and making peace among mankind. And Allah is All-Hearer, All-Knower (i.e., do not swear much and if you have sworn against doing something good then give an expiation for the oath and do good).

Allah commands, `You should not implement your vows in Allah's Name to refrain from pious acts and severing the relations with the relatives, if you swear to abandon such causes.'

Allah said in another **Ayah**:

وَلاَ يَأْتَلِ أُوْلُواْ الْفَضْلِ مِنكُمْ وَالسَّعَةِ أَن يُؤْتُواْ أُوْلِى الْقُرْبَى وَالْمَسَـكِينَ وَالْمُهَـجِرِينَ فِى سَبِيلِ اللَّهِ وَلْيَعْفُواْ وَلْيَصْفَحُواْ أَلاَ تُحِبُّونَ أَن يَغْفِرَ اللَّهُ لَكُمْ

(And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen, **Al-Masakin** (the poor), and those who left their homes for Allah's cause. Let them pardon and forgive. Do you not love that Allah should forgive you! (24:22)

Continuity in a sinful vow is more sinful than breaking it by expiation.

Allah's Messenger said:

وَاللهِ لَأَنْ يَلَجَّ أَحَدُكُمْ بِيَمِينِهِ فِي أَهْلِهِ آثَمُ لَهُ عِنْدَ اللهِ مِنْ أَنْ يُعْطِيَ كَفَّارَتَهُ الَّتِي افْتَرَضَ اللهُ عَلَيْهِ

By Allah! It is more sinful to Allah that one of you implements his vow regarding (severing the relations with) his relatives than (breaking his promise and) paying the **Kaffarah** that Allah has required in such cases.

This is how Muslim reported this **Hadith** and also Imam Ahmad.

Ali bin Abu Talhah reported that Ibn Abbas said that what Allah said: وَلاَ تَجْعَلُواْ اللَّهَ عُرْضَةً لِّأَيْمَانِكُمْ (And make not Allah's (Name) an excuse in your oaths) means,

"Do not vow to refrain from doing good works. (If you make such vow then) break it, pay the **Kaffarah** and do the good work.''

This was also said by Masruq, Ash-Sha\`bi, Ibrahim An-Nakhai, Mujahid, Tawus, Sa\`id bin Jubayr, Ata, Ikrimah, Makhul, Az-Zuhri, Al-Hasan, Qatadah, Muqatil bin Hayyan, Ar-Rabi bin Anas, Ad-Dahhak, Ata Al-Khurasani and As-Suddi.

Supporting this view, which is the majority view, is what is reported in the Two **Sahihs** that Abu Musa Al-Ashari narrated that Allah's Messenger said:

إِنِّي وَاللهِ إِنْ شَاءَ اللهُ، لَا أَحْلِفُ عَلَى يَمِينٍ فَأَرَى غَيْرَهَا خَيْرًا مِنْهَا إِلَّا أَتَيْتُ الَّذِي هُوَ خَيْرٌ وَتَحَلَّلْتُهَا

By Allah! Allah willing, I will not vow to do a thing and then see a better act, but I would do what is better and break my vow.

Muslim reported that Abu Hurayrah said that Allah's Messenger said:

مَنْ حَلَفَ عَلَى يَمِينٍ فَرَأَى غَيْرَهَا خَيْرًا مِنْهَا فَلْيُكَفِّرْ عَنْ يَمِينِهِ، وَلْيَفْعَلِ الَّذِي هُوَ خَيْر

Whoever makes a vow and then finds what is better than his vow (should break his vow) pay the **Kaffarah** and perform the better deed.

The Laghw (Unintentional) Vows

Allah said:

لاَّ يُؤَاخِذُكُمُ اللهُ بِاللَّغْوِ فِيَ أَيْمَانِكُمْ ...

Allah will not call you to account for that which is unintentional in your oaths,

This **Ayah** means, `Allah does not punish or hold you accountable for the **Laghw** (unintentional) vows that you make.'

The **Laghw** vows are unintentional and are just like the habitual statements that the tongue repeats, without really intending them. For instance, it is reported in the Two **Sahihs** that Abu Hurayrah narrated that Allah's Messenger said:

مَنْ حَلَفَ فَقَالَ فِي حَلِفِهِ بِاللَّاتِ وَالْعُزَّى، فَلْيَقُلْ لَا إِلَهَ إِلَّا الله

Whoever swore and (unintentionally) mentioned **Al-Lat** and **Al-Uzza** (two idols) in his vow, should then say, `There is no deity worthy of worship except Allah'.

The Messenger said this statement to some new Muslims whose tongues were, before Islam, used to vowing by their idol **Al-Lat**. Therefore, the Prophet ordered them to intentionally recite the slogan of **Ikhlas**, just as they mentioned these words by mistake, so that it (the word of **Ikhlas**) may eradicate the word (of **Shirk**). This is why Allah said:

... وَلَكِن يُؤَاخِذُكُم بِمَا كَسَبَتْ قُلُوبُكُمْ ...

...but He will call you to account for that which your hearts have earned.

and in another **Ayah**,

بِمَا عَقَّدتُّمُ الأَيْمَـنَ

...for your deliberate oaths. (5:89)

Abu Dawud reported under Chapter: `The **Laghw** Vows' that Ata said that Aishah said that Allah's Messenger said:

اللَّغْوُ فِي الْيَمِينِ هُوَ كَلَامُ الرَّجُلِ فِي بَيْتِهِ: كَلَّا وَاللهِ، وَبَلَى وَاللهِ

The **Laghw** in the vows includes what the man says in his house, such as, `No, by Allah,' and, `Yes, by Allah'.

Ibn Abu Hatim reported that Ibn Abbas said,

"The Laghw vow includes vowing while angry.''

He also reported that Ibn Abbas said,

"The **Laghw** vow includes vowing to prohibit what Allah has allowed, and this type does not require a **Kaffarah** (expiation).''

Similar was said by Sa`id bin Jubayr.

In addition, Abu Dawud related under Chapter: `Vowing while Angry' that;

Sa`id bin Musayyib said that two **Ansari** brothers both received inheritance and one of them asked that the inheritance be divided. His brother said, "If you ask me about dividing the inheritance again, then all of what I have will be spent on the **Ka`bah's** door.''

Umar said to him, "The **Ka`bah** does not need your money. So break your vow, pay the **Kaffarah** and come to terms with your brother. I heard Allah's Messenger saying:

لَا يَمِينَ عَلَيْكَ وَلَا نَذْرَ فِي مَعْصِيَةِ الرَّبِّ عَزَّ وَجَلَّ، وَفِي قَطِيعَةِ الرَّحِمِ، وَفِيمَا لَا تَمْلِك

Do not make a vow against yourself, nor to disobey the Lord, cut the relations of the womb or dispose of what you do not own.''

Allah said:

... وَلَكِن يُؤَاخِذُكُم بِمَا كَسَبَتْ قُلُوبُكُمْ ...

...but He will call you to account for that which your hearts have earned,

Ibn Abbas, Mujahid and several others said that;

> this **Ayah** means swearing about a matter while knowing that he is lying.

Mujahid and others said this **Ayah** is similar to what Allah said:

وَلَـكِن يُؤَاخِذُكُم بِمَا عَقَّدتُّمُ الاٌّيْمَـنَ

> ...but He will punish you for your deliberate oaths. (5:89)

Allah said,

... وَاللّهُ غَفُورٌ حَلِيمٌ (٢٢٥)

And Allah is Oft-Forgiving, Most-Forbearing.

> meaning, He is Oft-Forgiving to His servants and Most Forbearing with them.

لِّلَّذِينَ يُؤْلُونَ مِن نِّسَآئِهِمْ تَرَبُّصُ أَرْبَعَةِ أَشْهُرٍ فَإِن فَآءُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

2:226 Those who take an oath not to have sexual relation with their wives must wait for four months, then if they return, verily, Allah is Oft-Forgiving, Most Merciful.

وَإِنْ عَزَمُواْ الطَّلَـقَ فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ

2:227 And if they decide upon divorce, then Allah is All-Hearer, All-Knower.

The Ila' and its Rulings

Allah says;

لِّلَّذِينَ يُؤْلُونَ مِن نِّسَآئِهِمْ تَرَبُّصُ أَرْبَعَةِ أَشْهُرٍ فَإِنْ فَآؤُوا فَإِنَّ اللّهَ غَفُورٌ رَّحِيمٌ (٢٢٦)

Those who take an oath not to have sexual relation with their wives must wait for four months, then if they return, verily, Allah is Oft-Forgiving, Most Merciful.

Ila' is a type of vow where a man swears not to sleep with his wife for a certain period, whether less or more than four months. If the vow of **Ila'** was for less than four months, the man has to wait for the vow's period to end and then is allowed to have sexual intercourse with his wife. She has to be patient and she cannot ask her husband, in this case, to end his vow before the end of its term.

It is reported in the Two **Sahihs** that Aishah said that;

> Allah's Messenger swore he would stay away from with his wives for a month. He then came down after twenty-nine days saying:
>
> الشَّهْرُ تِسْعٌ وَعِشْرُون
>
> The (lunar) month is twenty-nine days.
>
> Similar was narrated by Umar bin Al-Khattab and reported in the Two **Sahihs**.
>
> If the period of **Ila'** is for more than four months, the wife is allowed in this case to ask her husband, upon the end of the four months, to end the **Ila'** and have sexual relations with her. Otherwise, he should divorce her, by being forced to do so by the authorities if necessary, so that the wife is not harmed.

Allah said:

لِّلَّذِينَ يُؤْلُونَ مِن نِّسَآئِهِمْ ...

Those who take an oath not to have sexual relations with their wives,

> meaning, swear not to have sexual relations with the wife.
>
> This **Ayah** indicates that the **Ila'** involves the wife and not a slave-women, as the majority of the scholars have agreed,

... تَرَبُّصُ أَرْبَعَةِ أَشْهُرٍ ...

...must wait for four months,

meaning, the husband waits for four months from the time of the vow and then ends the **Ila'** (if the vow was for four or more months) and is required to either return to his wife or divorce her.

This is why Allah said next:

... فَإِنْ فَآؤُوا ...

...then if they return,

meaning, to a normal relationship, having sexual intercourse with the wife.

This is the Tafsir of Ibn Abbas, Masruq, Ash-Sha`bi, Sa`id bin Jubayr and Ibn Jarir.

... فَإِنَّ اللّهَ غَفُورٌ رَّحِيمٌ (٢٢٦)

...verily, Allah is Oft-Forgiving, Most Merciful.

with any shortcomings that occurred in the rights of the wife because of the vow of **Ila'**.

Allah said:

وَإِنْ عَزَمُواْ الطَّلاَقَ فَإِنَّ اللّهَ سَمِيعٌ عَلِيمٌ (٢٢٧)

And if they decide upon divorce, then Allah is All-Hearer, All-Knower.

وَإِنْ عَزَمُواْ الطَّلاَقَ (And if they decide upon divorce),

indicating that divorce does not occur by merely passing the four month mark (during the **Ila'**).

Malik reported from Nafi` that Abdullah bin Umar said,

"If the man swears to **Ila'** from his wife, then divorce does not occur automatically even after the four months have passed. When he stops at

the four months mark, he should either divorce or return.''

Al-Bukhari also reported this **Hadith**.

Ibn Jarir reported that Suhayl bin Abu Salih said that his father said,

"I asked twelve Companions about the man who does **Ila'** with his wife. They all stated that he does not have to do anything until the four months have passed and then has to either retain or divorce her.''

Ad-Daraqutni also reported this from Suhayl.

It is also reported from Umar, Uthman, Ali, Abu Ad-Darda, Aishah, Ibn Umar and Ibn Abbas.

This is also the opinion of Sa`id bin Musayyib, Umar bin Abdul-Aziz, Mujahid, Tawus, Muhammad bin Ka`b and Al-Qasim.

وَالْمُطَلَّقَـتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَـثَةَ قُرُوءٍ وَلاَ يَحِلُّ لَهُنَّ أَن يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِى أَرْحَامِهِنَّ إِن كُنَّ يُؤْمِنَّ بِاللَّهِ وَالْيَوْمِ الاٌّخِرِ

2:228 And divorced women shall wait (as regards their marriage) for three menstrual periods, and it is not lawful for them to conceal what Allah has created in their wombs, if they believe in Allah and the Last Day.

وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُواْ إِصْلَـحاً

And their husbands have the better right to take them back in that period, if they wish for reconciliation.

وَلَهُنَّ مِثْلُ الَّذِى عَلَيْهِنَّ بِالْمَعْرُوفِ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ وَاللَّهُ عَزِيزٌ حَكُيمٌ

And they (women) have rights (over their husbands as regards living expenses) similar (to those of their husbands) over them (as regards obedience and respect) to what is reasonable, but men have a degree (of responsibility) over them. And Allah is All-Mighty, All-Wise.

The Iddah (Waiting Period) of the Divorced Woman

Allah says;

وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنفُسِهِنَّ ثَلاَثَةَ قُرُوَءٍ ...

And divorced women shall wait (as regards their marriage) for three menstrual periods,

This **Ayah** contains a command from Allah that the divorced woman, whose marriage was consummated and who still has menstruation periods, should wait for three (menstrual) periods (**Quru**) after the divorce and then remarry if she wishes.

The Meaning of Al-Quru

Ibn Jarir related that Alqamah said:

We were with Umar bin Al-Khattab when a woman came and said, "My husband divorced me one or two periods ago. He then came back to me while I had prepared my water (for taking a bath), took off my clothes and closed my door.''

Umar asked Abdullah bin Mas`ud, "What do you think?''

He said, "I think that she is still his wife, as long as she is not allowed to resume praying (i.e., until the third period ends before he takes her back).''

Umar said, "This is my opinion too.''

This is also the opinion of Abu Bakr As-Siddiq, Umar, Uthman, Ali, Abu Ad-Darda, Ubadah bin As-Samit, Anas bin Malik, Ibn Mas`ud, Mu`adh, Ubayy bin Ka`b, Abu Musa Al-Ash`ari and Ibn Abbas.

Furthermore, this is the opinion of Sa`id bin Musayyib, Alqamah, Aswad, Ibrahim, Mujahid, Ata, Tawus, Sa`id bin Jubayr, Ikrimah, Muhammad bin Sirin, Al-Hasan, Qatadah, Ash-Sha`bi, Ar-Rabi, Muqatil bin Hayyan, As-Suddi, Makhul, Ad-Dahhak and Ata Al-Khurasani.

They all stated that the **Quru** is the menstruation period.

What testifies to this is the **Hadith** that Abu Dawud and An-Nasa'i reported that Fatimah bint Abu Hubaiysh said that Allah's Messenger said to her:

دَعِي الصَّلَاةَ أَيَّامَ أَقْرَائِك

Do not pray during your **Aqra** (pl. for **Quru**, the menstruation period).

If this **Hadith** was authentic, it would have been a clear proof that the **Quru** is the menstruation period. However, one of the narrators of this **Hadith**, Al-Mundhir, is an unknown person (in **Hadith** terminology), as Abu Hatim has stated, although Ibn Hibban has mentioned Al-Mundhir in his book Ath-Thiqat.

A Woman's Statement about Menses and Purity is to be accepted

Allah said:

... وَلاَ يَحِلُّ لَهُنَّ أَن يَكْتُمْنَ مَا خَلَقَ اللّهُ فِي أَرْحَامِهِنَّ ...

...and it is not lawful for them to conceal what Allah has created in their wombs,

meaning, of pregnancy or menstruation periods.

This is the **Tafsir** of Ibn Abbas, Ibn Umar, Mujahid, Ash-Sha`bi, Al-Hakam bin Utaybah, Ar-Rabi bin Anas, Ad-Dahhak and others.

Allah then said:

... إِن كُنَّ يُؤْمِنَّ بِاللّهِ وَالْيَوْمِ الآخِرِ ...

...if they believe in Allah and the Last Day.

This **Ayah** warns women against hiding the truth (if they were pregnant or on their menses), indicating that they are the authority in such matters as they alone know such facts about themselves. Since verifying such matters is difficult, Allah left this decision with them. Yet, women were warned not to hide the truth in case they wish to end the **Iddah** sooner, or later, according to their desires. Women were thus commanded to say the truth (if they were pregnant or on their menses), no more and no less.

The Husband has the Right to take back his Divorced Wife during the Iddah (Waiting Period)

Allah said:

... وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُواْ إِصْلاَحًا ...

And their husbands have the better right to take them back in that period, if they wish for reconciliation.

Hence, the husband who divorces his wife can take her back, providing she is still in her **Iddah** (time spent before a divorced woman or a widow can remarry) and that his aim, by taking her back, is righteous and for the purpose of bringing things back to normal. However, this ruling applies where the husband is eligible to take his divorced wife back.

We should mention that (when this **Ayah** 2:228 was revealed), the ruling that made the divorce thrice and specified when the husband is ineligible to take his divorced wife back, had not been revealed yet. Previously, the man used to divorce his wife and then take her back even if he had

divorced her a hundred separate times. Thereafter, Allah revealed the following **Ayah** (2:229) that made the divorce only thrice. So there was now a reversible divorce and an irreversible final divorce.

The Rights the Spouses have over Each Other

Allah said:

... وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ ...

And they (women) have rights (over their husbands as regards living expenses) similar (to those of their husbands) over them (as regards obedience and respect) to what is reasonable,

This **Ayah** indicates that the wife has certain rights on her husband, just as he has certain rights on her, and each is obliged to give the other spouse his due rights.

Muslim reported that Jabir said that Allah's Messenger said:

فَاتَّقُوا اللهَ فِي النِّسَاءِ، فَإِنَّكُمْ أَخَذْتُمُوهُنَّ بِأَمَانَةِ اللهِ، وَاسْتَحْلَلْتُمْ فُرُوجَهُنَّ بِكَلِمَةِ اللهِ،

Fear Allah regarding your women, for you have taken them by Allah's covenant and were allowed to enjoy with them sexually by Allah's Words.

وَلَكُمْ عَلَيْهِنَّ أَنْ لَا يُوطِئْنَ فُرُشَكُمْ أَحَدًا تَكْرَهُونَهُ، فَإِنْ فَعَلْنَ ذَلِكَ فَاضْرِبُوهُنَّ ضَرْبًا غَيْرَ مُبَرِّحٍ،

You have the right on them that they do not allow anyone you dislike to sit on your mat. If they do that, then discipline them leniently.

وَلَهُنَّ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ

They have the right to be spent on and to be bought clothes in what is reasonable.

Bahz bin Hakim said that Muawiyah bin Haydah Al-Qushayri related that his grandfather said,

"O Messenger of Allah! What is the right the wife of one of us has?''

The Prophet said:

أَنْ تُطْعِمَهَا إِذَا طَعِمْتَ، وتَكْسُوَهَا إِذَا اكْتَسَيْتَ، ولَا تَضْرِبِ الْوَجْهَ، ولَا تُقَبِّحْ، ولَا تَهْجُرْ إِلَّا فِي الْبَيْتِ

To feed her when you eat, buy her clothes when you buy for yourself and to refrain from striking her on the face, cursing her or staying away from her except in the house.

Waki related that Ibn Abbas said,

"I like to take care of my appearance for my wife just as I like for her to take care of her appearance for me.

This is because Allah says: **وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ** (And they (women) have rights similar (to those of their husbands) over them to what is reasonable).''

This statement is reported by Ibn Jarir and Ibn Abu Hatim.

The Virtue Men have over Women

Allah said:

... وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ ...

but men have a degree (of responsibility) over them.

This **Ayah** indicates that men are in a more advantageous position than women physically as well as in their mannerism, status, obedience (of women to them), spending, taking care of the affairs and in general, in this life and in the Hereafter.

Allah said (in another **Ayah**),

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَآءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَآ أَنفَقُواْ مِنْ أَمْوَلِهِمْ

Men are the protectors and maintainers of women, because Allah has made one of them to excel the other, and because they spend (to support them) from their means. (4:34)

Allah's statement:

... وَاللَّهُ عَزِيزٌ حَكُيمٌ (٢٢٨)

And Allah is All-Mighty, All-Wise.

means, He is Mighty in His punishment of those who disobey and defy His commands. He is Wise in what He commands, destines and legislates.

الطَّلَـقُ مَرَّتَانِ فَإِمْسَاكٌ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَـنٍ

2:229 The divorce is twice, after that either you retain her on reasonable terms or release her with kindness.

وَلاَ يَحِلُّ لَكُمْ أَن تَأْخُذُواْ مِمَّآ ءَاتَيْتُمُوهُنَّ شَيْئًا إِلاَّ أَن يَخَافَآ أَلاَّ يُقِيمَا حُدُودَ اللَّهِ

And it is not lawful for you (men) to take back (from your wives) any of what you gave them (the Mahr, bridal-money given by the husband to his wife at the time of marriage), except when both parties fear that they would be unable to keep the limits ordained by Allah (e.g., to deal with each other on a fair basis).

فَإِنْ خِفْتُمْ أَلاَّ يُقِيمَا حُدُودَ اللَّهِ فَلاَ جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ

Then if you fear that they would not be able to keep the limits ordained by Allah, then there is no sin on either of them if she gives back (the Mahr or a part of it).

تِلْكَ حُدُودُ اللَّهِ فَلاَ تَعْتَدُوهَا وَمَن يَتَعَدَّ حُدُودَ اللَّهِ فَأُوْلَـئِكَ هُمُ الظَّـلِمُونَ

These are the limits ordained by Allah, so do not transgress them. And whoever transgresses the limits ordained by Allah, then such are the wrongdoers.

فَإِن طَلَّقَهَا فَلاَ تَحِلُّ لَهُ مِن بَعْدُ حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ

2:230 And if he has divorced her (the third time), then she is not lawful unto him thereafter until she has married another husband.

فَإِن طَلَّقَهَا فَلاَ جُنَاحَ عَلَيْهِمَآ أَن يَتَرَاجَعَآ إِن ظَنَّآ أَن يُقِيمَا حُدُودَ اللَّهِ

Then, if the other husband divorces her, it is no sin on both of them that they reunite, provided they feel that they can keep the limits ordained by Allah.

وَتِلْكَ حُدُودُ اللَّهِ يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ

These are the limits of Allah, which He makes plain for the people who have knowledge.

Divorce is Thrice

Allah says;

الطَّلاَقُ مَرَّتَانِ فَإِمْسَاكٌ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَانٍ ...

The divorce is twice, after that, either you retain her on reasonable terms or release her with kindness.

This honorable **Ayah** abrogated the previous practice in the beginning of Islam, when the man had the right to take back his divorced wife even if he had divorced her a hundred times, as long as she was still in her **Iddah** (waiting period). This situation was harmful for the wife, and this is why Allah made the divorce thrice, where the husband is allowed to take back his wife after the first and the second divorce (as long as she is still in her **Iddah**).

The divorce becomes irrevocable after the third divorce, as Allah said: الطَّلاَقُ مَرَّتَانِ فَإِمْسَاكٌ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَانٍ (The divorce is twice, after that, either you retain her on reasonable terms or release her with kindness).

In his **Sunan**, Abu Dawud reported in Chapter:

> "Taking the Wife back after the third (Divorce) is an abrogated practice," that Ibn Abbas commented on the **Ayah**: وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنفُسِهِنَّ ثَلاَثَةَ قُرُوَءٍ وَلاَ يَحِلُّ لَهُنَّ أَن يَكْتُمْنَ مَا خَلَقَ اللّهُ فِي أَرْحَامِهِنَّ (And divorced women shall wait (as regards their marriage) for three menstrual periods, and it is not lawful for them to conceal what Allah has created in their wombs,) (2:228). The man used to have the right to take back his wife even if he had divorced her thrice. Allah abrogated this and said: الطَّلاَقُ مَرَّتَانِ (The divorce is twice).
>
> This **Tafsir** was also collected by An-Nasa'i.

Ibn Abu Hatim reported that Urwah said that a man said to his wife,

> "I will neither divorce you nor take you back.''

She said, "How?''

He said, "I will divorce you and when your term of **Iddah** nears its end, I will take you back.''

She went to Allah's Messenger and told him what happened, and Allah revealed: الطَّلاَقُ مَرَّتَانِ (The divorce is twice).

Ibn Jarir (At-Tabari) also reported this **Hadith** in his **Tafsir**.

Allah said:

... فَإِمْسَاكٌ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَانٍ ...

...after that, either you retain her on reasonable terms or release her with kindness,

meaning, `If you divorce her once or twice, you have the choice to take her back, as long as she is still in her **Iddah**, intending to be kind to her and to mend differences. Otherwise, await the end of her term of **Iddah**, when the divorce becomes final, and let her go her own way in peace, without committing any harm or injustice against her.'

Ali bin Abu Talhah reported that Ibn Abbas said,

"When the man divorces his wife twice, let him fear Allah, regarding the third time. He should either keep her with him and treat her with kindness, or let her go her own way with kindness, without infringing upon any of her rights.''

Taking back the Mahr (Dowry)

Allah said:

... وَلاَ يَحِلُّ لَكُمْ أَن تَأْخُذُواْ مِمَّا آتَيْتُمُوهُنَّ شَيْئًا ...

And it is not lawful for you (men) to take back (from your wives) any of (the dowry) what you gave them,

meaning, you are not allowed to bother or pressure your wives to end this situation by giving you back the **Mahr** and any gifts that you have given them (in return for divorce).

Similarly, Allah said:

وَلاَ تَعْضُلُوهُنَّ لِتَذْهَبُواْ بِبَعْضِ مَآ ءَاتَيْتُمُوهُنَّ إِلاَّ أَن يَأْتِينَ بِفَاحِشَةٍ مُّبَيِّنَةٍ

...and you should not treat them with harshness, that you may take away part of what you have given them, unless they commit open illegal sexual intercourse. (4:19)

However, if the wife willingly gives back anything with a good heart, then Allah said regarding this situation:

فَإِن طِبْنَ لَكُمْ عَن شَىْءٍ مِّنْهُ نَفْساً فَكُلُوهُ هَنِيئاً مَّرِيئاً

...but if they, of their own good pleasure, remit any part of it to you, take it, and enjoy it without fear of any harm. (4:4)

Allowing Khul` and the Return of the Mahr in that Case

When the spouses have irreconcilable differences wherein the wife ignores the rights of the husband, dislikes him and becomes unable to live with him any longer, she is allowed to free herself (from married life) by giving him back what he had given her (in gifts and **Mahr**). There is no sin on her in this case nor on him if he accepts such offer.

This is why Allah said:

... وَلاَ يَحِلُّ لَكُمْ أَن تَأْخُذُوا مِمَّا آتَيْتُمُوهُنَّ شَيْئًا إِلاَّ أَن يَخَافَا أَلاَّ يُقِيمَا حُدُودَ اللّهِ فَإِنْ خِفْتُمْ أَلاَّ يُقِيمَا حُدُودَ اللّهِ فَلاَ جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ ...

And it is not lawful for you (men) to take back (from your wives) any of what you gave them, except when both parties fear that they would be unable to keep the limits ordained by Allah (e.g., to deal with each other on a fair basis). Then if you fear that they would not be able

to keep the limits ordained by Allah, then there is no sin on either of them if she gives back.

Sometimes, the woman has no valid reason and she still asks for her marriage to be ended. In this case, Ibn Jarir reported that Thawban said that Allah's Messenger said:

أَيُّمَا امْرَأَةٍ سَأَلَتْ زَوْجَهَا طَلَاقًا فِي غَيْرِ مَا بَأْسٍ، فَحَرَامٌ عَلَيْهَا رَائِحَةُ الْجَنَّـة

Any woman who asks her husband for divorce without justification, then the scent of Paradise will be forbidden for her.

At-Tirmidhi recorded this **Hadith** and stated that it is **Hasan**.

Ibn Jarir said that;

the **Ayah** (2:229) was revealed about Thabit bin Qays bin Shammas and his wife Habibah bint Abdullah bin Ubayy bin Salul.

In his **Muwatta**, Imam Malik reported that;

Habibah bint Sahl Al-Ansariyah was married to Thabit bin Qays bin Shammas and that Allah's Messenger once went to the **Fajr** (Dawn) prayer and found Habibah bint Sahl by his door in the dark. Allah's Messenger said, "Who is this?''

She said, "I am Habibah bint Sahl, O Messenger of Allah!''

He said, "What is the matter?''

She said, "I and Thabit bin Qays'', meaning, (she can no longer be with) her husband.

When her husband Thabit bin Qays came, Allah's Messenger said to him:

هذِهِ حَبِيبَةُ بِنْتُ سَهْلٍ قَدْ ذَكَرَتْ مَا شَاءَ اللهُ أَنْ تَذْكُر

This is Habibah bint Sahl, she said what Allah has permitted her to say.

Habibah also said, "O Messenger of Allah! I still have everything he gave me.''

Allah's Messenger said:

خُذْ مِنْهَا

Take it from her.

So, he took it from her and she remained in her family's house.''

This was reported by Ahmad, Abu Dawud and An-Nasa'i.

Al-Bukhari reported that;

Ibn Abbas said that the wife of Thabit bin Qays bin Shammas came to the Prophet and said, "O Messenger of Allah! I do not criticize his religion or mannerism. But I hate committing **Kufr** in Islam (by ignoring his rights on her).''

Allah's Messenger said:

أَتَرُدِّينَ عَلَيهِ حَدِيقَتَه

Will you give him back his garden?

She said, "Yes.''

Allah's Messenger said:

اقْبَلِ الْحَدِيقَة وَطَلِّقْهَا تَطْلِيقَة

Take back the garden and divorce her once.

An-Nasa'i also recorded it.

The `Iddah (Waiting Period) for the Khul''

At-Tirmidhi reported that;

Rubayi bint Mu`awwidh bin Afra got a **Khul** during the time of Allah's Messenger and the Prophet ordered her to wait for one menstruation period for **Iddah**.

Transgressing the set limits of Allah is an Injustice

Allah said:

... تِلْكَ حُدُودُ اللّهِ فَلاَ تَعْتَدُوهَا وَمَن يَتَعَدَّ حُدُودَ اللّهِ فَأُوْلَـئِكَ هُمُ الظَّالِمُونَ (٢٢٩)

These are the limits ordained by Allah, so do not transgress them. And whoever transgresses the limits ordained by Allah, then such are the wrongdoers.

This means that the laws that Allah has legislated are His set limits, so do not transgress them.

An authentic Hadith states:

إِنَّ اللهَ حَدَّ حُدُودًا فَلَا تَعْتَدُوهَا، وفَرَضَ فَرَائِضَ فَلَا تُضَيِّعُوهَا، وحَرَّمَ مَحَارِمَ فَلَا تَنْتَهِكُوهَا، وَسَكَتَ عَنْ أَشْيَاءَ رَحْمَةً لَكُمْ مِنْ غَيْرِ نِسْيَانٍ فَلَا تَسْأَلُوا عَنْهَا

Allah has set some limits, so do not transgress them; and commanded some commands, so do not ignore them; and made some things unlawful, so do not commit them. He has also left some matters (without rulings) as a mercy with you, not because He has forgotten them, so do not ask about them.

Pronouncing Three Divorces at the same Time is Unlawful

The last **Ayah** we mentioned was used as evidence to prove that it is not allowed to pronounce three divorces at one time. What further proves this ruling is that Mahmud bin Labid has stated - as An-Nasa'i recorded - that Allah's Messenger was told about a man who pronounced three divorces on his wife at one time, so the Prophet stood up while angry and said:

أَيُلْعَبُ بِكِتَابِ اللهِ وَأَنَا بَيْنَ أَظْهُرِكُم

The Book of Allah is being made the subject of jest while I am still amongst you.

A man then stood up and said, "Should I kill that man, O Messenger of Allah.''

The Wife cannot be taken back after the Third Divorce

Allah said:

فَإِن طَلَّقَهَا فَلاَ تَحِلُّ لَهُ مِن بَعْدُ حَتَّى تَنكِحَ زَوْجًا غَيْرَهُ ...

And if he has divorced her (the third time), then she is not lawful for him thereafter until she has married another husband.

This **Ayah** indicates that if the man divorces his wife for the third time after he divorced her twice, then she will no longer be allowed for marriage to him.

Allah said:

... حَتَّى تَنكِحَ زَوْجًا غَيْرَهُ ...

...until she has married another husband.

meaning, until she legally marries another man.

For instance, if she has sexual intercourse with any man, even her master (if she was a servant), she would still be ineligible for marriage for her ex-husband (who divorced her thrice), because whomever she had sexual relations with was not her legal husband.

If she marries a man without consummating the marriage, she will not be eligible for her ex-husband.

Muslim reported that Aishah said that;

Allah's Messenger was asked about a woman who marries a man who thereafter divorces her (thrice). She then marries another man and he divorces her before he has sexual relations with her, would she be allowed for her first husband?

Allah's Messenger said:

لَا، حَتَّى يَذُوقَ عُسَيْلَتَهَا

No, until he enjoys her **Usaylah** (sexual relation).

Al-Bukhari also reported this **Hadith**.

Imam Ahmad recorded that Aishah said,

"The wife of Rifa`ah Al-Qurazi came while I and Abu Bakr were with the Prophet and she said, `I was Rifa`ah's wife, but he divorced me and it was an irrevocable divorce. Then I married Abdur-Rahman bin Az-Zubayr, but his sexual organ is minute like a string.' She then took a small string of her garment (to resemble how small his sexual organ was).

Khalid bin Sa`id bin Al-`As, who was next to the door and was not yet allowed in, said, `O Abu Bakr! Why do you not forbid this (woman) from what she is revealing frankly before the Prophet?'

The Prophet merely smiled. Then, Allah's Messenger asked her:

كَأَنَّكِ تُرِيدِينَ أَنْ تَرْجِعِي إِلى رِفَاعَةَ، لَا، حَتَّى تَذُوقِي عُسَيْلَتَهُ، وَيَذُوقَ عُسَيْلَتَكِ

Do you want to remarry Rifa`ah? You cannot unless you experience his **Usaylah** and he experiences your **Usaylah** (i.e., had a complete sexual relation with your present husband).''

Al-Bukhari, Muslim, and An-Nasa'i also recorded this **Hadith**.

Muslim's wording is "Rifa`ah divorced his wife for the third and final time."

The word **Usaylah** mentioned in the **Hadith**,

means sexual intercourse.

Imam Ahmad and An-Nasa'i reported that Aishah said that Allah's Messenger said:

أَلَا إِنَّ الْعُسَيْلَةَ الْجِمَاعُ

Usaylah is sexual intercourse.

The Curse on the Participants of Tahlil/Halalah

The reason for the woman (who was divorced thrice) to marry another man must be that the man desires her and has the intention of having an extended married life with her. These are the legal goals and aims behind marriage. If the reason behind the second marriage was to make the woman eligible for her ex-husband again, then this is the **Tahlil** that the **Hadiths** have cursed and criticized.

In addition, when the reason behind this marriage (if it was **Tahlil**) is announced in the contract, it would make the contract invalid according to the majority of the scholars.

Imam Ahmad reported that Abdullah bin Mas`ud said,

> "Allah's Messenger cursed the one who does **Tahlil**, the one in whose favor it is done, those who eat **Riba** (usury) and those who feed it (pay the usury).''
>
> At-Tirmidhi and An-Nasa'i reported this **Hadith** and At-Tirmidhi said, "This **Hadith** is **Hasan**.''
>
> He said, "This is what is acted upon according to people of knowledge among the Companions, among whom are Umar, Uthman and Ibn Umar.
>
> It was also the saying of the scholars of **Fiqh** among the **Tabi`in** (second generation of Islam). And it has been reported from Ali, Ibn Mas`ud and Ibn Abbas.''

In his Mustadrak, Al-Hakim reported that Nafi said:

> "A man came to Ibn Umar and asked him about a man who divorced his wife three times. Then, his brother married her to make **Tahlil** for his brother, without the brother knowing this fact. He then asked, "Is she allowed for the first (husband)?''
>
> He said, "No, unless it is a marriage that involves desire. We used to consider this an act of adultery during the time of Allah's Messenger.''
>
> Al-Hakim said, "This **Hadith** has a **Sahih** chain although they (Al-Bukhari and Muslim) did not record it.''

The wording of this **Hadith** indicates that the ruling came from the Prophet.

Abu Bakr bin Abu Shaybah, Al-Jawzjani, Harb Al-Kirmani and Abu Bakr Al-Athram said that Qabisah bin Jabir said that Umar said,

"If the participants to **Tahlil** are brought to me, I will have them stoned.''

When does a Woman who was divorced Three Times become Eligible for Her First Husband

Allah said:

... فَإِن طَلَّقَهَا ...

And if he has divorced her,

meaning, the second husband after he had complete sexual relations with her.

... فَلاَ جُنَاحَ عَلَيْهِمَا أَن يَتَرَاجَعَا ...

it is no sin on both of them that they reunite,

meaning, the wife and her first husband.

... إِن ظَنَّا أَن يُقِيمَا حُدُودَ اللّهِ ...

provided they feel that they can keep the limits ordained by Allah.

meaning, they live together honorably.

Mujahid said,

"If they are convinced that the aim behind their marriage is honorable.''

Next, Allah said:

... وَتِلْكَ حُدُودُ اللّهِ ...

These are the limits of Allah,

His commandments and legislation.

... يُبَيِّنُهَا ...

He makes plain,

... لِقَوْمٍ يَعْلَمُونَ (٢٣٠)

for the people who have knowledge.

وَإِذَا طَلَّقْتُمُ النِّسَآءَ فَبَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ

2:231 And when you have divorced women and they have fulfilled the term of their prescribed period, either take them back on a reasonable basis or set them free on a reasonable basis.

وَلاَ تُمْسِكُوهُنَّ ضِرَارًا لِّتَعْتَدُواْ وَمَن يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ

But do not take them back to hurt them, and whoever does that, then he has wronged himself.

وَلاَ تَتَّخِذُوا آيَـتِ اللَّهِ هُزُوًا وَاذْكُرُواْ نِعْمَتَ اللَّهِ عَلَيْكُمْ وَمَآ أَنزَلَ عَلَيْكُم مِّنَ الْكِتَـبِ وَالْحِكْمَةِ يَعِظُكُم بِهِ

And treat not the verses (Laws) of Allah in jest, but remember Allah's favors on you (i.e., Islam), and that which He has sent down to you of the Book (i.e., the Qur'an) and Al-Hikmah (the Prophet's Sunnah - legal ways - Islamic jurisprudence) whereby He instructs you.

وَاتَّقُواْ اللَّهَ وَاعْلَمُواْ أَنَّ اللَّهَ بِكُلِّ شَىْءٍ عَلِيمٌ

And fear Allah, and know that Allah is All-Aware of everything.

Being Kind to the Divorced Wife

Allah Says;

وَإِذَا طَلَّقْتُمُ النَّسَاء فَبَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ ...

And when you have divorced women and they have fulfilled the term of their prescribed period, either take them back on a reasonable basis or set them free on a reasonable basis.

> This is a command from Allah to men that when one of them divorces his wife with a reversible divorce, he should treat her kindly. So when her term of **Iddah** (waiting period) nears its end, he either takes her back in a way that is better, including having witnesses that he has taken her back, and he lives with her with kindness. Or, he should release her after her **Iddah** finishes and then kindly asks her to depart from his house, without disputing, fighting with her or using foul words.

Allah then said:

... وَلاَ تُمْسِكُوهُنَّ ضِرَارًا لَّتَعْتَدُواْ ...

But do not take them back to hurt them,

Ibn Abbas, Mujahid, Masruq, Al-Hasan, Qatadah, Ad-Dahhak, Ar-Rabi and Muqatil bin Hayyan said that;

> a man used to divorce his wife, and when her **Iddah** came near its end, he would take her back to harm her and to stop her from marrying someone else. He then divorced her and she would begin her **Iddah** and when her **Iddah** term neared its end, he would take her back again, so that the term of **Iddah** would be prolonged for her. After that, Allah prohibited this practice.

Allah has also threatened those who indulge in such practices, when He said;

... وَمَن يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ ...

...and whoever does that, then he has wronged himself.

> meaning, by defying Allah's commandments.

Allah then said:

... وَلاَ تَتَّخِذُوَاْ آيَاتِ اللّهِ هُزُوًا ...

And treat not the verses (Laws) of Allah in a jest,

Ibn Jarir said that Abu Musa (Al-Ashari) narrated that;

> Allah's Messenger once became angry at the Ashari tribe. Abu Musa went to him and said, "O Messenger of Allah! Are you angry with the Ash`ariyyin'' The Prophet said:
>
> يَقُولُ أَحَدُكُمْ: قَدْ طَلَّقْتُ، قَدْ رَاجَعْتُ، لَيْسَ هَذَا طَلَاقُ الْمُسْلِمِينَ، طَلِّقُوا الْمَرْأَةَ فِي قُبُلِ عِدَّتِهَا
>
> One of you says, `I divorced her' -then says- `I took her back!' This is not the appropriate way Muslims conduct divorce. Divorce the woman when she has fulfilled the term of the prescribed period.

Masruq said that;

> the **Ayah** refers to the man who harms his wife by divorcing her and then taking her back, so that the **Iddah** term is prolonged for her.

Al-Hasan, Qatadah, Ata Al-Khurasani, Ar-Rabi and Muqatil bin Hayyan said,

> "He is the man who divorces his wife and says, `I was joking.' Or he frees a servant or gets married and says, `I was only joking.' Allah revealed: **وَلاَ تَتَّخِذُوَاْ آيَاتِ اللّهِ هُزُوًا** (And treat not the verses (Laws) of Allah in a jest). Then such men were made to bear the consequences of their actions.

Allah then said:

... وَاذْكُرُواْ نِعْمَتَ اللّهِ عَلَيْكُمْ ...

...but remember Allah's favors on you,

> meaning, by His sending His Messenger with the right guidance and clear signs to you.

... وَمَا أَنزَلَ عَلَيْكُمْ مِّنَ الْكِتَابِ وَالْحِكْمَةِ ...

...and that which He has sent down to you of the Book (i.e., the Qur'an) and **Al-Hikmah** (meaning the **Sunnah**),

... يَعِظُكُم بِهِ ...

...whereby He instructs you.

> meaning, commands you, forbids you and threatens you for transgressing His prohibitions.

Allah said:

... وَاتَّقُوا اللَّهَ ...

And fear Allah,

> meaning, concerning what you perform and what you avoid.

... وَاعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ (٢٣١)

and know that Allah is All-Aware of everything.

> none of your secret or public affairs ever escapes His knowledge, and He will treat you accordingly.

وَإِذَا طَلَّقْتُمُ النِّسَآءَ فَبَلَغْنَ أَجَلَهُنَّ فَلاَ تَعْضُلُوهُنَّ أَن يَنكِحْنَ أَزْوَجَهُنَّ إِذَا تَرَضَوْاْ بَيْنَهُم بِالْمَعْرُوفِ

2:232 And when you have divorced women and they have fulfilled the term of their prescribed period, do not prevent them from marrying their (former) husbands, if they mutually agree on reasonable basis.

ذَلِكَ يُوعَظُ بِهِ مَن كَانَ مِنكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ

This (instruction) is an admonition for him among you who believes in Allah and the Last Day.

ذَلِكُمْ أَزْكَى لَكُمْ وَأَطْهَرُ وَاللَّهُ يَعْلَمُ وَأَنتُمْ لاَ تَعْلَمُونَ

That is more virtuous and purer for you. Allah knows and you know not.

The Wali (Guardian) of the Divorced Woman should not prevent Her from going back to Her Husband

Allah says;

وَإِذَا طَلَّقْتُمُ النِّسَاء فَبَلَغْنَ أَجَلَهُنَّ فَلاَ تَعْضُلُوهُنَّ أَن يَنكِحْنَ أَزْوَاجَهُنَّ إِذَا تَرَاضَوْاْ بَيْنَهُم بِالْمَعْرُوفِ ...

> And when you have divorced women and they have fulfilled the term of their prescribed period, do not prevent them from marrying their (former) husbands, if they mutually agree on reasonable basis.
>
> Ali bin Abu Talhah reported that Ibn Abbas said,
>
> > "This **Ayah** was revealed about the man who divorces his wife once or twice and her **Iddah** finishes. He later thinks about taking her back in marriage and the woman also wishes that, yet, her family prevents her from remarrying him. Hence, Allah prohibited her family from preventing her.''
>
> Masruq, Ibrahim An-Nakhai, Az-Zuhri and Ad-Dahhak stated that this is the reason behind revealing the **Ayah**.
>
> These statements clearly conform to the apparent meaning of the **Ayah**.

There is no Marriage without a Wali (for the Woman)

The **Ayah** (2:232) also indicates that the woman is not permitted to give herself in marriage. Rather, she requires a **Wali** (guardian such as her father, brother, adult son, and so forth) to give her away in marriage, as Ibn Jarir and At-Tirmidhi have stated when they mentioned this **Ayah**.

Also, a **Hadith** states that:

> لَا تُزَوِّجُ الْمَرْأَةُ الْمَرْأَةَ، ولَا تُزَوِّجُ الْمَرأَةُ نَفْسَهَا، فَإِنَّ الزَّانِيَةَ هِيَ الَّتِي تُزَوِّجُ نَفْسَهَا
>
> The woman does not give another woman away for marriage and the woman does not give herself away in marriage, for only the adulteress gives herself away for marriage.

Another **Hadith** states:

> لَا نِكَاحَ إِلَّا بِوَلِيَ مُرْشِدٍ وَشَاهِدَيْ عَدْلٍ
>
> No marriage is valid except with the participation of a mature **Wali** and two trustworthy witnesses.

The Reason behind revealing the Ayah (2:232)

It was reported that;

> this **Ayah** was revealed about Ma`qil bin Yasar Al-Muzani and his sister.
>
> Al-Bukhari reported in his **Sahih**, when he mentioned the Tafsir of this **Ayah** (2:232), that the husband of the sister of Ma`qil bin Yasar divorced her. He waited until her **Iddah** finished and then asked to remarry her, but Ma`qil refused. Then, this **Ayah** was sent down: فَلاَ تَعْضُلُوهُنَّ أَن يَنكِحْنَ أَزْوَاجَهُنَّ (...do not prevent them from marrying their (former) husbands).
>
> Abu Dawud, At-Tirmidhi, Ibn Abu Hatim, Ibn Jarir and Ibn Marduwyah and Al-Bayhaqi reported this **Hadith** from Al-Hasan from Ma`qil bin Yasar.

At-Tirmidhi rendered this **Hadith** authentic and in his narration, Ma`qil bin Yasar gave his sister in marriage for a Muslim man during the time of Allah's Messenger. She remained with him for a while and he divorced her once and did not take her back until her **Iddah** finished. They then wanted to get back with each other and he came to ask her for marriage.

Ma`qil said to him, "O ungrateful one! I honored you and married her to you but you divorced her. By Allah! She will never be returned to you.''

But Allah knew his need for his wife and her need for her husband and He revealed: وَإِذَا طَلَّقْتُمُ النِّسَاء فَبَلَغْنَ أَجَلَهُنَّ (And when you have divorced women and they have fulfilled the term of their prescribed period) until He said: وَأَنْتُمْ لاَ تَعْلَمُونَ (...and you know not).

When Ma`qil heard the **Ayah**, he said, "I hear and obey my Lord.''

He then summoned the man and said, "I will honor you and let you remarry (my sister).''

Ibn Marduwyah added (that Ma`qil said), "And will pay (the expiation) for breaking my vow.''

Allah said:

... ذَلِكَ يُوعَظُ بِهِ مَن كَانَ مِنكُمْ يُؤْمِنُ بِاللّهِ وَالْيَوْمِ الآخِرِ ...

This (instruction) is an admonition for him among you who believes in Allah and the Last Day.

> meaning, prohibiting you from preventing the women from marrying their ex-husbands, if they both agree to it.

مَن كَانَ مِنكُمْ (among you),

> O people,

يُؤْمِنُ بِاللّهِ وَالْيَوْمِ الآخِرِ (who believes in Allah and the Last Day) meaning,

believes in Allah's commandments and fears His warnings and the torment in the Hereafter.

Allah said:

... ذَلِكُمْ أَزْكَى لَكُمْ وَأَطْهَرُ ...

That is more virtuous and purer for you.

meaning, obeying Allah's Law by returning the women to their ex-husbands, and abandoning your displeasure, is purer and cleaner for your hearts.

... وَاللّهُ يَعْلَمُ ...

Allah knows,

the benefits you gain from what He commands and what He forbids.

... وَأَنتُمْ لاَ تَعْلَمُونَ (٢٣٢)

and you know not.

the benefits in what you do or what you refrain from doing.

وَالْوَلِدَتُ يُرْضِعْنَ أَوْلَـدَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَن يُتِمَّ الرَّضَاعَةَ وَعلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ

2:233 The mothers should suckle their children for two whole years, (that is) for those (parents) who desire to complete the term of suckling, but the father of the child shall bear the cost of the mother's food and clothing on a reasonable basis.

لاَ تُكَلَّفُ نَفْسٌ إِلاَّ وُسْعَهَا

No person shall have a burden laid on him greater than he can bear.

لاَ تُضَآرَّ وَلِدَةٌ بِوَلَدِهَا وَلاَ مَوْلُودٌ لَّهُ بِوَلَدِهِ

No mother shall be treated unfairly on account of her child, nor father on account of his child.

وَعَلَى الْوَارِثِ مِثْلُ ذلِكَ

And on the (father's) heir is incumbent the like of that (which was incumbent on the father).

فَإِنْ أَرَادَا فِصَالاً عَن تَرَاضٍ مِّنْهُمَا وَتَشَاوُرٍ فَلاَ جُنَاحَ عَلَيْهِمَا

If they both decide on weaning, by mutual consent, and after due consultation, there is no sin on them.

وَإِنْ أَرَدتُّمْ أَن تَسْتَرْضِعُواْ أَوْلَـدَكُمْ فَلاَ جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُم مَّآ ءَاتَيْتُم بِالْمَعْرُوفِ

And if you decide on a foster suckling-mother for your children, there is no sin on you, provided you pay (the mother) what you agreed (to give her) on a reasonable basis.

وَاتَّقُواْ اللَّهَ وَاعْلَمُواْ أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ

And fear Allah and know that Allah is All-Seer of what you do.

The Suckling Period is only Two Years

Allah says;

وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلاَدَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَن يُتِمَّ الرَّضَاعَةَ ...

The mothers should suckle their children for two whole years, (that is) for those (parents) who desire to complete the term of suckling,

> This is a direction from Allah to the mothers to suckle their infants through the complete term of suckling, which is two years. Hence, suckling after two years is not included in this address.
>
> Allah said: لِمَنْ أَرَادَ أَن يُتِمَّ الرَّضَاعَةَ (...who desire to complete the term of suckling),
>
> Therefore, the suckling that establishes **Tahrim** (prohibition, i.e., one cannot marry his mother or sister from suckling) is what occurs before the two years end. If the infant is suckled only after two years of age, then no **Tahrim** will be established.

At-Tirmidhi under Chapter: `Suckling establishes **Tahrim** within the first two years,' reported that Umm Salamah narrated that Allah's Messenger said:

> لَا يَحْرُمُ مِنَ الرَّضَاعِ إِلَّا مَا فَتَقَ الْأَمْعَاءَ فِي الثَّدْيِ وَكَانَ قَبْلَ الْفِطَامِ
>
> Suckling establishes **Tahrim** if it is on the breast and before **Fitam** (before weaning, i.e., before the end of the first two years).
>
> At-Tirmidhi said, "This **Hadith** is **Hasan Sahih**.

The majority of the people of knowledge among the Companions of Allah's Messenger and others acted upon this, that is that suckling establishes **Tahrim** (prohibition in marriage) before the end of the two years and that whatever occurs after that does not establish **Tahrim**.

At-Tirmidhi is alone in recording this **Hadith** and the narrators in its chain meet the criteria of the **Sahihayn**.

The Prophet's statement: إِلَّا مَا كَانَ فِي الثَّدْيِ (On the breast), refers to the organ of suckling before the two years.

Imam Ahmad reported a **Hadith** in which Al-Bara bin Azib narrated,

> "When Ibrahim, the Prophet's son, died, the Prophet said:
>
> إِنَّ ابْنِي مَاتَ فِي الثَّدْيِ، إِنَّ لَهُ مُرْضِعًا فِي الْجَنَّةِ
>
> My son has died on the breast and he has someone to suckle him in Paradise.

Furthermore, Ad-Daraqutni related that Ibn Abbas said that Allah's Messenger said:

> لَا يَحْرُمُ مِنَ الرَّضَاعِ إِلَّا مَا كَانَ فِي الْحَوْلَيْنِ
>
> Suckling establishes **Tahrim** only within the (first) two years.
>
> Imam Malik reported this **Hadith** from Thawr bin Zayd who narrated that Ibn Abbas related it to the Prophet.
>
> Ad-Darawardi reported this **Hadith** from Thawr who narrated it from Ikrimah who narrated it from Ibn Abbas. In this narration, which is more authentic, he added:
>
> وَمَا كَانَ بَعْدَ الْحَوْلَيْنِ فَلَيْسَ بِشَيْءٍ
>
> Whatever occurs after the two years is not considered.

Suckling beyond the Two Years

It is reported in the **Sahih** that;

> Aishah thought that if a woman gives her milk to an older person (meaning beyond the age of two years) then this will establish **Tahrim**.

This is also the opinion of Ata bin Abu Rabah and Layth bin Sa`d.

Hence, Aishah thought that it is permissible to suckle the man whom the woman needs to be allowed in her house. She used as evidence the **Hadith** of Salim, the freed slave of Abu Hudhayfah, where the Prophet ordered Abu Hudhayfah's wife to give some of her milk to Salim, although he was a man, and ever since then, he used to enter her house freely.

However, the rest of the Prophet's wives did not agree with this opinion and thought that this was only a special case.

This is also the opinion of the majority of the scholars.

Suckling for Monetary Compensation

Allah said:

... وَعلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ ...

...but the father of the child shall bear the cost of the mother's food and clothing on a reasonable basis.

meaning, the father of the baby is obliged to provide for the expenses of the mother and to buy her clothes, in reasonable amounts usually used by similar women in that area, without extravagance or stinginess. The father spends within his means in this case.

Allah said in another **Ayah**:

لِيُنفِقْ ذُو سَعَةٍ مِّن سَعَتِهِ وَمَن قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنفِقْ مِمَّآ ءَاتَاهُ اللَّهُ لاَ يُكَلِّفُ اللَّهُ نَفْساً إِلاَّ مَآ ءَاتَاهَا سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْراً

Let the rich man spend according to his means; and the man whose resources are restricted, let him spend according to what Allah has given him. Allah puts no burden on any person beyond what He has given

him. Allah will grant after hardship, ease. (65:7)

Ad-Dahhak commented,

> "If the husband divorces his wife, with whom he had a child, and she suckles that child, he is required to provide for the mother's expenses and clothes within reason.''

... لاَ تُكَلَّفُ نَفْسٌ إِلاَّ وُسْعَهَا ...

No person shall have a burden laid on him greater than he can bear.

No Darar (Harm) or Dirar (Revenge)

Allah said:

... لاَ تُضَآرَّ وَالِدَةٌ بِوَلَدِهَا ...

No mother shall be treated unfairly on account of her child,

> meaning, the mother should not decline to rear her child to harm its father. The mother does not have the right to refrain from suckling the child after giving birth, unless she suckles him/her the milk that is necessary for his/her survival. Later on, she is allowed to give up custody of the child as long as she does not do that intending to harm the father.
>
> In addition, the father is not allowed to take the child from his mother to harm the mother.

This is why Allah said:

... وَلاَ مَوْلُودٌ لَّهُ بِوَلَدِهِ ...

...nor father on account of his child.

> meaning, by taking the child from its mother intending to harm the mother.

This is the **Tafsir** of Mujahid, Qatadah, Ad-Dahhak, Az-Zuhri, As-Suddi, Ath-Thawri and Ibn Zayd, and others on this **Ayah**.

Allah then said:

... وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ ...

And on the (father's) heir is incumbent the like of that (which was incumbent on the father).

Mujahid, Ash-Sha`bi and Ad-Dahhak stated,

meaning, by refraining from harming the relative (of the father, i.e., his infant).

It was also reported that;

(the **Ayah** requires) the inheritor (of the father) to spend on the mother of the child, just as the father was spending, and to preserve her rights and refrain from harming her, according to the **Tafsir** of the majority of the scholars.

We should state that;

Ibn Jarir has explained this subject in detail in his **Tafsir** and that he also stated that suckling the child after the second year might harm the child's body and mind.

Sufyan Ath-Thawri narrated that,

Alqamah asked a woman who was suckling her child after the second year ended, not to do that.

Fitam (weaning) occurs by Mutual Consent

Allah said:

... فَإِنْ أَرَادَا فِصَالاً عَن تَرَاضٍ مِّنْهُمَا وَتَشَاوُرٍ فَلاَ جُنَاحَ عَلَيْهِمَا ...

If they both decide on weaning, by mutual consent, and after due consultation, there is no sin on them.

This **Ayah** indicates that if the father and the mother decide on the **Fitam** (weaning) before the two years (of suckling) end, and for a benefit that they duly discuss and agree upon, then there is no sin in this case.

So, the **Ayah** indicates that one parent is not allowed to make this kind of decision without duly consulting the other parent, as stated by Ath-Thawri.

The method of mutual consultation protects the child's interests. It is also a mercy from Allah to His servants, for He has legislated the best method for parents to rear their children, and His legislation guides and directs the parents and the children to success.

Similarly, Allah said in Surah **At-Talaq**,

فَإِنْ أَرْضَعْنَ لَكُمْ فَـَاتُوهُنَّ أُجُورَهُنَّ وَأْتَمِرُواْ بَيْنَكُمْ بِمَعْرُوفٍ وَإِن تَعَاسَرْتُمْ فَسَتُرْضِعُ لَهُ أُخْرَى

Then if they give suck to the children for you, give them their due payment, and let each of you accept the advice of the other in a just way. But if you make difficulties for one another, then some other woman may give suck for him (the father of the child). (65:6)

Allah then said:

... وَإِنْ أَرَدتُّمْ أَن تَسْتَرْضِعُواْ أَوْلاَدَكُمْ فَلاَ جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُم مَّآ آتَيْتُم بِالْمَعْرُوفِ ...

And if you decide on a foster suckling-mother for your children, there is no sin on you, provided you pay (the mother) what you agreed (to give her) on a reasonable basis.

meaning, if the mother and the father both agree that the father assumes custody of the child due

to a circumstance that compels her or allows him to do so, then there is no sin in this case.

Hence, the mother is allowed to give up the child and the father is allowed to assume custody of the child.

The father should kindly give the mother her expenses for the previous period (during which she reared and suckled the child), and he should seek other women to suckle his child for monetary compensation.

Thereafter, Allah said:

... وَاتَّقُواْ اللّهَ ...

And fear Allah,

meaning, in all of your affairs.

... وَاعْلَمُواْ أَنَّ اللّهَ بِمَا تَعْمَلُونَ بَصِيرٌ (٢٣٣)

And know that Allah is All-Seer of what you do.

meaning, none of your affairs or speech escapes His perfect Watch.

وَالَّذِينَ يُتَوَفَّوْنَ مِنكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلاَ جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ فِى أَنفُسِهِنَّ بِالْمَعْرُوفِ

2:234 And those of you who die and leave wives behind them, they (the wives) shall wait (as regards their marriage) for four months and ten days, then when they have fulfilled their term, there is no sin on you if they (the wives) dispose of themselves in a (just and) honorable manner (i.e., they can marry).

وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

And Allah is well-acquainted with what you do.

The Iddah (Waiting Period) of the Widow

Allah says;

وَالَّذِينَ يُتَوَفَّوْنَ مِنكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا ...

And those of you who die and leave wives behind them, they (the wives) shall wait (as regards their marriage) for four months and ten days,

This **Ayah** contains a command from Allah to the wives whose husbands die, that they should observe a period of **Iddah** of four months and ten nights, including the cases where the marriage was consummated or otherwise, according to the consensus (of the scholars).

The proof that this ruling includes the case where the marriage was not consummated is included in the general meaning of the **Ayah**.

In a narration recorded by Imam Ahmad and the compilers of the **Sunan**, which At-Tirmidhi graded **Sahih**,

Ibn Mas`ud was asked about a man who married a woman, but he died before consummating the marriage. He also did not appoint a **Mahr** (dowry) for her. They kept asking Ibn Mas`ud about this subject until he said,

"I shall give you my own opinion, and if it is correct then it is from Allah, while if it is wrong it is because of my error and because of (the evil efforts of) Satan. In this case, Allah and His Messenger are innocent of my opinion. She has her full **Mahr**.''

In another narration, Ibn Mas`ud said,

"She has a similar **Mahr** to that of the women of her status, without stinginess or extravagance.''

He then continued, "She has to spend the **Iddah** and has a right to the inheritance.''

Ma`qil bin Yasar Ashja`i then stood up and said, "I heard Allah's Messenger issue a similar judgment for the benefit of Barwa` bint Washiq.''

Abdullah bin Mas`ud became very delighted upon hearing this statement.

In another narration, several men from Ashja (tribe) stood up and said, "We testify that Allah's Messenger issued a similar ruling for the benefit of Barwa bint Washiq.''

As for the case of the widow whose husband dies while she is pregnant, her term of **Iddah** ends when she gives birth, even if it occurs an instant (after her husband dies). This ruling is taken from Allah's statement:

وَأُوْلَـتُ الاٌّحْمَالِ أَجَلُهُنَّ أَن يَضَعْنَ حَمْلَهُنَّ

And for those who are pregnant, their **Iddah** is until they lay down their burden. (65:4)

There is also a **Hadith** from Subay`ah Al-Aslamiyah in the Two **Sahihs**, through various chains of narration.

Her husband, Sa`d bin Khawlah, died while she was pregnant and she gave birth only a few nights after his death. When she finished her **Nifas** (postnatal period), she beautified herself for those who might seek to engage her (for marriage).

Then, Abu Sanabil bin Ba`kak came to her and said, "Why do I see you beautified yourself, do you wish to marry? By Allah! You will not marry until the four months and ten nights have passed.''

Subay`ah said, "When he said that to me, I collected my garments when night fell and went to Allah's Messenger and asked him about this matter.

He said that my **Iddah** had finished when I gave birth and allowed me to get married if I wished.''

The Wisdom behind legislating the Iddah

Sa`id bin Musayyib and Abu Al-Aliyah stated that;

the wisdom behind making the **Iddah** of the widow four months and ten nights is that the womb might contain a fetus. When the woman waits for this period, it will become evident if she is pregnant.

Similarly, there is a **Hadith** in the Two **Sahihs** narrated by Ibn Mas`ud stating:

إِنَّ خَلْقَ أَحَدِكُمْ يُجْمَعُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا نُطْفَةً، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذلِكَ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذلِكَ، ثُمَّ يُبْعَثُ إِلَيْهِ الْمَلَكُ فَيَنْفُخُ فِيهِ الرُّوح

(The creation of) a human being is put together in the womb of his mother in forty days in the form of a seed, and next he becomes a clot of thick blood for a similar period, and next a morsel of flesh for a similar period. Then, Allah sends an angel who is ordered to breathe life unto the fetus.

So, these are four months and ten more days to be sure, as some months are less (than thirty days), and the fetus will then start to show signs of life after the soul has been breathed into it.

Allah knows best.

The Iddah of the Slave Mother whose Master dies

We should state here that;

the **Iddah** of the slave mother is the same in the case of death, as the **Iddah** of the free woman.

Imam Ahmad reported that `Amr bin Al-`As said,

> "Do not confuse the **Sunnah** of our Prophet for us. The **Iddah** of the mother, who is also a servant, when her master dies, is four months and ten nights.''

Mourning is required during the Iddah of Death

Allah said:

... فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلاَ جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ فِي أَنفُسِهِنَّ بِالْمَعْرُوفِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ (٢٣٤)

...then when they have fulfilled their term, there is no sin on you if they (the wives) dispose of themselves in a (just and) honorable manner (i.e., they can marry). And Allah is well-acquainted with what you do.

> This **Ayah** indicates that mourning for the dead husband is required until the **Iddah** is finished.

It is also reported in the Two **Sahihs** that Umm Habibah and Zaynab bint Jahsh narrated that Allah's Messenger said:

> لَا يَحِلُّ لِامْرَأَةٍ تُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ أَن تُحِدَّ عَلَى مَيِتٍ فَوْقَ ثَلَاثٍ، إِلَّا عَلَى زَوْجٍ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا
>
> It is not lawful for a woman who believes in Allah and the Last Day to mourn for more than three days for any dead person except her husband, for whom she mourns for four months and ten days.

It is reported in the Two **Sahihs** that Umm Salamah said that;

> a woman said, "O Messenger of Allah! My daughter's husband died and she is complaining about her eye, should we administer kohl in her eye?''
>
> He said, "No,'' several times upon repeating this question.

He then said:

إِنَّمَا هِيَ أَرْبَعَةُ أَشْهُرٍ وَعَشْرٌ، وَقَدْ كَانَتْ إِحْدَاكُنَّ فِي الْجَاهِلِيَّةِ تَمْكُثُ سَنَة

It is four months and ten (nights)! During the **Jahiliyyah**, one of you would mourn for an entire year.

Zaiynab the daughter of Umm Salamah said (about the pre-Islamic era of ignorance),

"When the woman's husband died, she would go into seclusion and would wear the worst clothes she has. She would refrain from wearing perfume or any adornments until a year passed. She would then come out of seclusion and would be given dung that she would throw. Then an animal would be brought out, a donkey, a sheep, or a bird. Then some blood would be drained from it, usually resulting in its death.''

In short, the mourning required from a wife whose husband dies, includes not using beautification aids, such as wearing perfume and the clothes and jewelry that encourage the men to seek marriage from the woman. All widows must observe this period of mourning whether they are young, old, free, servant, Muslim or disbeliever, as the general meaning of the Ayah indicates.

Allah also said:

... فَإِذَا بَلَغْنَ أَجَلَهُنَّ ...

...then when they have fulfilled their term,

According to Ad-Dahhak and Ar-Rabi bin Anas,

meaning, when the Iddah finishes.

... فَلاَ جُنَاحَ عَلَيْكُمْ ...

there is no sin on you,

Az-Zuhri said,

> "Meaning her **Wali** (guardian).''

... فِيمَا فَعَلْنَ ...

if they (the wives) dispose,

> meaning, the women whose **Iddah** has finished.

Al-Awfi said that Ibn Abbas said,

> "If the woman is divorced or if her husband dies and then her **Iddah** term ends, there is no sin that she beautifies herself, so that she becomes ready for marriage proposals. This is the way `that is just and honorable'.''

> It was reported that Muqatil bin Hayyan gave the same explanation.

Ibn Jurayj related that Mujahid said: فَلاَ جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ فِي أَنفُسِهِنَّ بِالْمَعْرُوفِ (...there is no sin on you if they (the wives) dispose of themselves in a just and honorable manner),

> "refers to allowed and pure (honorable) marriage.''

> It was also reported that Al-Hasan, Az-Zuhri and As-Suddi said the same.

وَلاَ جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُم بِهِ مِنْ خِطْبَةِ النِّسَآءِ أَوْ أَكْنَنتُمْ فِى أَنفُسِكُمْ عَلِمَ اللَّهُ أَنَّكُمْ سَتَذْكُرُونَهُنَّ وَلَـكِن لاَّ تُوَاعِدُوهُنَّ سِرًّا إِلاَّ أَن تَقُولُواْ قَوْلاً مَّعْرُوفًا

2:235 And there is no sin on you if you make a hint of betrothal or conceal it in yourself, Allah knows that you will remember them, but do not make a promise (of contract) with them in secret except that you speak an honorable saying.

وَلاَ تَعْزِمُواْ عُقْدَةَ النِّكَاحِ حَتَّى يَبْلُغَ الْكِتَـبُ أَجَلَهُ

And do not be determined on the marriage bond until the term prescribed is fulfilled.

وَاعْلَمُواْ أَنَّ اللَّهَ يَعْلَمُ مَا فِى أَنفُسِكُمْ فَاحْذَرُوهُ وَاعْلَمُواْ أَنَّ اللَّهَ غَفُورٌ حَلِيمٌ

And know that Allah knows what is in your minds, so fear Him. And know that Allah is Oft-Forgiving, Most Forbearing.

Mentioning Marriage indirectly during the Iddah

Allah said:

وَلاَ جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُم بِهِ مِنْ خِطْبَةِ النِّسَاء ...

And there is no sin on you if you make a hint of betrothal,

وَلاَ جُنَاحَ عَلَيْكُمْ (And there is no sin on you) meaning,

to indirectly mention marriage to the widow during the term of **Iddah** for her deceased husband.

Ath-Thawri, Shu`bah and Jarir stated that Ibn Abbas said: وَلاَ جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُم بِهِ مِنْ خِطْبَةِ النِّسَاء (And there is no sin on you if you make a hint of betrothal),

"means saying, `I want to marry and I am looking for a woman whose qualities are such and such,' thus talking to her in general terms in a way that is better.''

In another narration (by Ibn Abbas),

"Saying, `I wish that Allah endows me with a wife,' but he should not make a direct marriage proposal.''

Al-Bukhari reported that Ibn Abbas said that the **Ayah**: وَلاَ جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُم بِهِ مِنْ خِطْبَةِ النِّسَاء (And there is no sin on you if you make a hint of betrothal) means,

> "The man could say, `I wish to marry,' `I desire a wife,' or, `I wish I could find a good wife'.''

Mujahid, Tawus, Ikrimah, Sa`id bin Jubayr, Ibrahim An-Nakhai, Ash-Sha`bi, Al-Hasan, Qatadah, Az-Zuhri, Yazid bin Qusayt, Muqatil bin Hayyan and Al-Qasim bin Muhammad and several others among the **Salaf** and the **Imams** said that;

> one is allowed to mention marriage indirectly to the woman whose husband died.

It is also allowed to indirectly mention marriage to a woman who had gone through final, irrevocable divorce. The Prophet ordered Fatimah bint Qays to remain in the house of Ibn Umm Maktum for **Iddah** when her husband Abu `Amr bin Hafs divorced her for the third time. He said to her:

فَإِذَا حَلَلْتِ فَآذِنِينِي

Inform me when your **Iddah** term ends.

When she finished the **Iddah**, Usamah bin Zayd, the Prophet's freed slave asked to marry her, and the Prophet married her to him.

As for the divorced wife (not irrevocably divorced), there is no disagreement that it is not allowed for other than her husband to mention marriage proposals to her directly or indirectly (before the **Iddah** finishes).

Allah knows best.

Allah said:

... أَوْ أَكْنَنتُمْ فِي أَنفُسِكُمْ ...

...or conceal it in yourself,

> meaning, if you hide the intention of seeking marriage with them.
>
> Similarly, Allah said:

وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ

> And your Lord knows what their breasts conceal, and what they reveal. (28:69)

وَأَنَاْ أَعْلَمُ بِمَآ أَخْفَيْتُمْ وَمَآ أَعْلَنتُمْ

> ...while I am All-Aware of what you conceal and what you reveal. (60:1)

So, Allah said here:

... عَلِمَ اللّهُ أَنَّكُمْ سَتَذْكُرُونَهُنَّ ...

Allah knows that you will remember them,

> meaning, in your hearts, so He made it easy for you.

Allah then said:

... وَلَـكِن لاَّ تُوَاعِدُوهُنَّ سِرًّا ...

...but do not make a promise (of contract) with them in secret.

Ali bin Abu Talhah reported that Ibn Abbas said that the **Ayah** means,

> do not say to her, "I am in love (with you),'' or,
>
> "Promise me you will not marry someone else (after the **Iddah** finishes),''
>
> and so forth.

Sa`id bin Jubayr, Ash-Sha`bi, Ikrimah, Abu Ad-Duha, Ad-Dahhak, Az-Zuhri, Mujahid and Ath-Thawri said that,

> it (meaning of the **Ayah**) means taking the woman's promise not to marry someone else.

Afterwards, Allah said:

... إِلاَّ أَن تَقُولُواْ قَوْلاً مَّعْرُوفًا ...

...except that you speak an honorable saying.

Ibn Abbas, Mujahid, Sa`id bin Jubayr, As-Suddi, Ath-Thawri and Ibn Zayd said that;

> the **Ayah** means to indirectly refer to marriage, such as saying, "I desire someone like you.''

Muhammad bin Sirin said:

> I asked Ubaydah about the meaning of Allah's statement: إِلاَّ أَن تَقُولُواْ قَوْلاً مَّعْرُوفًا (...except that you speak an honorable saying),
>
> He said, "He says to her **Wali**, `Do not give her away (in marriage) until you inform me first'.''
>
> This statement was narrated by Ibn Abu Hatim.

Allah then said:

... وَلاَ تَعْزِمُواْ عُقْدَةَ النِّكَاحِ حَتَّىَ يَبْلُغَ الْكِتَابُ أَجَلَهُ ...

And do not be determined on the marriage bond until the term prescribed is fulfilled.

> meaning, do not make marriage contracts before the **Iddah** finishes.

Ibn Abbas, Mujahid, Ash-Sha`bi, Qatadah, Ar-Rabi bin Anas, Abu Malik, Zayd bin Aslam, Muqatil bin Hayyan, Az-Zuhri, Ata Al-Khurasani, As-Suddi, Ath-Thawri and Ad-Dahhak said that: حَتَّىَ يَبْلُغَ الْكِتَابُ أَجَلَهُ (until the term prescribed is fulfilled) means,

> `Do not consummate the marriage before the **Iddah** term finishes.'

The scholars agree that marriage contracts during the **Iddah** are invalid.

Allah then said:

... وَاعْلَمُواْ أَنَّ اللّهَ يَعْلَمُ مَا فِي أَنفُسِكُمْ فَاحْذَرُوهُ ...

And know that Allah knows what is in your minds, so fear Him.

> warning the men against the ideas they conceal in their hearts about women, directing them to think good about them rather than the evil, and Allah would not let them despair of His mercy, as He said:

... وَاعْلَمُواْ أَنَّ اللّهَ غَفُورٌ حَلِيمٌ (٢٣٥)

And know that Allah is Oft-Forgiving, Most Forbearing.

لاَّ جُنَاحَ عَلَيْكُمْ إِن طَلَّقْتُمُ النِّسَآءَ مَا لَمْ تَمَسُّوهُنَّ أَوْ تَفْرِضُواْ لَهُنَّ فَرِيضَةً وَمَتِّعُوهُنَّ عَلَى الْمُوسِعِ قَدَرُهُ وَعَلَى الْمُقْتِرِ قَدْرُهُ مَتَـعاً بِالْمَعْرُوفِ حَقًّا عَلَى الْمُحْسِنِينَ

2:236 There is no sin on you, if you divorce women while yet you have not touched them, nor appointed for them their due (dowry). But give them a Mut`ah (a suitable gift), the rich according to his means, and the poor according to his means, a gift of reasonable amount is a duty on the doers of good.

Divorce before consummating the Marriage

Allah says;

لاَّ جُنَاحَ عَلَيْكُمْ إِن طَلَّقْتُمُ النِّسَاء مَا لَمْ تَمَسُّوهُنُّ أَوْ تَفْرِضُواْ لَهُنَّ فَرِيضَةً وَمَتِّعُوهُنَّ عَلَى الْمُوسِعِ قَدَرُهُ وَعَلَى الْمُقْتِرِ قَدْرُهُ مَتَاعًا بِالْمَعْرُوفِ حَقًّا عَلَى الْمُحْسِنِينَ (٢٣٦)

There is no sin on you, if you divorce women while yet you have not touched them, nor appointed for them their due (dowry). But give them a **Mut`ah** (a suitable gift), the rich according to his means, and the poor according to his means, a gift of reasonable amount is a duty on the doers of good.

Allah allowed divorce after the marriage contract and before consummating the marriage.

Ibn Abbas, Tawus, Ibrahim and Al-Hasan Al-Basri said that;

> `touched' (mentioned in the **Ayah**) means sexual intercourse.

The husband is allowed to divorce his wife before consummating the marriage or giving the dowry if it was deferred.

The Mut`ah (Gift) at the time of Divorce

Allah commands the husband to give the wife (whom he divorces before consummating the marriage) a gift of a reasonable amount, the rich according to his means and the poor according to his means, to compensate her for her loss.

Al-Bukhari reported in his **Sahih** that Sahl bin Sa`d and Abu Usayd said that;

> Allah's Messenger married Umaymah bint Sharahil. When she was brought to the Prophet he extended his hand to her, but she did not like that. The Prophet then ordered Abu Usayd to provide provisions for her along with a gift of two garments.

وَإِن طَلَّقْتُمُوهُنَّ مِن قَبْلِ أَن تَمَسُّوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَنِصْفُ مَا فَرَضْتُمْ إَلاَّ أَن يَعْفُونَ أَوْ يَعْفُوَ الَّذِي بِيَدِهِ عُقْدَةُ النِّكَاحِ

2:237 And if you divorce them before you have touched (had a sexual relation with) them, and you have appointed for them their due (dowry), then pay half of that, unless they (the women) agree to remit it, or he (the husband), in whose hands is the marriage tie, agrees to remit it.

وَأَن تَعْفُواْ أَقْرَبُ لِلتَّقْوَى وَلاَ تَنسَوُاْ الْفَضْلَ بَيْنَكُمْ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ

And to remit is nearer to At-Taqwa (piety, righteousness). And do not forget liberality between yourselves. Truly, Allah is All-Seer of what you do.

The Wife gets half of Her Mahr if She is divorced before the Marriage is consummated

Allah says;

وَإِن طَلَّقْتُمُوهُنَّ مِن قَبْلِ أَن تَمَسُّوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَنِصْفُ مَا فَرَضْتُمْ ...

And if you divorce them before you have touched (had a sexual relation with) them, and you have appointed for them their due (dowry), then pay half of that,

This honorable **Ayah** is not a continuation of the **Mut`ah** (gift) that was mentioned in the previous **Ayah** (i.e., divorce before the marriage is consummated).

This **Ayah** requires the husband to relinquish half of the appointed **Mahr** if he divorces his wife before the marriage is consummated. If it was discussing any other type of gift, then it would have been mentioned that way, especially when this **Ayah** follows the previous **Ayah** related to this subject. Allah knows best.

Giving away half of the bridal-money in this case is the agreed practice according to the scholars. So, the husband pays half of the appointed **Mahr** if he divorces his wife before consummating the marriage.

Allah then said:

... إِلاَّ أَن يَعْفُونَ ...

unless they (the women) agree to remit it,

> meaning, the wife forfeits the dowry and relieves the husband from further financial responsibility.

As-Suddi said that Abu Salih mentioned that Ibn Abbas commented on Allah's statement:

> "Unless the wife forfeits her right.''

> Furthermore, Imam Abu Muhammad bin Abu Hatim said that it was reported that Shurayh, Sa`id bin Musayyib, Ikrimah, Mujahid, Ash-

> Sha`bi, Al-Hasan, Nafi, Qatadah, Jabir bin Zayd, Ata' Al-Khurasani, Ad-Dahhak, Az-Zuhri, Muqatil bin Hayyan, Ibn Sirin, Ar-Rabi bin Anas and As-Suddi said similarly.

Allah then said:

... أَوْ يَعْفُوَ الَّذِي بِيَدِهِ عُقْدَةُ النِّكَاحِ ...

...or he (the husband), in whose hands is the marriage tie, agrees to remit it.

Ibn Abu Hatim reported that Amr bin Shu`ayb said that his grandfather narrated that the Prophet said:

وَلِيُّ عُقْدَةِ النِّكَاحِ الزَّوْج

> The husband is he who has the marriage tie.
>
> Ibn Marduwyah also reported this **Hadith**, and it is the view chosen by Ibn Jarir.
>
> The **Hadith** states that the husband is the person who really holds the marriage tie in his hand, as it is up to him to go on with the marriage or end it. On the other hand, the **Wali** of the wife is not allowed to give away any of her rightful dues without her permission, especially the dowry.

Allah then stated:

... وَأَن تَعْفُواْ أَقْرَبُ لِلتَّقْوَى ...

And to remit it is nearer to **At-Taqwa** (piety, righteousness).

Ibn Jarir said,

> "Some scholars said that this statement is directed at both men and women.''

Ibn Abbas said:

> وَأَن تَعْفُواْ أَقْرَبُ لِلتَّقْوَى "(And to remit it is nearer to **At-Taqwa** (piety, righteousness)),

indicates that the one who forgives, is nearer to **At-Taqwa** (piety).''

A similar statement was made by Ash-Sha`bi and several other scholars.

Mujahid, An-Nakhai, Ad-Dahhak, Muqatil bin Hayyan, Ar-Rabi bin Anas and Thawri stated that;

`liberality' mentioned in the **Ayah** refers to the woman giving away her half **Mahr**, or the man giving away the full **Mahr**. This is why Allah said here:

... وَلاَ تَنسَوُاْ الْفَضْلَ بَيْنَكُمْ ...

And do not forget liberality between yourselves.

meaning, kindness (or generosity), as Sa`id has stated.

Allah said:

... إِنَّ اللّهَ بِمَا تَعْمَلُونَ بَصِيرٌ (٢٣٧)

Truly, Allah is All-Seer of what you do.

meaning, none of your affairs ever escapes His perfect Watch, and He will reward each according to his deeds.

حَـفِظُواْ عَلَى الصَّلَوَتِ والصَّلَوةِ الْوُسْطَى وَقُومُواْ لِلَّهِ قَـنِتِينَ

2:238 Guard strictly (five obligatory) As-Salawat (the prayers) especially the Middle Salah. And stand before Allah with obedience.

فَإنْ خِفْتُمْ فَرِجَالاً أَوْ رُكْبَانًا

2:239 And if you fear (an enemy), (perform Salah) on foot or riding.

فَإِذَآ أَمِنتُمْ فَاذْكُرُوا۟ ٱللَّهَ كَمَا عَلَّمَكُم مَّا لَمْ تَكُونُوا۟ تَعْلَمُونَ

And when you are in safety, then remember Allah (pray) in the manner He has taught you, which you knew not (before).

Allah says;

حَافِظُواْ عَلَى الصَّلَوَاتِ والصَّلاَةِ الْوُسْطَى ...

Guard strictly (five obligatory) **As-Salawat** (the prayers) especially the Middle **Salah**. And stand before Allah with obedience.

Allah commands that the prayer should be performed properly and on time.

It is reported in the Two **Sahihs** that Ibn Mas`ud said,

"I asked the Prophet, `Which deed is the dearest (to Allah)?'

He replied:

الصَّلَاةُ عَلى وَقْتِها

To offer the prayers at their fixed times.

I asked, `What is the next (in goodness)?'

He replied:

الْجِهَادُ فِي سَبِيلِ الله

To participate in **Jihad** (religious fighting) in Allah's cause.''

I again asked, `What is the next (in goodness)?'

He replied:

To be good and dutiful to your parents.

Abdullah then added,

"The Prophet told me these words, and had I asked more, the Prophet would have told me more.''

The Middle Prayer

Furthermore, Allah has specifically mentioned the Middle prayer, which is the **Asr** prayer according to the majority of the scholars among the Companions, as At-Tirmidhi and Al-Baghawi have stated.

Al-Qadi Al-Mawardi added that the majority of the scholars of the **Tabi`in** also held this view.

Al-Hafiz Abu Umar bin Abdul-Barr said that this is also the opinion of the majority of the scholars of the **Athar** (i.e., the **Hadith** and the statements of the **Salaf**).

In addition, Abu Muhammad bin Atiyah said that this is the **Tafsir** (of the Middle prayer) of the majority of scholars.

Al-Hafiz Abu Muhammad Abdul-Mu'min bin Khalaf Ad-Dumyati stated in his book on the Middle prayer that;

> it is the **Asr** prayer and mentioned that this is the **Tafsir** of Umar, Ali, Ibn Mas`ud, Abu Ayyub, Abdullah bin Amr, Samurah bin Jundub, Abu Hurayrah, Abu Sa`id, Hafsah, Umm Habibah, Umm Salamah, Ibn Abbas and Aishah.

This is also the Tafsir of Ubaydah, Ibrahim An-Nakhai, Razin, Zirr bin Hubaysh, Sa`id bin Jubayr, Ibn Sirin, Al-Hasan, Qatadah, Ad-Dahhak, Al-Kalbi, Muqatil, Ubayd bin Abu Maryam, and others.

The Proof that the `Asr Prayer is the Middle Prayer

Imam Ahmad reported that Ali narrated that Allah's Messenger said during the battle of **Al-Ahzab** (the Confederates):

شَغَلُونَا عَنِ الصَّلَاةِ الْوُسْطَى، صَلَاةِ الْعَصْرِ، مَلَأَ اللهُ قُلُوبَهُمْ وَبُيُوتَهُم نَارًا

They (the disbelievers) busied us from performing the Middle prayer, the **Asr** prayer, may Allah fill their hearts and houses with fire.)

He performed the **Asr** prayer between **Maghrib** and **Isha**.

Muslim and An-Nasa'i recorded this **Hadith**.

In addition, the Two Sheikhs, Abu Dawud, At-Tirmidhi An-Nasa'i and several other collectors of the **Sunan** recorded this **Hadith** using different chains of narrators to Ali.

The Hadith about the battle of **Al-Ahzab**, when the **Mushriks** prevented Allah's Messenger and his Companions from performing the **Asr** prayer, has been narrated by several other Companions. We only mentioned the narrations that stated that the Middle prayer is the **Asr** prayer.

Furthermore, Muslim reported similar wordings for this **Hadith** from Ibn Mas`ud and Al-Bara bin Azib.

In addition, Imam Ahmad reported that Samurah bin Jundub said that Allah's Messenger said:

صَلَاةُ الْوسْطَى صَلَاةُ الْعَصْرِ

The Middle prayer is the **Asr** prayer.

In another narration, Allah's Messenger mentioned:

حَافِظُواْ عَلَى الصَّلَوَاتِ والصَّلاَةِ الْوُسْطَى (Guard strictly (five obligatory) **As-Salawat** (the prayers) especially the Middle **Salah**) and stated that it is the **`Asr** prayer.

In another narration, Allah's Messenger said:

هِيَ الْعَصْرُ

It is the **Asr** prayer.

and Ibn Jafar mentioned that the Prophet was then being asked about the Middle prayer.

At-Tirmidhi reported this **Hadith** and said, "**Hasan, Sahih**."

In addition, Abu Hatim bin Hibban reported in his **Sahih** that;

> Abdullah said that Allah's Messenger said:
>
> صَلَاةُ الْوسْطَى صَلَاةُ الْعَصْرْ
>
> The Middle prayer is the **Asr** prayer.

At-Tirmidhi reported that Ibn Mas`ud narrated that Allah's Messenger said:

> صَلَاةُ الْوسْطَى صَلَاةُ الْعَصْرْ
>
> The **Asr** prayer is the Middle prayer.
>
> At-Tirmidhi then stated that this **Hadith** is of a **Hasan Sahih** type.
>
> Muslim reported the **Hadith** in his **Sahih** and his wordings are:
>
> شَغَلُونَا عَنِ الصَّلَاةِ الْوسْطَى صَلَاةِ الْعَصْرْ
>
> > They (disbelievers) busied us from performing the Middle prayer, the **Asr** prayer.

These texts emphasize the fact (that the **Asr** prayer is the Middle prayer).

What further proves this fact is that, in an authentic **Hadith**, Allah's Messenger emphasized the necessity of preserving the **Asr** prayer, when he said, as Ibn Umar narrated:

> مَنْ فَاتَتْهُ صَلَاةُ الْعَصْرِ فَكَأَنَّمَا وُتِرَ أَهْلَهُ وَمَالَه
>
> Whoever misses the **Asr** prayer will be like who has lost his family and money.

It is reported in the **Sahih** that Buraydah bin Al-Husayb said that the Prophet said:

بَكِّرُوا بِالصَّلَاةِ فِي يَوْمِ الْغَيْمِ، فَإِنَّهُ مَنْ تَرَكَ صَلَاةَ الْعَصْرِ، فَقَدْ حَبِطَ عَمَلُه

On a cloudy day, perform the (**Asr**) prayer early, for whoever misses the **Asr** prayer, will have his (good) deeds annulled.

The Prohibition of speaking during the Prayer

Allah said:

... وَقُومُواْ لِلّهِ قَانِتِينَ (٢٣٨)

And stand before Allah with obedience.

meaning, with humbleness and humility before Him (i.e., during the prayer).

This command indicates that it is not allowed to speak during the prayer, as speaking contradicts the nature of the prayer. This is why the Prophet refused to answer Ibn Mas`ud when he greeted him while he was praying and said afterwards:

إِنَّ فِي الصَّلَاةِ لَشُغْلًا

The prayer makes one sufficiently busy.

i.e., by the various actions of the body, tongue and heart involved during the prayer.

Muslim reported that the Prophet said to Muawiyah bin Hakam As-Sulami when he spoke during the prayer:

إِنَّ هذِهِ الصَّلَاةَ لَا يَصْلُحُ فِيهَا شَيْءٌ مِنْ كَلَامِ النَّاسِ، إِنَّمَا هِيَ التَّسْبِيحُ وَالتَّكْبِيرُ وَذِكْرُ الله

The ordinary speech people indulge in is not appropriate during the prayer. The prayer involves only **Tasbih** (praising Allah), **Takbir** (saying **Allahu Akbar**, i.e., Allah is the Most Great) and remembering Allah.

Imam Ahmad reported that Zayd bin Arqam said,

"One used to address his friend about various affairs during the prayer. Then when this **Ayah** was revealed: وَقُومُواْ لِلَّهِ قَانِتِينَ (And stand before Allah with obedience), we were ordered to refrain from speaking.''

The Group (i.e., the **Hadith** collections), except Ibn Majah, reported this **Hadith**.

The Fear Prayer

Allah said:

فَإنْ خِفْتُمْ فَرِجَالاً أَوْ رُكْبَانًا فَإِذَا أَمِنتُمْ فَاذْكُرُواْ اللَّهَ كَمَا عَلَّمَكُم مَّا لَمْ تَكُونُواْ تَعْلَمُونَ (٢٣٩)

And if you fear (an enemy), (perform **Salah**) on foot or riding. And when you are in safety, then remember Allah (pray) in the manner He has taught you, which you knew not (before).

After Allah commanded His servants to perform the prayer perfectly and emphasized this commandment, He mentioned the situation where the person might not be able to perform the prayer perfectly, during battle and combat.

Allah said: فَإنْ خِفْتُمْ فَرِجَالاً أَوْ رُكْبَانًا (And if you fear (an enemy), perform Salah on foot or riding),

meaning, pray in the appropriate manner under these circumstances, whether on foot or riding and whether facing the **Qiblah** or otherwise.

Imam Malik reported that Nafi related that Ibn Umar used to describe the Fear prayer when he was asked about it and would then add,

"If there is intense fear, pray on foot, riding, facing the **Qiblah** and otherwise.''

Nafi commented,

"I think that he related that to the Prophet.''

Al-Bukhari and Muslim reported the **Hadith**.

Muslim, Abu Dawud, An-Nasa'i, Ibn Majah and Ibn Jarir reported that Ibn Abbas said,

"Allah has ordained the prayer by the words of your Prophet: four (**Rak`ah**) while residing, two **Rak`ah** while traveling and one **Rak`ah** during times of fear.''

This is also the view of Al-Hasan Al-Basri, Qatadah, Ad-Dahhak, and others.

In addition, Al-Bukhari has entitled a Chapter: `Prayer while confronting the Forts and facing the Enemy'.

Al-Awza`i said,

"If the victory seems near and the Muslims are unable to perform the prayer (in the normal manner), they should pray by nodding each by himself. If they are unable to nod, they should delay the prayer until fighting is finished.

When they feel safe, they should pray two **Rak`ah**. If they are unable, they should then pray one **Rak`ah** that includes two prostrations.

If they are unable, then **Takbir** alone does not suffice, so they should delay the prayer until they are safe.''

This is the same view that Makhul held.

Anas bin Malik said,

"I participated in the attack on the fort of Tastar, when the light of dawn started to become clear. Suddenly, the fighting raged and the Muslims were unable to pray until the light of day spread. We then prayed (the Dawn prayer) with Abu Musa and we became victorious.

I would not have been pleased if I were to gain in the life of this world and whatever is in it instead of that prayer.''

This is the wording of Al-Bukhari.

Prayer during the Times of Peace is performed normally

Allah said:

... فَإِذَا أَمِنتُمْ فَاذْكُرُواْ اللّهَ ...

And when you are in safety, then remember Allah (pray),

meaning, `Perform the prayer as I have commanded you by completing its bowing, prostration, standing, sitting, and with the required attention (in the heart) and supplication.'

Allah said:

... كَمَا عَلَّمَكُم مَّا لَمْ تَكُونُواْ تَعْلَمُونَ

in the manner He has taught you, which you knew not (before).

meaning, just as He has endowed you, guided you and taught you about what benefits you in this life and the Hereafter, so thank and remember Him.

Similarly, Allah said after He mentioned the prayer of Fear,

فَإِذَا اطْمَأْنَنتُمْ فَأَقِيمُواْ الصَّلَوةَ إِنَّ الصَّلَوةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَـباً مَّوْقُوتاً

...but when you are free from danger, perform **As-Salah**. Verily, **As-Salah** (the prayer) is enjoined on the believers at fixed hours. (4:103)

We will mention the **Hadiths** about the prayer of Fear and its description in Surah **An-Nisa** while mentioning Allah's statement:

وَإِذَا كُنتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَوةَ

When you (O Messenger Muhammad) are among them, and lead them in **As-Salah** (the prayer). (4:102)

وَالَّذِينَ يُتَوَفَّوْنَ مِنكُمْ وَيَذَرُونَ أَزْوَجًا وَصِيَّةً لاَزْوَاجِهِم مَّتَـعًا إِلَى الْحَوْلِ غَيْرَ إِخْرَاجٍ فَإِنْ خَرَجْنَ فَلاَ جُنَاحَ عَلَيْكُمْ فِى مَا فَعَلْنَ فِي أَنفُسِهِنَّ مِن مَّعْرُوفٍ

2:240 And those of you who die and leave behind wives should bequeath for their wives a year's maintenance (and residence) without turning them out, but if they (wives) leave, there is no sin on you for that which they do of themselves, provided it is honorable (e.g., lawful marriage).

وَاللَّهُ عَزِيزٌ حَكِيمٌ

And Allah is All-Mighty, All-Wise.

وَلِلْمُطَلَّقَـتِ مَتَـعٌ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ

2:241 And for divorced women, maintenance (should be provided) on reasonable (scale). This is a duty on Al-Muttaqin (the pious).

كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَـتِهِ لَعَلَّكُمْ تَعْقِلُونَ

2:242 Thus Allah makes clear His Ayat (Laws) to you, in order that you may understand.

Ayah (2:240) was abrogated

Allah said;

وَالَّذِينَ يُتَوَفَّوْنَ مِنكُمْ وَيَذَرُونَ أَزْوَاجًا وَصِيَّةً لِّأَزْوَاجِهِم مَّتَاعًا إِلَى الْحَوْلِ غَيْرَ إِخْرَاجٍ فَإِنْ خَرَجْنَ فَلاَ جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِيَ أَنفُسِهِنَّ مِن مَّعْرُوفٍ وَاللّهُ عَزِيزٌ حَكِيمٌ (٢٤٠)

And those of you who die and leave behind wives should bequeath for their wives a year's maintenance (and residence) without turning them out, but if they (wives)

leave, there is no sin on you for that which they do of themselves, provided it is honorable (e.g., lawful marriage). And Allah is All-Mighty, All-Wise.

The majority of the scholars said that;

> this **Ayah** (2:240) was abrogated by the **Ayah** (2:234), what Allah said: يَتَرَبَّصْنَ بِأَنفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا (...they (the wives) shall wait (as regards their marriage) for four months and ten days), (2:234).

For instance, Al-Bukhari reported that;

> Ibn Az-Zubayr said: I said to Uthman bin Affan: وَالَّذِينَ يُتَوَفَّوْنَ مِنكُمْ وَيَذَرُونَ أَزْوَاجًا (And those of you who die and leave wives behind them) was abrogated by the other **Ayah** (2:234). Therefore, why did you collect it (meaning, in the Qur'an)?''
>
> He said, "O my nephew! I shall not change any part of the Qur'an from its place.''
>
> The question that Ibn Az-Zubayr asked Uthman means:
>
> `If the ruling of the **Ayah** (2:240) was abrogated to four months (the **Iddah** of the widow, and refer to 2:234), then what is the wisdom behind including it in the Qur'an, although its ruling has been abrogated?
>
> If the **Ayah** (2:240) remains (in the Qur'an) after the **Ayah** that abrogated it (2:234), this might imply that its ruling is still valid.'
>
> Uthman, the Leader of the faithful, answered him by stating that this is a matter of the revelation, which mentioned these **Ayat** in this order. `Therefore, I shall leave the **Ayah** where I found it in the Qur'an.'

Ibn Abu Hatim reported that Ibn Abbas said about what Allah said: وَالَّذِينَ يُتَوَفَّوْنَ مِنكُمْ وَيَذَرُونَ أَزْوَاجًا وَصِيَّةً لِّأَزْوَاجِهِم مَّتَاعًا

إِلَى الْحَوْلِ غَيْرَ إِخْرَاجٍ (And those of you who die and leave behind wives should bequeath for their wives a year's maintenance (and residence) without turning them out),

> "The widow used to reside, and have her provisions provided for her for a year, in her deceased husband's house.
>
> Later, the **Ayah** that specified the inheritance (4:12) abrogated this **Ayah** (2:240), and thus the widow inherits one-fourth or one-eighth of what her (deceased) husband leaves behind.''

Ibn Abu Hatim also related that Ali bin Abu Talhah stated that Ibn Abbas said,

> "When a man died and left behind a widow, she used to remain in his house for a year for her **Iddah**, all the while receiving her provisions during this time.
>
> Thereafter, Allah revealed this **Ayah**: وَالَّذِينَ يُتَوَفَّوْنَ مِنكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا (And those of you who die and leave wives behind them, they (the wives) shall wait (as regards their marriage) for four months and ten days), (2:234).
>
> So, this is the **Iddah** of the widow, unless she was pregnant, for her **Iddah** then ends when she gives birth.
>
> Allah also said:
>
> وَلَهُنَّ الرُّبُعُ مِمَّا تَرَكْتُمْ إِن لَّمْ يَكُنْ لَّكُمْ وَلَدٌ فَإِن كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّمُنُ مِمَّا تَرَكْتُم
>
> In that which you leave, their (your wives') share is a fourth if you leave no child; but if you leave a child, they get an eighth of that which you leave. (4:12)
>
> So Allah specified the share of the widow in the inheritance and there was no need for the will or the **Nafaqah** (maintenance) which were mentioned in (2:240).''

Ibn Abu Hatim stated that Mujahid, Al-Hasan, Ikrimah, Qatadah, Ad-Dahhak, Ar-Rabi and Muqatil bin Hayyan said that;

> the **Ayah** (2:240) was abrogated by: أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا (four months and ten days. (2:234)

Al-Bukhari reported that;

> Mujahid said that: وَالَّذِينَ يُتَوَفَّوْنَ مِنكُمْ وَيَذَرُونَ أَزْوَاجًا (And those of you who die and leave wives behind them) (2:234) used to be the **Iddah**, and the widow had to remain with her (deceased) husband's family (during that period, i.e., four months and ten days). Then, Allah revealed:
>
> وَالَّذِينَ يُتَوَفَّوْنَ مِنكُمْ وَيَذَرُونَ أَزْوَاجًا وَصِيَّةً لِّأَزْوَاجِهِم مَّتَاعًا إِلَى الْحَوْلِ غَيْرَ إِخْرَاجٍ فَإِنْ خَرَجْنَ فَلاَ جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِيَ أَنفُسِهِنَّ مِن مَّعْرُوفٍ
>
> (And those of you who die and leave behind wives should bequeath for their wives a year's maintenance (and residence) without turning them out, but if they (wives) leave, there is no sin on you for that which they do of themselves, provided it is honorable (e.g., lawful marriage).
>
> So, Allah made the rest of the year, which is seven months and twenty days, as a will and testament for her. Consequently, if she wants, she could use her right in this will and remain in the residence (for the rest of the year). Or, if she wants, she could leave the (deceased husband's) house after the four months and ten days have passed. This is the meaning of what Allah said: غَيْرَ إِخْرَاجٍ فَإِنْ خَرَجْنَ فَلاَ جُنَاحَ عَلَيْكُمْ (...without turning them out, but if they (wives) leave, there is no sin on you).
>
> Therefore, the required term of **Iddah** is still unchanged (refer to 2:234).

Ata quoted Ibn Abbas,

> "This **Ayah** (2:240) has abrogated (the requirement that) the widow spends the **Iddah**

with his (i.e., her deceased husband's) family. So, she spends her **Iddah** wherever she wants. This is the meaning of what Allah said: غَيْرَ إِخْرَاجٍ (without turning them out).''

Ata also said:

"If she wants, she spends the **Iddah** with his family and resides there according to the will (meaning the rest of the year). If she wants, she is allowed to leave, for Allah said: فَلاَ جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ (there is no sin on you for that which they do of themselves).''

Ata then said:

"Then (the **Ayah** on) the inheritance (refer to 4:12) came and abrogated the residence. Hence, the widow spends her **Iddah** wherever she wants and does not have the right to residence any more.''

The statement of Ata and those who held the view that the **Ayah** (2:240) was abrogated by the **Ayah** on the inheritance (4:12), is only valid for more than the four months and ten days (required in 2:234). However, if they mean that the four months and ten days are not required from the deceased husband's estate, then this opinion is the subject of disagreement among the scholars.

As proof, they said that the widow is required to remain in her (deceased) husband's house (for four months and ten days) according to what Malik reported from Zaynab bint Ka`b bin Ujrah.

She said that Fari`ah bint Malik bin Sinan, the sister of Abu Sa`id Al-Khudri, told her that she came to Allah's Messenger asking him to return to her family's residence with Banu Khudrah. Her husband had pursued some of his servants who ran away, but when he reached the area of Al-Qadum, they killed him.

She said, "So I asked Allah's Messenger if I should stay with my family in Banu Khudrah, for my (deceased) husband did not leave me a residence that he owns or **Nafaqah** (maintenance).

Allah's Messenger answered in the positive. While I was in the room, Allah's Messenger summoned me or had someone summon me and said:

كَيْفَ قُلْتَ

What did you say?

I repeated the story to him about my (deceased) husband.

He said:

امْكُثِي فِي بَيْتِكِ حَتَّى يَبْلُغَ الْكِتَابُ أَجَلَه

Stay at your home until the term reaches its end.

So I remained through the **Iddah** term for four months and ten days in my (deceased husband's) house.

Thereafter, Uthman bin Affan sent for me during his reign and asked me about this matter and I told him what happened. He made a judgment to the same effect.''

This **Hadith** was also collected by Abu Dawud, At-Tirmidhi, An-Nasa'i and Ibn Majah.

At-Tirmidhi said, "**Hasan Sahih**".

The Necessity of the Mut`ah (Gift) at the Time of Divorce

Allah said:

وَلِلْمُطَلَّقَاتِ مَتَاعٌ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ (٢٤١)

And for divorced women, maintenance (should be provided) on reasonable (scale). This is a duty on **Al-Muttaqin** (the pious).

Abdur-Rahman bin Zayd bin Aslam said that;

> when Allah's statement: مَتَاعًا بِالْمَعْرُوفِ حَقًّا عَلَى الْمُحْسِنِينَ (...a gift of reasonable amount is a duty on the doers of good) (2:236) was revealed, a man said, "If I want, I will be excellent and if I do not, I will not.''
>
> Thereafter, Allah revealed this **Ayah**: وَلِلْمُطَلَّقَاتِ مَتَاعٌ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ (And for divorced women, maintenance (should be provided) on reasonable (scale). This is a duty on **Al-Muttaqin** (the pious).

The scholars who ruled that;

> the **Mut`ah** (reasonable gift) at the time of divorce is required for every divorced woman, whether she had a bridal-money appointed for her or not, and whether the marriage was consummated or not, relied on this **Ayah** (2:241) when they issued their ruling. This is the view taken on this subject by Sa`id bin Jubayr and several others among the **Salaf** and also Ibn Jarir.
>
> Hence, Allah's statement:
>
> لاَّ جُنَاحَ عَلَيْكُمْ إِن طَلَّقْتُمُ النِّسَاء مَا لَمْ تَمَسُّوهُنُّ أَوْ تَفْرِضُواْ لَهُنَّ فَرِيضَةً وَمَتِّعُوهُنَّ عَلَى الْمُوسِعِ قَدَرُهُ وَعَلَى الْمُقْتِرِ قَدْرُهُ مَتَاعًا بِالْمَعْرُوفِ حَقًّا عَلَى الْمُحْسِنِينَ
>
> There is no sin on you, if you divorce women while yet you have not touched (had sexual relation with) them, nor appointed for them their due (dowry). But bestow on them (a suitable gift), the rich according to his means, and the poor according to his means, a gift of reasonable amount is a duty on the doers of good. (2:236)
>
> only mentions some specifics of this general ruling.

Allah then said:

كَذَلِكَ يُبَيِّنُ اللّهُ لَكُمْ آيَاتِهِ ...

Thus Allah makes clear His **Ayat** (Laws) to you,

> meaning, what He allows, forbids, requires, His set limits, His commandments and His prohibitions are all explained and made plain and clear for you. He did not leave any matter in general terms if you needed the specifics.

... لَعَلَّكُمْ تَعْقِلُونَ (٢٤٢)

in order that you may understand.

> meaning, understand and comprehend.

أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُواْ مِن دِيَـرِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللَّهُ مُوتُواْ ثُمَّ أَحْيَـهُمْ

2:243 Did you (O Muhammad) not think of those who went forth from their homes in the thousands, fearing death Allah said to them, "Die''. And then He restored them to life.

إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَـكِنَّ أَكْثَرَ النَّاسِ لاَ يَشْكُرُونَ

Truly, Allah is full of bounty to mankind, but most men thank not.

وَقَـتِلُواْ فِي سَبِيلِ اللَّهِ وَاعْلَمُواْ أَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ

2:244 And fight in the way of Allah and know that Allah is All-Hearer, All-Knower.

مَّن ذَا الَّذِى يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً وَاللَّهُ يَقْبِضُ وَيَبْسُطُ وَإِلَيْهِ تُرْجَعُونَ

2:245 Who is he that will lend to Allah a goodly loan so that He may multiply it to him many times And it is Allah that decreases or increases (your provisions), and unto Him you shall return.

The Story of the Dead People

Allah says;

أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُواْ مِن دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللّهُ مُوتُواْ ثُمَّ أَحْيَاهُمْ ...

> Did you (O Muhammad) not think of those who went forth from their homes in the thousands, fearing death Allah said to them, "Die''. And then He restored them to life.

Ibn Abu Hatim related that Ibn Abbas said that;

> these people mentioned herein, were the residents of a village called Dawardan.

Ali bin Asim said that;

> they were from Dawardan, a village several miles away from Wasit (in Iraq).

In his Tafsir, Waki bin Jarrah said that Ibn Abbas commented, أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُواْ مِن دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ (Did you (O Muhammad) not think of those who went forth from their homes in thousands, fearing death),

> that they were four thousand persons who escaped the plague (that broke out in their land).
>
> They said, "We should go to a land that is free of death!''
>
> When they reached a certain area, Allah said to them: مُوتُواْ ("Die'') and they all died.
>
> Afterwards, one of the Prophets passed by them and supplicated to Allah to resurrect them and Allah brought them back to life. So, Allah stated: أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُواْ مِن دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ (Did you (O Muhammad) not think of those who went forth from their homes in the thousands, fearing death).

Furthermore, several scholars among the **Salaf** said that;

> these people were the residents of a city during the time of the Children of Israel. The weather in their land did not suit them and an epidemic broke out. They fled their land fearing death and took refuge in the wilderness.
>
> They later arrived at a fertile valley and they filled what is between its two sides. Then Allah sent two angels to them, one from the lower side and the other from the upper side of the valley. The angels screamed once and all the people died instantly, just as the death of one man.
>
> They were later moved to a different place, where walls and graves were built around them. They all perished, and their bodies rotted and disintegrated. Long afterwards, one of the Prophets of the Children of Israel, whose name was Hizqil (Ezekiel), passed by them and asked Allah to bring them back to life by his hand.
>
> Allah accepted his supplication and commanded him to say, "O rotted bones, Allah commands you to come together.'' The bones of every body were brought together. Allah then commanded him to say, "O bones, Allah commands you to be covered with flesh, nerves and skin.'' That also happened while Hizqil was watching. Allah then commanded him to say, "O souls, Allah commands you to return, each to the body that it used to inhabit.''
>
> They all came back to life, looked around and proclaimed, "All praise is due to You (O Allah!) and there is no deity worthy of worship except You.''
>
> Allah brought them back to life after they had perished long ago.

We should state that bringing these people back to life is a clear proof that physical resurrection shall occur on the Day of Resurrection.

This is why Allah said:

... إِنَّ اللّهَ لَذُو فَضْلٍ عَلَى النَّاس ...

Truly, Allah is full of bounty to mankind,

> meaning, in that He shows them His great signs, sound proofs and clear evidences.

Yet,

... وَلَـكِنَّ أَكْثَرَ النَّاسِ لاَ يَشْكُرُونَ (٢٤٣)

but most men thank not.

> as they do not thank Allah for what He has given them with in their worldly life and religious affairs.

The story of the dead people (above) also indicates that no caution can ever avert destiny and that there is no refuge from Allah, but to Allah Himself. These people departed from their land fleeing the epidemic and seeking to enjoy a long life. What they earned was the opposite of what they sought, as death came quickly and instantaneously and seized them all.

There is an authentic **Hadith** that Imam Ahmad reported that Abdullah bin Abbas said that;

> Umar bin Al-Khattab once went to Ash-Sham (Syria). When he reached the area of Sargh, he was met by the commanders of the army: Abu Ubaydah bin Jarrah and his companions. They told him that the plague had broken out in Ash-Sham.
>
> The **Hadith** then mentioned that Abdur-Rahman bin Awf, who was away attending to some of his affairs, came and said, "I have knowledge regarding this matter. I heard Allah's Messenger say:
>
> إِذَا كَانَ بِأَرْضٍ وَأَنْتُمْ بِهَا فَلَا تَخْرُجُوا فِرَارًا مِنْه، وإِذَا سَمِعتُمْ به بِأَرْضٍ فَلا تَقْدمُوا عَلَيْه

If it (the plague) breaks out in a land that you are in, do not leave that land to escape from it. If you hear about it in a land, do not enter it.

Umar then thanked Allah and went back.

This **Hadith** is also reported in the **Sahihayn**.

Abandoning Jihad does not alter Destiny

Allah said:

وَقَاتِلُواْ فِي سَبِيلِ اللّهِ وَاعْلَمُواْ أَنَّ اللّهَ سَمِيعٌ عَلِيمٌ (٢٤٤)

And fight in the way of Allah and know that Allah is All-Hearer, All-Knower.

This **Ayah** indicates that just as caution does not alter destiny, abandoning **Jihad** will neither bring the appointed term closer nor delay it. Rather, destiny and the appointed provisions are fixed and shall never be changed or altered, neither by addition nor deletion.

Similarly, Allah said:

الَّذِينَ قَالُواْ لإِخْوَنِهِمْ وَقَعَدُواْ لَوْ أَطَاعُونَا مَا قُتِلُوا قُلْ فَادْرَءُوا عَنْ أَنفُسِكُمُ الْمَوْتَ إِن كُنتُمْ صَـدِقِينَ

(They are) the ones who said about their killed brethren while they themselves sat (at home): "If only they had listened to us, they would not have been killed.''

Say: "Avert death from your own selves, if you speak the truth.'' (3:168)

Allah said:

وَقَالُواْ رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ لَوْلا أَخَّرْتَنَا إِلَى أَجَلٍ قَرِيبٍ قُلْ مَتَـعُ الدُّنْيَا قَلِيلٌ وَالاٌّخِرَةُ خَيْرٌ لِّمَنِ اتَّقَى وَلاَ تُظْلَمُونَ فَتِيلاًأَيْنَمَا تَكُونُواْ يُدْرِككُّمُ الْمَوْتُ وَلَوْ كُنتُمْ فِى بُرُوجٍ مُّشَيَّدَةٍ

They say: "Our Lord! Why have you ordained for us fighting Would that you had granted us respite for a short period!''

Say: "Short is the enjoyment of this world. The Hereafter is (far) better for him who fears Allah, and you shall not be dealt with unjustly even equal to the **Fatila** (a scalish thread in the long slit of a date stone). Wheresoever you may be, death will overtake you even if you are in fortresses built up strong and high!'' (4:77-78)

Abu Sulayman, Khalid bin Al-Walid, the commander of the Muslim armies, the veteran among Muslim soldiers, the protector of Islam and the Sword of Allah that was raised above His enemies, said while dying,

"I have participated in so-and-so number of battles. There is not a part of my body, but suffered a shot (of an arrow), a stab (of a spear) or a strike (of a sword). Yet, here I am, I die on my bed just as the camel dies! May the eyes of the cowards never taste sleep.''

He, may Allah be pleased with him, was sorry and in pain because he did not die as martyr in battle. He was sad that he had to die on his bed!

The Good Loan and its Reward

Allah said:

مَّن ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً ...

Who is he that will lend to Allah a goodly loan so that He may multiply it to him many times,

In this **Ayah**, Allah encourages His servants to spend in His cause. Allah mentioned this same **Ayah** in several other parts of His Glorious Qur'an.

The **Hadith** that mentions that Allah descends (every night down on the nearest heaven to us when the last third of the night remains) states that Allah says:

مَنْ يُقْرِضُ غَيْرَ عَدِيمٍ وَلَا ظَلُوم

Who would give a loan to He Who is neither poor nor unjust.

Allah's statement: فَيُضَاعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً (He may multiply it to him many times), is similar to His statement:

مَّثَلُ الَّذِينَ يُنفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللّهِ كَمَثَلِ حَبَّةٍ أَنبَتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ سُنبُلَةٍ مِّئَةُ حَبَّةٍ وَاللّهُ يُضَاعِفُ لِمَن يَشَاء

The likeness of those who spend their wealth in the way of Allah, is as the likeness of a grain (of corn); it grows seven ears, and each ear has a hundred grains. Allah gives manifold increase to whom He wills. (2:261)

We will mention this **Ayah** later on.

Allah then said:

... وَاللّهُ يَقْبِضُ وَيَبْسُطُ ...

And it is Allah that decreases or increases (your provisions),

meaning, `Spend (in Allah's cause) and do not be anxious.'

Certainly, Allah is the Sustainer Who increases or decreases the provisions to whomever He wills among His servants. Allah's wisdom is perfect, and,

... وَإِلَيْهِ تُرْجَعُونَ (٢٤٥)

and unto Him you shall return, (on the Day of Resurrection).

أَلَمْ تَرَ إِلَى الْمَلإِ مِن بَنِى إِسْرءِيلَ مِن بَعْدِ مُوسَى إِذْ قَالُواْ لِنَبِىٍّ لَّهُمُ ابْعَثْ لَنَا مَلِكًا نُّقَتِلْ فِى سَبِيلِ اللَّهِ

2:246 Have you not thought about the group of the Children of Israel after (the time of) Musa! When they said to a Prophet of theirs, "Appoint for us a king and we will fight in Allah's way.''

قَالَ هَلْ عَسَيْتُمْ إِن كُتِبَ عَلَيْكُمُ الْقِتَالُ أَلاَّ تُقَـتِلُواْ

He said, "Would you then refrain from fighting, if fighting was prescribed for you!''

قَالُواْ وَمَا لَنَآ أَلاَّ نُقَـتِلَ فِى سَبِيلِ اللَّهِ وَقَدْ أُخْرِجْنَا مِن دِيَـرِنَا وَأَبْنَآئِنَا

They said, "Why should we not fight in Allah's way while we have been driven out of our homes and our children (families have been taken as captives)!''

فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْاْ إِلاَّ قَلِيلاً مِّنْهُمْ وَاللَّهُ عَلِيمٌ بِالظَّـلِمِينَ

But when fighting was ordered for them, they turned away, all except a few of them. And Allah is All-Aware of the wrongdoers.

The Story of the Jews Who sought a King to be appointed over Them

Allah tells;

أَلَمْ تَرَ إِلَى الْمَلإِ مِن بَنِي إِسْرَائِيلَ مِن بَعْدِ مُوسَى إِذْ قَالُواْ لِنَبِيٍّ لَّهُمُ ابْعَثْ لَنَا مَلِكًا نُّقَاتِلْ فِي سَبِيلِ اللّهِ قَالَ هَلْ عَسَيْتُمْ إِن كُتِبَ عَلَيْكُمُ الْقِتَالُ أَلاَّ تُقَاتِلُواْ...

Have you not thought about the group of the Children of Israel after (the time of) Musa! When they said to a Prophet of theirs, "Appoint for us a king and we will fight in Allah's way.''

He said, "Would you then refrain from fighting, if fighting was prescribed for you!''

Mujahid said that;

the Prophet (mentioned in the **Ayah**) is Shamwil (Samuel).

Wahb bin Munabbih said:

The Children of Israel remained on the straight path for a period of time after Moses. They then innovated in the religion and some of them even worshipped the idols. Yet, there were always Prophets sent among them who would command them to work righteous deeds, refrain from doing evil and who would rule them according to the commands of the Torah.

When they (Israelites) committed the evil that they committed, Allah caused their enemies to overwhelm them, and many fatalities fell among them as a consequence. Their enemies also captured a great number of them, and took over large areas of their land.

Earlier, anyone who would fight the Israelites would lose, because they had the Torah and the Tabut, which they inherited generation after generation ever since the time of Moses, who spoke to Allah directly. Yet, the Israelites kept indulging in misguidance until some king took the **Tabut** from them during a battle. That king also took possession of the Torah, and only a few of the Israelites who memorized it remained.

The Prophethood halted among their various tribes and only a pregnant woman remained of the offspring of Lavi (Levi), in whom the Prophethood still appeared. Her husband had been killed, so the Israelites kept her in a house so that Allah may give her a boy, who would be their Prophet. The woman also kept invoking Allah to grant her a boy. Allah heard her pleas and gave her a boy whom she called `Shamwil' meaning `Allah has heard my pleas.'

Some people said that the boy's name was Shamun (Simeon), which also has a similar meaning.

As that boy grew, Allah raised him to be a righteous person. When he reached the age of Prophethood, Allah revealed to him and commanded him to call (his people) to Him and to His **Tawhid** (Oneness). Shamwil called the Children of Israel (to Allah) and they asked him to appoint a king over them so that they could fight their enemies under his command. The kingship had also ended among them.

Their Prophet said to them, "What if Allah appoints a king over you, would you fulfill your vow to fight under his command!''

... قَالُواْ وَمَا لَنَا أَلاَّ نُقَاتِلَ فِي سَبِيلِ اللّهِ وَقَدْ أُخْرِجْنَا مِن دِيَارِنَا وَأَبْنَآئِنَا ...

They said, "Why should we not fight in Allah's way while we have been driven out of our homes and our children!''

meaning, `After our land had been confiscated and our children had been taken from us.'

Allah said:

... فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْاْ إِلاَّ قَلِيلاً مِّنْهُمْ وَاللّهُ عَلِيمٌ بِالظَّالِمِينَ (٢٤٦)

But when fighting was ordered for them, they turned away, all except a few of them. And Allah is All-Aware of the wrongdoers.

meaning, only a few of them kept their promise, but the majority abandoned **Jihad** and Allah has full knowledge of them.

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا

2:247 And their Prophet said to them, "Indeed Allah has appointed Talut (Saul) as a king over you.''

قَالُواْ أَنَّى يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِّنَ الْمَالِ

They said, "How can he be a king over us when we are fitter than him for the kingdom, and he has not been given enough wealth.''

قَالَ إِنَّ اللَّهَ اصْطَفَـهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ وَاللَّهُ يُؤْتِى مُلْكَهُ مَن يَشَآءُ وَاللَّهُ وَسِعٌ عَلِيمٌ

He said: "Verily, Allah has chosen him above you and has increased him abundantly in knowledge and stature. And Allah grants His kingdom to whom He wills. And Allah is All-Sufficient for His creatures' needs, All-Knower.''

Allah tells;

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا ...

And their Prophet said to them, "Indeed Allah has appointed Talut (Saul) as a king over you.''

When the Israelites asked their Prophet to appoint a king over them, he appointed Talut (Saul), who was then a soldier. But, Talut was not a descendant of the house of kings among them, which was exclusively in the offspring of Yahudha (Judah). This is why;

... قَالُوَاْ أَنَّى يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا ...

They said, "How can he be a king over us,

meaning, how can he be the king for us!

... وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِّنَ الْمَالِ ...

when we are fitter than him for the kingdom, and he has not been given enough wealth,

They said that Talut was also poor and did not have the wealth that justifies him being king.

Some people stated that Talut used to bring water to the people, while others stated that his profession was dyeing skins.

The Jews, thus, disputed with their Prophet while they were supposed to obey him and to say good words to him.

... قَالَ إِنَّ اللّهَ اصْطَفَاهُ عَلَيْكُمْ ...

He (their Prophet) said: "Verily, Allah has chosen him above you.

> meaning, `Allah chose Talut from amongst you while having better knowledge about him.'

Their Prophet stated, "I did not choose Talut to be your king on my own. Rather, Allah has commanded that upon your request.''

Further:

... وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ ...

...and has increased him abundantly in knowledge and stature.

> meaning, `Talut is more knowledgeable and honorable than you, and stronger and more patient during combat, and has more knowledge of warfare.
>
> In short, he has more knowledge and is stronger than you are.
>
> The king should have sufficient knowledge, be fair looking and should have a strong soul and body.'

He then said:

... وَاللّهُ يُؤْتِي مُلْكَهُ مَن يَشَاء ...

And Allah grants His kingdom to whom He wills.

meaning, Allah Alone is the Supreme Authority Who does what He wills and no one can ask Him about His actions, while they will be asked (about their actions by Him).

This is because Allah has perfect knowledge, wisdom and kindness with His creation.

Allah said:

... وَاللّهُ وَاسِعٌ عَلِيمٌ (٢٤٧)

And Allah is All-Sufficient for His creatures' needs, All-Knower.

meaning, His favor is encompassing and He grants His mercy to whom He wills.

He also knows those who deserve to be kings and those who do not deserve it.

وَقَالَ لَهُمْ نِبِيُّهُمْ إِنَّ ءَايَةَ مُلْكِهِ أَن يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ مِّن رَّبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ ءَالُ مُوسَى وَءَالُ هَـرُونَ تَحْمِلُهُ الْمَلَـئِكَةُ

2:248 And their Prophet said to them: "Verily! The sign of His kingdom is that there shall come to you At-Tabut, wherein is Sakinah (peace and reassurance) from your Lord and a remnant of that which Musa (Moses) and Harun (Aaron) left behind, carried by the angels.

إِنَّ فِي ذَلِكَ لأَيَةً لَّكُمْ إِن كُنتُم مُّؤْمِنِينَ

Verily, in this is a sign for you if you are indeed believers.

Allah tells that;

وَقَالَ لَهُمْ نِبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَن يَأْتِيَكُمُ التَّابُوتُ ...

And their Prophet said to them: "Verily! The sign of His kingdom is that there shall come to you **At-Tabut**,

> Their Prophet then proclaimed, "The sign of the blessings of **Talut's** kingship over you is that Allah will give you back the **Tabut** (wooden box) that has been taken from you.''

Allah said: فِيهِ سَكِينَةٌ مِّن رَّبِّكُمْ (wherein is **Sakinah** from your Lord) meaning,

> peace (or grace) and reassurance.

Abdur-Razzaq stated that Qatadah said: فِيهِ سَكِينَةٌ (wherein is **Sakinah**),

> means grace.

In addition, Ar-Rabi said that;

> **Sakinah** means mercy.

> This is also the meaning given by Ibn Abbas, as Al-Awfi narrated.

Allah then said:

... وَبَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَى وَآلُ هَارُونَ ...

...and a remnant of that which Musa (Moses) and Harun (Aaron) left behind,

Ibn Jarir related that Ibn Abbas said about this **Ayah**:

> Meaning, Moses' staff and the remnants of the Tablets.

> This is the same **Tafsir** of Qatadah, As-Suddi, Ar-Rabi bin Anas and Ikrimah, who added, "And also the Torah.''

Abdur-Razzaq said that he asked Ath-Thawri about the meaning of, وَبَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَى وَآلُ هَارُونَ (...and a

remnant of that which Musa (Moses) and Harun (Aaron) left behind),

> Ath-Thawri said,
>
> "Some said that it contained a pot of **manna** and the remnants of the Tablets, while some others said that it contained (Moses') staff and two shoes (and refer to 20:12).''

Allah then said:

... تَحْمِلُهُ الْمَلآئِكَةُ ...

...carried by the angels.

Ibn Jurayj stated that Ibn Abbas said,

> "The angels came down while carrying the **Tabut** between the sky and the earth, until they placed it before Talut while the people were watching.''

As-Suddi said,

> "The **Tabut** was brought to Talut's house, so the people believed in the Prophethood of Shamun (Simeon) and obeyed Talut.''

The Prophet then said:

... إِنَّ فِي ذَلِكَ لآيَةً لَّكُمْ ...

Verily, in this is a sign for you,

> testifying to my truth in what I was sent with, my Prophethood, and my command to you to obey Talut.

... إِن كُنتُم مُّؤْمِنِينَ (٢٤٨)

if you are indeed believers.

> in Allah and the Hereafter.

فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ اللّهَ مُبْتَلِيكُم بِنَهَرٍ فَمَن شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَن لَّمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلاَّ مَنِ اغْتَرَفَ غُرْفَةً بِيَدِهِ

2:249 Then when Talut set out with the army, he said: "Verily, Allah will try you by a river. So whoever drinks thereof, he is not of me; and whoever tastes it not, he is of me, except him who takes (thereof) in the hollow of his hand.''

فَشَرِبُواْ مِنْهُ إِلاَّ قَلِيلاً مِّنْهُمْ

Yet, they drank thereof, all, except a few of them.

فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ آمَنُواْ مَعَهُ قَالُواْ لاَ طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَجُنودِهِ

So when he had crossed it (the river), he and those who believed with him, they said: "We have no power this day against Jalut (Goliath) and his hosts.''

قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُم مُّلاَقُو اللّهِ كَم مِّن فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللّهِ

But those who knew with certainty that they were going to meet Allah, said: "How often has a small group overcome a mighty host by Allah's leave.''

وَاللّهُ مَعَ الصَّابِرِينَ

And Allah is with As-Sabirin (the patient).

Allah tells;

فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ ...

Then when Talut set out with the army,

Allah states that Talut, the king of the Children of Israel, marched forth with his soldiers and the Israelites who obeyed him. His army was of eighty thousand then, according to As-Suddi, but Allah knows best.

Talut said:

... قَالَ إِنَّ اللّهَ مُبْتَلِيكُم بِنَهَرٍ ...

he said: "Verily, Allah will try you by a river.

> meaning, He will test you with a river, which flowed between Jordan and Palestine, i.e., the Shariah river, according to Ibn Abbas and others.

He continued,

...فَمَن شَرِبَ مِنْهُ فَلَيْسَ مِنِّي ...

So whoever drinks thereof, he is not of me;

> meaning, shall not accompany me today.

... وَمَن لَّمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلاَّ مَنِ اغْتَرَفَ غُرْفَةً بِيَدِهِ ...

and whoever tastes it not, he is of me, except him who takes (thereof) in the hollow of his hand.

> meaning, there is no harm in this case.

Allah then said:

... فَشَرِبُواْ مِنْهُ إِلاَّ قَلِيلاً مِّنْهُمْ ...

Yet, they drank thereof, all, except a few of them.

Ibn Jurayj stated that Ibn Abbas commented,

> "Whoever took some of it (the river's water) in the hollow of his hand, quenched his thirst; as for those who drank freely from it, their thirst was not quenched.''

Ibn Jarir reported that Al-Bara bin Azib said,

> "We used to say that the Companions of Muhammad who accompanied him on the battle of **Badr** were more than three hundred and ten, just as many as the soldiers who crossed the river

with Talut. Only those who believed crossed the river with him.''

Al-Bukhari also reported this.

This is why Allah said:

... فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ آمَنُواْ مَعَهُ قَالُواْ لاَ طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَجُنودِهِ ...

So when he had crossed it (the river), he and those who believed with him, they said: "We have no power this day against Jalut (Goliath) and his hosts.''

This **Ayah** indicates that the Israelites (who remained with Saul) thought that they were few in the face of their enemy who were many then. So, their knowledgeable scholars strengthened their resolve by stating that Allah's promise is true and that triumph comes from Allah Alone, not from the large numbers or the adequacy of the supplies.

... قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُم مُّلاَقُو اللّهِ ...

But those who knew with certainty that they were going to meet Allah, said:

... كَم مِّن فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللّهِ وَاللّهُ مَعَ الصَّابِرِينَ (٢٤٩)

"How often has a small group overcome a mighty host by Allah's leave'' And Allah is with **As-Sabirin** (the patient).

وَلَمَّا بَرَزُواْ لِجَالُوتَ وَجُنُودِهِ قَالُواْ رَبَّنَآ أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَـفِرِينَ

2:250 And when they advanced to meet Jalut (Goliath) and his forces, they invoked: "Our Lord! Pour forth on us patience, and set firm our feet and make us victorious over the disbelieving people.''

فَهَزَمُوهُم بِإِذْنِ اللَّهِ وَقَتَلَ دَاوُودُ جَالُوتَ وَآتَـهُ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ وَعَلَّمَهُ مِمَّا يَشَآءِ

2:251 So they routed them by Allah's leave and Dawud (David) killed Jalut (Goliath), and Allah gave him (Dawud) the kingdom (after the death of Talut and Samuel) and Al-Hikmah (Prophethood), and taught him of that which He willed.

وَلَوْلاَ دَفْعُ اللَّهِ النَّاسَ بَعْضَهُم بِبَعْضٍ لَّفَسَدَتِ الاْرْضُ وَلَـكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَـلَمِينَ

And if Allah did not check one set of people by means of another, the earth would indeed be full of mischief. But Allah is full of bounty to the Alamin (mankind, Jinn and all that exists).

تِلْكَ آيَـتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ

2:252 These are the verses of Allah, We recite them to you (O Muhammad) in truth, and surely, you are one of the Messengers (of Allah).

Allah further tells;

وَلَمَّا بَرَزُواْ لِجَالُوتَ وَجُنُودِهِ ...

And when they advanced to meet Jalut (Goliath) and his forces,

When the faithful party, who were few under the command of Talut, faced their enemy, who were many under the command of Jalut,

... قَالُواْ رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا ...

they invoked: "Our Lord! Pour forth on us patience...,''

meaning, send down patience on us from You.

... وَثَبِّتْ أَقْدَامَنَا ...

and set firm our feet,

meaning, against the enemy and save us from running away and from feebleness,

... وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ (٢٥٠)

and make us victorious over the disbelieving people.)

Allah said:

فَهَزَمُوهُم بِإِذْنِ اللّهِ ...

So they routed them by Allah's leave,

meaning, they defeated and overwhelmed them by Allah's aid and support.

Then,

... وَقَتَلَ دَاوُدُ جَالُوتَ ...

and Dawud killed Jalut.

Israelite accounts claimed that (Prophet) David killed Goliath with a slingshot that he had, which he launched at Goliath causing his death.

Talut promised that whoever killed Jalut, would marry his daughter and would share his kingship and authority. He kept his promise. Later, the kingship was transferred to Prophet Dawud in addition to being granted Prophethood by Allah.

So, Allah said:

... وَآتَاهُ اللّهُ الْمُلْكَ ...

...and Allah gave him (Dawud) the kingdom,

that Talut had and,

... وَالْحِكْمَةَ ...

and **Al-Hikmah**,

that comes with the Prophethood, meaning, after Shamwil.

Allah then said,

... وَعَلَّمَهُ مِمَّا يَشَاء ...

and taught him of that which He willed.

> meaning, what He willed of the knowledge that He bestowed on (Prophet) Dawud.

Next, Allah said:

... وَلَوْلاَ دَفْعُ اللّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَّفَسَدَتِ الأَرْضُ ...

And if Allah did not check one set of people by means of another, the earth would indeed be full of mischief.

This **Ayah** indicates that if it were not for the fact that Allah checks one set of people with another, such as when Talut and the bravery of Dawud helped the Children of Israel (against Goliath), then people would have perished.

Similarly, Allah said:

> وَلَوْلاَ دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَّهُدِّمَتْ صَوَمِعُ وَبِيَعٌ وَصَلَوَتٌ وَمَسَـجِدُ يُذْكَرُ فِيهَا اسمُ اللَّهِ كَثِيراً
>
> For had it not been that Allah checks one set of people by means of another, monasteries, churches, synagogues, and **Masjids**, wherein the Name of Allah is mentioned much, would surely, have been pulled down. (22:40)

Allah then said:

... وَلَـكِنَّ اللّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ (٢٥١)

But Allah is full of bounty to the **Alamin** (mankind, Jinn and all that exists),

> meaning, by His mercy and favor He fixes some of them by some others. Surely, Allah has the wisdom, the supreme authority and the clear proof against His creation in all of His actions and statements.

Allah said:

تِلْكَ آيَاتُ اللهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ (٢٥٢)

These are the verses of Allah, We recite them to you (O Muhammad) in truth, and surely, you are one of the Messengers (of Allah).

This **Ayah** states, `These **Ayat** (verses) of Allah that We have narrated for you in truth conform to the exact manner that these stories have occurred and to the truth that still remain in the (Divine) Books that the scholars of the Children of Israel have and know.

Allah said: O Muhammad, وَإِنَّكَ (you are) لَمِنَ الْمُرْسَلِينَ (one of the Messengers (of Allah)) emphatically stating the truth of his Prophethood

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ

2:253 Those Messengers! We preferred some of them to others;

مِّنْهُمْ مَّن كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَـتٍ وَءَاتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَـتِ وَأَيَّدْنَـهُ بِرُوحِ الْقُدُسِ

to some of them Allah spoke (directly); others He raised to degrees (of honor); and to `Isa, the son of Maryam, We gave clear proofs and evidences, and supported him with Ruh-il-Qudus (Jibril).

وَلَوْ شَآءَ اللَّهُ مَا اقْتَتَلَ الَّذِينَ مِن بَعْدِهِم مِّن بَعْدِ مَا جَآءَتْهُمُ الْبَيِّنَـتُ وَلَـكِنِ اخْتَلَفُواْ فَمِنْهُمْ مَّنْ ءَامَنَ وَمِنْهُمْ مَّن كَفَرَ

If Allah had willed, succeeding generations would not have fought against each other, after clear Verses of Allah had come to them, but they differed - some of them believed and others disbelieved.

وَلَوْ شَآءَ اللَّهُ مَا اقْتَتَلُواْ وَلَـكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ

If Allah had willed, they would not have fought against one another, but Allah does what He wills.

Allah Honored Some Prophets Above Others

Allah says;

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ ...

Those Messengers! We preferred some of them to others;

Allah states that He has honored some Prophets to others. For instance, Allah said,

وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَى بَعْضٍ وَءَاتَيْنَا دَاوُودَ زَبُورًا

And indeed, We have preferred some of the Prophets above others, and to Dawud We gave the Zabur (Psalms). (17:55)

In the **Ayah**, Allah said,

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِّنْهُم مَّن كَلَّمَ اللَّهُ ...

Those Messengers! We preferred some of them to others; to some of them Allah spoke (directly),

meaning, Musa and Muhammad, and also Adam according to a **Hadith** recorded in Sahih Ibn Hibban from Abu Dharr.

... وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ ...

Others He raised to degrees (of honor),

as is evident in the **Hadith** about the **Isra'** journey, when the Messenger of Allah saw the Prophets in the various heavens according to their rank with Allah.

If somebody asks about the collective meaning of this **Ayah** and the **Hadith** that the Two **Sahihs** collected from Abu Hurayrah which states,

> "Once, a Muslim man and a Jew had an argument and the Jew said, `No, by Him Who gave Musa superiority over all human beings!'
>
> Hearing him, the Muslim man raised his hand and slapped the Jew on his face and said, `Over Muhammad too, O evil one!'
>
> The Jew went to the Prophet and complained to him and the Prophet said,
>
> لَا تُفَضِّلُونِي عَلَى الْأَنْبِيَاءِ، فَإِنَّ النَّاسَ يَصْعَقُونَ يَوْمَ الْقِيَامَةِ فَأَكُونُ أَوَّلَ مَنْ يُفِيقُ، فَأَجِدُ مُوسَى بَاطِشًا بِقَائِمَةِ الْعَرْشِ، فَلَا أَدْرِي أَفَاقَ قَبْلِي أَمْ جُوزِيَ بِصَعْقَةِ الطُّورِ؟ فَلَا تُفَضِّلُونِي عَلَى الْأَنْبِيَاء
>
> Don't give me superiority above the Prophets, for the people will become unconscious on the Day of Resurrection, and I will be the first to be resurrected to see Musa holding on to the pillar of Allah's Throne. I will not know whether the unconsciousness Musa suffered on the Day of the Trumpet sufficed for him, or if he got up before me. So, do not give me superiority above the Prophets.
>
> In another narration, the Prophet said,
>
> Do not give superiority to some Prophets above others.

The answer to this question is that this **Hadith** prohibits preferring some Prophets above others in cases of dispute and argument, such as the incident mentioned in the **Hadith**. The **Hadith** indicates that it is not up to creation to decide which Prophet is better, for this is Allah's decision. The creation is only required to submit to, obey and believe in Allah's decision.

Allah's statement,



And We gave `Isa, the son of Maryam, clear signs,

> refers to the proofs and unequivocal evidences that testify to the truth that `Isa delivered to the Children of Israel, thus testifying that he was Allah's servant and His Messenger to them.

... وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ ...

And supported him with **Ruh-il-Qudus**,

> meaning Allah aided `Isa with Jibril, peace be upon him.

Allah then said,

... وَلَوْ شَاء اللّهُ مَا اقْتَتَلَ الَّذِينَ مِن بَعْدِهِم مِّن بَعْدِ مَا جَاءتْهُمُ الْبَيِّنَاتُ وَلَـكِنِ اخْتَلَفُواْ فَمِنْهُم مَّنْ آمَنَ وَمِنْهُم مَّن كَفَرَ وَلَوْ شَاء اللّهُ مَا اقْتَتَلُواْ ...

If Allah had willed, succeeding generations would not have fought against each other, after clear Verses of Allah had come to them, but they differed - some of them believed and others disbelieved. If Allah had willed, they would not have fought against one another.

> meaning all this happened by Allah's decree, and this is why He said next,

... وَلَـكِنَّ اللّهَ يَفْعَلُ مَا يُرِيدُ (٢٥٣)

But Allah does what He wills.

يَأَيُّهَا الَّذِينَ ءَامَنُواْ أَنفِقُواْ مِمَّا رَزَقْنَـكُم مِّن قَبْلِ أَن يَأْتِىَ يَوْمٌ لاَّ بَيْعٌ فِيهِ وَلاَ خُلَّةٌ وَلاَ شَفَـعَةٌ وَالْكَـفِرُونَ هُمُ الظَّـلِمُونَ

2:254 O you who believe! Spend of that with which We have provided for you, before a Day comes when there will be no bargaining, nor friendship, nor intercession. And it is the disbelievers who are the wrongdoers.

Allah Says;

يَا أَيُّهَا الَّذِينَ آمَنُواْ أَنفِقُواْ مِمَّا رَزَقْنَاكُم ...

O you who believe! Spend of that with which We have provided for you,

Allah commands His servants to spend for His sake, in the path of righteousness, from what He has granted them, so that they acquire and keep the reward of this righteous deed with their Lord and King. Let them rush to perform this deed in this life,

... مِّن قَبْلِ أَن يَأْتِيَ يَوْمٌ ...

before a Day comes,

meaning, the Day of Resurrection,

... لاَّ بَيْعٌ فِيهِ وَلاَ خُلَّةٌ وَلاَ شَفَاعَةٌ ...

when there will be no bargaining, nor friendship, nor intercession.

This **Ayah** indicates that on that Day, no one will be able to bargain on behalf of himself or ransom himself with any amount, even if it was the earth's fill of gold; nor will his friendship or relation to anyone benefit him.

Similarly, Allah said,

فَإِذَا نُفِخَ فِى الصُّورِ فَلاَ أَنسَـبَ بَيْنَهُمْ يَوْمَئِذٍ وَلاَ يَتَسَآءَلُونَ

Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another. (23:101)

... وَلاَ شَفَاعَةٌ ...

Nor intercession,

meaning, they will not benefit by the intercession of anyone.

Allah's statement,

... وَالْكَافِرُونَ هُمُ الظَّالِمُونَ (٢٥٤)

and it is the disbelievers who are the wrongdoers.

> indicates that no injustice is worse than meeting Allah on that Day while a disbeliever.

Ibn Abi Hatim recorded that Ata bin Dinar said,

> "All thanks are due to Allah Who said, وَالْكَافِرُونَ هُمُ الظَّالِمُونَ (and it is the disbelievers who are the wrongdoers), but did not say, `And it is the wrongdoers who are the disbelievers.'"

اللَّهُ لاَ إِلَـهَ إِلاَّ هُوَ

2:255 Allah! None has the right to be worshipped but He,

الْحَىُّ الْقَيُّومُ

the Ever Living, the One Who sustains and protects all that exists.

لاَ تَأْخُذُهُ سِنَةٌ وَلاَ نَوْمٌ

Neither slumber nor sleep overtakes Him.

لَّهُ مَا فِي السَّمَـوَاتِ وَمَا فِي الاٌّرْضِ

To Him belongs whatever is in the heavens and whatever is on the earth.

مَن ذَا الَّذِى يَشْفَعُ عِندَهُ إِلاَّ بِإِذْنِهِ

Who is he that can intercede with Him except with His permission.

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ

He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter.

وَلاَ يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلاَّ بِمَا شَآءَ

And they will never compass anything of His Knowledge except that which He wills.

وَسِعَ كُرْسِيُّهُ السَّمَـوَاتِ وَالأٌّرْضَ

His Kursi extends over the heavens and the earth,

وَلاَ يَؤُودُهُ حِفْظُهُمَا

and He feels no fatigue in guarding and preserving them.

وَهُوَ الْعَلِىُّ الْعَظِيمُ

And He is the Most High, the Most Great.

The Virtue of Ayat Al-Kursi

This is **Ayat Al-Kursi** and tremendous virtues have been associated with it, for the authentic **Hadith** describes it as `the greatest **Ayah** in the Book of Allah.'

Imam Ahmad recorded that Ubayy bin Ka`b said that;

> the Prophet asked him about the greatest **Ayah** in the Book of Allah, and Ubayy answered, "Allah and His Messenger know better.''
>
> When the Prophet repeated his question several times, Ubayy said, "**Ayat Al-Kursi**.''
>
> The Prophet commented,

لِيَهْنِكَ الْعِلْمُ أَبَا الْمُنْذِرِ، وَالَّذِي نَفْسِي بِيَدِهِ، إِنَّ لَهَا لِسَانًا وَشَفَتَيْنِ، تُقَدِّسُ الْمَلِكَ عِنْدَ سَاقِ الْعَرْشِ

Congratulations for having knowledge, O Abu Al-Mundhir! By He in Whose Hand is my soul! This **Ayah** has a tongue and two lips with which she praises the King (Allah) next to the leg of the Throne.

This **Hadith** was also collected by Muslim, but he did not include the part that starts with, "By He in Whose Hand...''

Imam Ahmad recorded that;

Abu Ayub said that he had some dates and a **Ghoul** used to take some, and he complained to the Prophet.

The Prophet said to him, "When you see her, say, `In the Name of Allah, answer to the Messenger of Allah'.''

Abu Ayub said that when she came again, he said these words and he was able to grab her.

She begged, "I will not come again,'' so Abu Ayub released her.

Abu Ayub went to the Prophet and the Prophet asked him, "What did your prisoner do?''

Abu Ayub said, "I grabbed her and she said twice, `I will not come again,' and I released her.''

The Prophet said, "She will come back.''

Abu Ayub said, "So I grabbed her twice or three times, yet each time (I would release her when) she vowed not to come back.

I would go to the Prophet who would ask me, `What is the news of your prisoner?' I would say, `I grabbed her, then released her when she said that she would not return.'

The Prophet would say that she would return.

Once, I grabbed her and she said, `Release me and I will teach you something to recite so that no harm touches you, that is, **Ayat Al-Kursi**.'

Abu Ayub went to the Prophet and told him, and the Prophet said, "She is liar, but she told the truth.''

At-Tirmidhi recorded this **Hadith** in the chapter of the virtues of the Qur'an and said, "**Hasan Gharib**.''

In Arabic, `**Ghoul**' refers to the Jinn when they appear at night.

Al-Bukhari recorded a similar story in his **Sahih** from Abu Hurayrah, in the chapters on the virtues of the Qur'an and the description of Shaytan. In this narration, Abu Hurayrah said,

"Allah's Messenger assigned me to keep watch over the **Sadaqah** (charity) of **Ramadan**. A person snuck in and started taking handfuls of foodstuff. I caught him and said, `By Allah, I will take you to Allah's Messenger.'

He said, `Release me, for I am meek and have many dependents and am in great need.'

I released him, and in the morning Allah's Messenger asked me, `What did your prisoner do yesterday, O Abu Hurayrah!'

I said, `O Allah's Messenger! He complained of being needy and of having many dependents, so I pitied him and let him go.'

Allah's Messenger said, `Indeed, he told you a lie and will be coming again.'

I believed that he would show up again, for Allah's Messenger had told me that he would return. So, I watched for him. When he (showed up and) started stealing handfuls of foodstuff, I caught hold of him again and said, `I will definitely take you to Allah's Messenger.'

He said, `Leave me, for I am very needy and have many dependents. I promise I will not come back again.'

I pitied him and let him go.

In the morning Allah's Messenger asked me, `What did your prisoner do last night, O Abu Hurayrah!'

I replied, `O Allah's Messenger! He complained of his great need and of too many dependents, so I took pity on him and set him free.'

Allah's Messenger said, `Verily, he told you a lie; he will return.'

I waited for him attentively for the third time, and when he (came and) started stealing handfuls of the foodstuff, I caught hold of him and said, `I will surely take you to Allah's Messenger as it is the third time you promised not to return, yet you returned.'

He said, `Let me teach you some words which Allah will give you benefit from.'

I asked, `What are they?'

He replied, `Whenever you go to bed, recite **Ayat Al-Kursi- Allahu la ilaha illa Huwal-Hayyul-Qayyum**, till you finish the whole verse. (If you do so), Allah will appoint a guard for you who will stay with you, and no **Shaytan** will come near you until morning.'

So, I released him.

In the morning, Allah's Messenger asked, `What did your prisoner do yesterday?'

I replied, `O Allah's Messenger! He claimed that he would teach me some words by which Allah will grant me some benefit, so I let him go.'

Allah's Messenger asked, `What are they?'

I replied, `He said to me: Whenever you go to bed, recite **Ayat Al-Kursi** from the beginning to the end, **Allahu la ilaha illa Huwal-Hayyul-Qayyum**. He further said to me: (If you do so), Allah will appoint a guard for you who will stay with you, and no **Shaytan** will come near you until morning.'

(One of the narrators) then commented that they (the Companions) were very keen to do good deeds.

The Prophet said, `He spoke the truth, although he is a liar.

Do you know whom you were talking to, these three nights, O Abu Hurayrah!'

Abu Hurayrah said, `No.'

He said, `It was **Shaytan**.'''

An-Nasa'i also recorded this **Hadith** in **Al-Yawm wa Al-Laylah**.

Allah's Greatest Name is in Ayat Al-Kursi

Imam Ahmad recorded that Asma' bint Yazid bin As-Sakan said,

"I heard the Messenger of Allah say about these two **Ayat**, اللّهُ لاَ إِلَـهَ إِلاَّ هُوَ الْحَيُّ الْقَيُّومُ Allah! None has the right to be worshipped but He, the Ever Living, the One Who sustains and protects all that exists) (2:255), and, الم - اللّهُ لاَ إِلَـهَ إِلاَّ هُوَ الْحَيُّ الْقَيُّومُ (**Alif-Lam-Mim**. Allah! None has the right to be worshipped but He, the Ever Living, the One Who sustains and protects all that exists), (3:1-2)

إِنَّ فِيهِمَا اسْمَ اللهِ الْأَعْظَم

They contain Allah's Greatest Name.

This is also the narration collected by Abu Dawud, At-Tirmidhi and Ibn Majah, and At-Tirmidhi said, "**Hasan Sahih**''.

Further, Ibn Marduwyah recorded that Abu Umamah reported that the Prophet said,

اسْمُ اللهِ الْأَعْظَمُ، الَّذِي إِذَا دُعِيَ بِهِ أَجَابَ، فِي ثَلَاثٍ: سُورَةِ الْبَقَرَةِ وَآلِ عِمْرَانَ وَطه

Allah's Greatest Name, if He was supplicated with it, He answers the supplication, is in three Surahs - **Al-Baqarah**, **Al Imran** and **Ta-Ha**.

Hisham bin Ammar, the **Khatib** (orator) of Damascus (one of the narrators in the above narration), said,

"As for **Al-Baqarah**, it is in,

اللَّهُ لاَ إِلَـهَ إِلاَّ هُوَ الْحَيُّ الْقَيُّومُ

Allah! None has the right to be worshipped but He, the Ever Living, the One Who sustains and protects all that exists,

in **Al Imran**, it is in,

الم

اللَّهُ لاَ إِلَـهَ إِلاَّ هُوَ الْحَيُّ الْقَيُّومُ

Alif-Lam-Mim. Allah! None has the right to be worshipped but He, the Ever Living, the One Who sustains and protects all that exists, (3:1-2),

while in **Ta-Ha**, it is in,

وَعَنَتِ الْوُجُوهُ لِلْحَىِّ الْقَيُّومِ

And (all) faces shall be humbled before (Allah), the Ever Living, the One Who sustains and protects all that exists, (20:111).

Ayat Al-Kursi has Ten Complete Arabic Sentences

1. Allah's statement,

اللَّهُ لاَ إِلَـهَ إِلاَّ هُوَ ...

Allah! None has the right to be worshipped but He,

mentions that Allah is the One and Only Lord of all creation.

2. Allah's statement,

... الْحَيُّ الْقَيُّومُ ...

Al-Hayyul-Qayyum,

testifies that Allah is the Ever Living, Who never dies, Who sustains everyone and everything. All

creation stands in need of Allah and totally relies on Him, while He is the Most Rich, Who stands in need of nothing created.

Similarly, Allah said,

وَمِنْ ءَايَـتِهِ أَن تَقُومَ السَّمَآءُ وَالاٌّرْضُ بِأَمْرِهِ

> And among His signs is that the heaven and the earth stand by His command. (30:25)

3. Allah's statement,

... لاَ تَأْخُذُهُ سِنَةٌ وَلاَ نَوْمٌ ...

Neither slumber nor sleep overtakes Him,

means, no shortcoming, unawareness or ignorance ever touches Allah. Rather, He is aware of, and controls what every soul earns, has perfect watch over everything, nothing escapes His knowledge, and no secret matter is secret to Him.

Among His perfect attributes, is the fact that He is never effected by slumber or sleep. Therefore, Allah's statement, **لاَ تَأْخُذُهُ سِنَةٌ** (Neither slumber overtakes Him) indicates that no unawareness due to slumber ever overtakes Allah.

Allah said afterwards, **وَلاَ نَوْمٌ** (nor sleep), which is stronger than slumber.

It is recorded in the **Sahih** that Abu Musa said,

"The Messenger of Allah delivered a speech regarding four words:

إِنَّ اللهَ لَا يَنَامُ، وَلَا يَنْبَغِي لَهُ أَنْ يَنَامَ، يَخْفِضُ الْقِسْطَ وَيَرْفَعُهُ، يُرْفَعُ إِلَيْهِ عَمَلُ النَّهَارِ قَبْلَ عَمَلِ اللَّيْلِ، وَعَمَلُ اللَّيْلِ قَبْلَ عَمَلِ النَّهَارِ، حِجَابُهُ النُّورُ أَوِ النَّارُ لَوْ كَشَفَهُ لَأَحْرَقَتْ سُبُحَاتُ وَجْهِهِ مَا انْتَهَى إِلَيْهِ بَصَرُهُ مِنْ خَلْقِه

Allah does not sleep, and it does not befit His majesty that He sleeps. He lowers the scales and raises them. The deeds of the day are resurrected in front of Him before the deeds of the night, and the deeds of the night before the deeds of the day. His Veil is light, or fire, and if He removes it, the rays from His Face would burn whatever His sight reaches of His creation.

4. Allah's statement,

... لَّهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الأَرْضِ ...

To Him belongs whatever is in the heavens and whatever is on the earth,

indicates that everyone is a servant for Allah, a part of His kingdom and under His power and authority.

Similarly, Allah said,

إِن كُلُّ مَن فِى السَّمَـوَتِ وَالاٌّرْضِ إِلاَّ آتِى الرَّحْمَـنِ عَبْداً

لَّقَدْ أَحْصَـهُمْ وَعَدَّهُمْ عَدّاً

وَكُلُّهُمْ ءَاتِيهِ يَوْمَ الْقِيَـمَةِ فَرْداً

There is none in the heavens and the earth but comes unto the Most Gracious (Allah) as a servant. Verily, He knows each one of them, and has counted them a full counting.

And everyone of them will come to Him alone on the Day of Resurrection (without any helper, or protector or defender). (19:93-95)

5. Allah's statement,

... مَن ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلاَّ بِإِذْنِهِ ...

Who is he that can intercede with Him except with His permission,

is similar to His statements,

وَكَمْ مِّن مَّلَكٍ فِى السَّمَـوَتِ لاَ تُغْنِى شَفَـعَتُهُمْ شَيْئاً إِلاَّ مِن بَعْدِ أَن يَأْذَنَ اللَّهُ لِمَن يَشَآءُ وَيَرْضَى

And there are many angels in the heavens, whose intercession will avail nothing except after Allah has given leave for whom He wills and is pleased with. (53:26)

and,

وَلاَ يَشْفَعُونَ إِلاَّ لِمَنِ ارْتَضَى

They cannot intercede except for him with whom He is pleased. (21:28)

These **Ayat** assert Allah's greatness, pride, and grace, and that no one dares to intercede with Him on behalf of anyone else, except by His permission.

Indeed, the **Hadith** about the intercession, states that the Prophet said,

آتِي تَحْتَ الْعَرْشِ فَأَخِرُّ سَاجِدًا، فَيَدَعُنِي مَا شَاءَ اللهُ أَنْ يَدَعَنِي. ثُمَّ يُقَالُ: ارْفَعْ رَأْسَكَ، وَقُلْ تُسْمَعْ، وَاشْفَعْ تُشَفَّعْ

I will stand under the Throne and fall in prostration, and Allah will allow me to remain in that position as much as He wills. I will thereafter be told, "Raise your head, speak and you will be heard, intercede and your intercession will be accepted''.

قَالَ: فَيَحُدُّ لِي حَدًّا فَأُدْخِلُهُمُ الْجَنَّة

The Prophet then said, "He will allow me a proportion whom I will enter into Paradise.''

6. Allah's statement,

... يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ...

He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter,

this refers to His perfect knowledge of all creation; its past, present and future.

Similarly, Allah said that the angels proclaimed;

وَمَا نَتَنَزَّلُ إِلاَّ بِأَمْرِ رَبِّكَ لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا وَمَا بَيْنَ ذَلِكَ وَمَا كَانَ رَبُّكَ نَسِيّاً

And we (angels) descend not except by the command of your Lord (O Muhammad). To Him belongs what is before us and what is behind us, and what is between those two; and your Lord is never forgetful. (19:64)

7. Allah's statement,

... وَلاَ يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلاَّ بِمَا شَاء ...

And they will never compass anything of His Knowledge except that which He wills,

asserts the fact that no one attains any part of Allah's knowledge except what Allah conveys and allows.

This part of the **Ayah** indicates that no one ever acquires knowledge of Allah and in His Attributes, except what He conveys to them.

For instance, Allah said,

وَلاَ يُحِيطُونَ بِهِ عِلْماً

But they will never compass anything of His knowledge. (20: 110)

8. Allah's statement,

... وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالأَرْضَ ...

His **Kursi** extends over the heavens and the earth.

Waki narrated in his **Tafsir** that Ibn Abbas said,

"**Kursi** is the footstool, and no one is able to give due consideration to (Allah's) Throne.''

Al-Hakim recorded this **Hadith** in his **Mustadrak** from Ibn Abbas, who did not relate it to the Prophet.

Al-Hakim said, "It is **Sahih** according to the criteria of the Two **Sahihs**, and they (Al-Bukhari and Muslim) did not record it.''

In addition, Ad-Dahhak said that Ibn Abbas said,

> "If the seven heavens and the seven earths were flattened and laid side by side, they would add up to the size of a ring in a desert, compared to the **Kursi**.''

9. Allah's statement,



And He feels no fatigue in guarding and preserving them,

meaning, it does not burden or cause Him fatigue to protect the heavens and earth and all that is in between them. Rather, this is an easy matter for Him.

Further, Allah sustains everything, has perfect watch over everything, nothing ever escapes His knowledge and no matter is ever a secret to Him. All matters are insignificant, modest and humble before Him.

He is the Most Rich, worthy of all praise. He does what He wills, and no one can ask Him about what He does, while they will be asked. He has supreme power over all things and perfect alertness concerning everything.

He is the Most High, the Greatest, there is no deity worthy of worship except Him, and no Lord other than Him.

10. Allah's statement,

وَهُوَ الْعَلِيُّ الْعَظِيمُ (٢٥٥)

And He is the Most High, the Most Great,

is similar to His statement,

الْكَبِيرُ الْمُتَعَالِ

the Most Great, the Most High. (13:9)

These and similar **Ayat** and authentic **Hadiths** about Allah's Attributes must be treated the way the **Salaf** (righteous ancestors) treated them by accepting their apparent meanings without equating them (with the attributes of the creation) or altering their apparent meanings.

لاَ إِكْرَاهَ فِى الدِّينِ قَد تَّبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ

2:256 There is no compulsion in religion. Verily, the right path has become distinct from the wrong path.

فَمَنْ يَكْفُرْ بِالْطَّـغُوتِ وَيُؤْمِن بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لاَ انفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ

Whoever disbelieves in Taghut and believes in Allah, then he has grasped the most trustworthy handhold that will never break. And Allah is All-Hearer, All-Knower.

No Compulsion in Religion

Allah says,

لاَ إِكْرَاهَ فِي الدِّينِ قَد تَّبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ...

There is no compulsion in religion. Verily, the right path has become distinct from the wrong path.

لاَ إِكْرَاهَ فِي الدِّينِ (There is no compulsion in religion),

> meaning, "Do not force anyone to become Muslim, for Islam is plain and clear, and its proofs and evidence are plain and clear. Therefore, there is no need to force anyone to embrace Islam. Rather, whoever Allah directs to Islam, opens his heart for it and enlightens his mind, will embrace Islam with certainty.
>
> Whoever Allah blinds his heart and seals his hearing and sight, then he will not benefit from being forced to embrace Islam.''

It was reported that;

> the **Ansar** were the reason behind revealing this **Ayah**, although its indication is general in meaning.

Ibn Jarir recorded that Ibn Abbas said (that before Islam),

> "When (an **Ansar**) woman would not bear children who would live, she would vow that if she gives birth to a child who remains alive, she would raise him as a Jew.
>
> When Banu An-Nadir (the Jewish tribe) were evacuated (from Al-Madinah), some of the children of the **Ansar** were being raised among them, and the **Ansar** said, `We will not abandon our children.'
>
> Allah revealed, لاَ إِكْرَاهَ فِي الدِّينِ قَد تَّبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ (There is no compulsion in religion. Verily, the right path has become distinct from the wrong path).'' Abu Dawud and An-Nasa'i also recorded this **Hadith**.

As for the **Hadith** that Imam Ahmad recorded, in which Anas said that the Messenger of Allah said to a man, أَسْلِم "Embrace Islam.''

The man said, "I dislike it.'' The Prophet said, وَإِنْ كُنْتَ كَارِهًا "Even if you dislike it.''

First, this is an authentic **Hadith**, with only three narrators between Imam Ahmad and the Prophet.

However, it is not relevant to the subject under discussion, for the Prophet did not force that man to become Muslim.

The Prophet merely invited this man to become Muslim, and he replied that he does not find himself eager to become Muslim. The Prophet said to the man that even though he dislikes embracing Islam, he should still embrace it, `for Allah will grant you sincerity and true intent.'

Tawhid is the Most Trustworthy Handhold

Allah's statement,

... فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِن بِاللّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لاَ انفِصَامَ لَهَا وَاللّهُ سَمِيعٌ عَلِيمٌ (٢٥٦)

Whoever disbelieves in **Taghut** and believes in Allah, then he has grasped the most trustworthy handhold that will never break. And Allah is All-Hearer, All-Knower.

is in reference to, "Whoever shuns the rivals of Allah, the idols, and those that **Shaytan** calls to be worshipped besides Allah, whoever believes in Allah's Oneness, worships Him alone and testifies that there is no deity worthy of worship except Him, فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى (then he has grasped the most trustworthy handhold).

Therefore, this person will have acquired firmness (in the religion) and proceeded on the correct way and the straight path.

Abu Al-Qasim Al-Baghawi recorded that Umar said,

"**Jibt** means magic, and **Taghut** means **Shaytan**.

Verily, courage and cowardice are two instincts that appear in men, the courageous fights for those whom he does not know and the coward runs away from defending his own mother. Man's honor resides with his religion and his status is based upon his character, even if he was Persian or Nabatian.''

Umar's statement that **Taghut** is **Shaytan** is very sound, for this meaning includes every type of evil that the ignorant people of **Jahiliyyah** (pre Islamic era of ignorance) fell into, such as worshipping idols, referring to them for judgment, and invoking them for victory.

Allah's statement,

... فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لاَ انفِصَامَ لَهَا ...

then he has grasped the most trustworthy handhold that will never break,

means, "He will have hold of the true religion with the strongest grasp.''

Allah equated this adherence to the firm handhold that never breaks because it is built solid and because its handle is firmly connected. This is why Allah said here, **فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لاَ انفِصَامَ لَهَا** (then he has grasped the most trustworthy handhold that will never break).

Mujahid said,

"The most trustworthy handhold is **Iman** (faith).''

As-Suddi said that;

it refers to Islam.

Imam Ahmad recorded that Qays bin Abbad said,

"I was in the **Masjid** when a man whose face showed signs of humbleness came and prayed two **Rak`ahs** that were modest in length. The people said, `This is a man from among the

people of Paradise.' When he left, I followed him until he entered his house, and I entered it after him and spoke with him. When he felt at ease, I said to him, `When you entered the **Masjid**, the people said such and such things.'

He said, `All praise is due to Allah! No one should say what he has no knowledge of. I will tell you why they said that.

I saw a vision during the time of the Messenger of Allah, and I narrated it to him. I saw that I was in a green garden, and he described the garden's plants and spaciousness, `and there was an iron pole in the middle of the garden affixed in the earth and its tip reached the sky. On its tip, there was a handle, and I was told to ascend the pole. I said, `I cannot.' Then a helper came and raised my robe from behind and said to me, `Ascend.' I ascended until I grasped the handle and he said to me, `Hold on to the handle.' I awoke from that dream with the handle in my hand.

I went to the Messenger of Allah and told him about the vision and he said,

أَمَّا الرَّوْضَةُ فَرَوْضَةُ الْإِسْلَامِ، وَأَمَّا الْعَمُودُ فَعَمُودُ الْإِسْلَامِ، وَأَمَّا الْعُرْوَةُ فَهِيَ الْعُرْوَةُ الْوُثْقَى، أَنْتَ عَلَى الْإِسْلَامِ حَتَّى تَمُوت

As for the garden, it represents Islam; as for the pole, it represents the pillar of Islam; and the handle represents the most trustworthy handhold. You shall remain Muslim until you die.

This Companion was Abdullah bin Salam.''

This **Hadith** was also collected in the Two **Sahihs**; and Al-Bukhari also recorded it with another chain of narration.

اللَّهُ وَلِيُّ الَّذِينَ ءامَنُواْ يُخْرِجُهُم مِّنَ الظُّلُمَـتِ إِلَى النُّورِ

2:257 Allah is the Wali (Protector or Guardian) of those who believe. He brings them out from darknesses into light.

وَالَّذِينَ كَفَرُواْ أَوْلِيَآؤُهُمُ الطَّـغُوتُ يُخْرِجُونَـهُم مِّنَ النُّورِ إِلَى الظُّلُمَـتِ أُوْلَـئِكَ أَصْحَـبُ النَّارِ هُمْ فِيهَا خَـلِدُونَ

But as for those who disbelieve, their Awliya' (supporters and helpers) are Taghut (false deities and false leaders), they bring them out from light into darknesses. Those are the dwellers of the Fire, and they will abide therein forever.

Allah says;

اللّهُ وَلِيُّ الَّذِينَ آمَنُواْ يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّوُرِ وَالَّذِينَ كَفَرُواْ أَوْلِيَآؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ ...

Allah is the **Wali** (Protector or Guardian) of those who believe. He brings them out from darknesses into light. But as for those who disbelieve, their **Awliya**' (supporters and helpers) are **Taghut** (false deities and false leaders), they bring them out from light into darknesses.

Allah stated that whoever follows what pleases Him, He will guide him to the paths of peace, that is Islam, or Paradise. Verily, Allah delivers His believing servants from the darkness of disbelief, doubt and hesitation, to the light of the plain, clear, explained, easy and unequivocal truth.

He also stated that **Shaytan** is the supporter of the disbelievers who beautifies the paths of ignorance and misguidance that they follow, thus causing them to deviate from the true path into disbelief and wickedness.

... أُوْلَـئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ (٢٥٧)

Those are the dwellers of the Fire, and they will abide therein forever.

> This is why Allah mentioned the light in the singular while mentioned the darkness in the plural, because truth is one, while disbelief comes as several types, all of which are false.
>
> Similarly, Allah said,
>
> > وَأَنَّ هَـذَا صِرَطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلاَ تَتَّبِعُواْ السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ ذَلِكُمْ وَصَّـكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ
> >
> > And verily, this is my straight path, so follow it, and follow not (other) paths, for they will separate you away from His path. This He has ordained for you that you may have **Taqwa**. (6:153)
> >
> > وَجَعَلَ الظُّلُمَـتِ وَالنُّورَ
> >
> > And originated the darknesses and the light. (6:1)
> >
> > and,
> >
> > ظِلَـلُهُ عَنِ الْيَمِينِ
> >
> > to the right and to the lefts. (16:48)

There are many other **Ayat** on the subject that mention the truth in the singular and falsehood in the plural, because of falsehood's many divisions and branches.

أَلَمْ تَرَ إِلَى الَّذِى حَآجَّ إِبْرَهِيمَ فِى رِبِّهِ أَنْ آتَـهُ اللَّهُ الْمُلْكَ

2:258 Have you not looked at him who disputed with Ibrahim about his Lord (Allah), because Allah had given him the kingdom!

إِذْ قَالَ إِبْرَٰهِيمُ رَبِّيَ ٱلَّذِى يُحْىِۦ وَيُمِيتُ

When Ibrahim said (to him): "My Lord is He Who gives life and causes death.''

قَالَ أَنَا۠ أُحْىِۦ وَأُمِيتُ

He said, "I give life and cause death.''

قَالَ إِبْرَٰهِيمُ فَإِنَّ ٱللَّهَ يَأْتِى بِٱلشَّمْسِ مِنَ ٱلْمَشْرِقِ فَأْتِ بِهَا مِنَ ٱلْمَغْرِبِ

Ibrahim said, "Verily, Allah brings the sun from the east; then bring it you from the west.''

فَبُهِتَ ٱلَّذِى كَفَرَ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّـٰلِمِينَ

So the disbeliever was utterly defeated. And Allah guides not the people, who are wrongdoers.

The Debate Between Ibrahim Al-Khalil and King Nimrod

The king who disputed with Ibrahim was King Nimrod, son of Canaan, son of Kush, son of Sam, son of Noah, as Mujahid stated.

It was also said that he was Nimrod, son of Falikh, son of Abir, son of Shalikh, son of Arfakhshand, son of Sam, son of Noah.

Mujahid said,

> "The kings who ruled the eastern and western parts of the world are four, two believers and two disbelievers. As for the two believing kings, they were;
>
> - Suleiman bin Dawud and
> - Dhul-Qarnayn.
>
> As for the two disbelieving kings, they were;

- Nimrod and
- Nebuchadnezzar.''

Allah knows best.

Allah said,

أَلَمْ تَرَ ...

Have you not looked,

meaning, "With your heart, O Muhammad!''

... إِلَى الَّذِي حَآجَّ إِبْرَاهِيمَ فِي رِبِّهِ ...

at him who disputed with Ibrahim about his Lord,

meaning, about the existence of Allah.

Nimrod denied the existence of a god other than himself, as he claimed, just as Fir`awn said later to his people,

مَا عَلِمْتُ لَكُمْ مِّنْ إِلَـهٍ غَيْرِى

I know not that you have a god other than me. (28:38)

What made Nimrod commit this transgression, utter disbelief and arrant rebellion was his tyranny and the fact that he ruled for a long time. This is why the **Ayah** continued,

... أَنْ آتَاهُ اللّهُ الْمُلْكَ ...

Because Allah had given him the kingdom.

It appears that Nimrod asked Ibrahim to produce proof that Allah exists.

... إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحْيِـي وَيُمِيتُ ...

When Ibrahim said (to him): "My Lord is He Who gives life and causes death",

meaning, "The proof of Allah's existence is the creations that exist after they were nothing and perish after they had existed. This only proves the existence of the Creator, Who does what He wills, for these things could not have occurred on their own without a Creator who created them, and He is the Lord that I call to for worship, Alone without a partner.''

This is when Nimrod said,

... قَالَ أَنَا أُحْيِـي وَأُمِيتُ ...

He said, "I give life and cause death".

Qatadah, Muhammad bin Ishaq and As-Suddi said that he meant,

"Two men who deserved execution were to be brought before me, and I would command that one of them be killed, and he would be killed. I would command that the second man be pardoned, and he would be pardoned. This is how I bring life and death.''

However, it appears that since Nimrod did not deny the existence of a Creator, his statement did not mean what Qatadah said it meant. This explanation does not provide an answer to what Ibrahim said. Nimrod arrogantly and defiantly claimed that he was the creator and pretended that it was he who brings life and death.

Later on, Fir`awn imitated him and announced,

مَا عَلِمْتُ لَكُمْ مِّنْ إِلَـهٍ غَيْرِى

I know not that you have a god other than me. (28: 38)

This is why Ibrahim said to Nimrod,

... قَالَ إِبْرَاهِيمُ فَإِنَّ اللّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ ...

Ibrahim said, "Verily, Allah brings the sun from the east; then bring it you from the west".

This **Ayah** means,

> "You claim that it is you who brings life and death. He who brings life and death controls the existence and creates whatever is in it, including controlling its planets and their movements. For instance, the sun rises everyday from the east. Therefore, if you were god, as you claimed, bringing life and death, then bring the sun from the west.''

Since the king was aware of his weakness, inadequacy and that he was not able to reply to Ibrahim's request, he was idle, silent and unable to comment. Therefore, the proof was established against him.

... فَبُهِتَ الَّذِي كَفَرَ ...

So the disbeliever was utterly defeated.

Allah said,

... وَاللّهُ لاَ يَهْدِي الْقَوْمَ الظَّالِمِينَ (٢٥٨)

And Allah guides not the people, who are wrongdoers.

> meaning, Allah deprives the unjust people of any valid proof or argument. Furthermore, their false proof and arguments are annulled by their Lord, and they have earned His anger and will suffer severe torment.

The meaning that we provided is better than the meaning that some philosophers offered, claiming that Ibrahim used the second argument because it was clearer than the first one. Rather, our explanation asserts that Ibrahim refuted both claims of Nimrod, all praise is due to Allah.

As-Suddi stated that the debate between Ibrahim and Nimrod occurred after Ibrahim was thrown in the fire, for Ibrahim did not meet the king before that day.

أَوْ كَالَّذِى مَرَّ عَلَى قَرْيَةٍ وَهِىَ خَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ أَنَّى يُحْىِ هَـذِهِ اللَّهُ بَعْدَ مَوْتِهَا

2:259 Or like the one who passed by a town in ruin up to its roofs. He said: "How will Allah ever bring it to life after its death!''

فَأَمَاتَهُ اللَّهُ مِاْئَةَ عَامٍ ثُمَّ بَعَثَهُ قَالَ كَمْ لَبِثْتَ

So Allah caused him to die for a hundred years, then raised him up (again). He said: "How long did you remain (dead)!''

قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ

He (the man) said: "(Perhaps) I remained (dead) a day or part of a day.''

قَالَ بَل لَّبِثْتَ مِاْئَةَ عَامٍ فَانظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ وَانظُرْ إِلَى حِمَارِكَ وَلِنَجْعَلَكَ ءَايَةً لِلنَّاسِ وَانظُرْ إِلَى العِظَامِ كَيْفَ نُنشِزُهَا ثُمَّ نَكْسُوهَا لَحْمًا

He said: "Nay, you have remained (dead) for a hundred years, look at your food and your drink, they show no change; and look at your donkey! And thus We have made of you a sign for the people. Look at the bones, how We bring them together and clothe them with flesh.''

فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

When this was clearly shown to him, he said, "I know (now) that Allah is able to do all things.''

The Story of Uzayr

Allah's statement, أَلَمْ تَرَ إِلَى الَّذِي حَآجَّ إِبْرَاهِيمَ فِي رِبِّهِ (Have you not looked at him who disputed with Ibrahim about his Lord) means, "Have you seen anyone like the person who disputed with Ibrahim about his Lord!''

Then, Allah connected the **Ayah**,

أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا ...

Or like the one who passed by a town in ruin up to its roofs,

to the **Ayah** above by using `or'.

Ibn Abi Hatim recorded that Ali bin Abi Talib said that;

the **Ayah** meant Uzayr.

Ibn Jarir also reported it, and this explanation was also reported by Ibn Jarir and Ibn Abi Hatim from Ibn Abbas, Al-Hasan, Qatadah, As-Suddi and Sulayman bin Buraydah.

Mujahid bin Jabr said that;

the **Ayah** refers to a man from the Children of Israel, and the village was Jerusalem, after Nebuchadnezzar destroyed it and killed its people.

وَهِيَ خَاوِيَةَ (in ruin) means,

it became empty of people.

Allah's statement, عَلَى عُرُوشِهَا (up to its roofs)

indicates that the roofs and walls (of the village) fell to the ground.

Uzayr stood contemplating about what had happened to that city, after a great civilization used to inhabit it.

... قَالَ أَنَّى يُحْيِـي هَـَذِهِ اللّهُ بَعْدَ مَوْتِهَا ...

He said: "Oh! How will Allah ever bring it to life after its death!

because of the utter destruction he saw and the implausibility of its returning to what it used to be.

... فَأَمَاتَهُ اللّهُ مِئَةَ عَامٍ ثُمَّ بَعَثَهُ ...

So Allah caused him to die for a hundred years, then raised him up (again).

The city was rebuilt seventy years after the man (Uzayr) died, and its inhabitants increased and the Children of Israel moved back to it. When Allah resurrected Uzayr after he died, the first organ that He resurrected were his eyes, so that he could witness what Allah does with him, how He brings life back to his body. When his resurrection was complete, Allah said to him, meaning through the angel,

... قَالَ كَمْ لَبِثْتَ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ ...

He said: "How long did you remain (dead)!'' He (the man) said: "(Perhaps) I remained (dead) a day or part of a day.''

The scholars said that since the man died in the early part of the day and Allah resurrected him in the latter part of the day, when he saw that the sun was still apparent, he thought that it was the sun of that very day. He said, أَوْ بَعْضَ يَوْمٍ ("Or part of a day'').

... قَالَ بَل لَّبِثْتَ مِئَةَ عَامٍ فَانظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ ...

He said: "Nay, you have remained (dead) for a hundred years, look at your food and your drink, they show no change.''

He had grapes, figs and juice, and he found them as he left them; neither did the juice spoil nor the figs become bitter nor the grapes rot.

... وَانظُرْ إِلَى حِمَارِكَ ...

And look at your donkey!

"How Allah brings it back to life while you are watching.''

... وَلِنَجْعَلَكَ آيَةً لِّلنَّاسِ ...

And thus We have made of you a sign for the people,

that Resurrection occurs.

... وَانظُرْ إِلَى العِظَامِ كَيْفَ نُنشِزُهَا ...

Look at the bones, how We **Nunshizuha**,

meaning, collect them and put them back together.

In his **Mustadrak**, Al-Hakim, recorded that;

Kharijah bin Zayd bin Thabit said that his father said that the Messenger of Allah read this **Ayah**, كَيْفَ نُنشِزُهَا (how We **Nunshizuha**).

Al-Hakim said; "Its chain is **Sahih** and they (Al-Bukhari and Muslim) did not record it.''

The **Ayah** was also read, نُنشِرُهَا "**Nunshiruha**''

meaning, bring them back to life, as Mujahid stated.

... ثُمَّ نَكْسُوهَا لَحْمًا ...

And clothe them with flesh.

As-Suddi said,

"Uzayr observed the bones of his donkey, which were scattered all around him to his right and left, and Allah sent a wind that collected the bones from all over the area. Allah then brought every bone to its place, until they formed a full donkey made of fleshless bones. Allah then covered these bones with flesh, nerves, veins and skin. Allah sent an angel who blew life in the donkeys' nostrils, and the donkey started to bray by Allah's leave.''

... فَلَمَّا تَبَيَّنَ لَهُ ...

When this was clearly shown to him,

> All this occurred while Uzayr was watching, and this is when he proclaimed,

... قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (٢٥٩)

He said, "I know (now) that Allah is able to do all things.''

> meaning, "I know that, and I did witness it with my own eyes. Therefore, I am the most knowledgeable in this matter among the people of my time.''

وَإِذْ قَالَ إِبْرَٰهِيمُ رَبِّ أَرِنِى كَيْفَ تُحْىِ الْمَوْتَىٰ

2:260 And (remember) when Ibrahim said, "My Lord! Show me how You give life to the dead.''

قَالَ أَوَلَمْ تُؤْمِن

He (Allah) said: "Do you not believe!''

قَالَ بَلَىٰ وَلَـٰكِن لِّيَطْمَئِنَّ قَلْبِى

He (Ibrahim) said: "Yes (I believe), but to be stronger in faith.''

قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا

He said: "Take four birds, then cause them to incline towards you (then slaughter them, cut them into pieces), and then put a portion of them on every hill, and call them, they will come to you in haste.

وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

And know that Allah is All-Mighty, All-Wise.''

The Khalil Supplicates to Allah to Show Him How He Resurrects the Dead

Allah tells;

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِـي الْمَوْتَى قَالَ أَوَلَمْ تُؤْمِن قَالَ بَلَى وَلَـكِن لِّيَطْمَئِنَّ قَلْبِي ...

"My Lord! Show me how You give life to the dead.''

He (Allah) said: "Do you not believe!''

He (Ibrahim) said: "Yes (I believe), but to be stronger in faith.''

The scholars said that;

> there are reasons behind this request by Ibrahim. For instance, when Ibrahim said to Nimrod, رَبِّيَ الَّذِي يُحْيِـي وَيُمِيتُ (My Lord (Allah) is He Who gives life and causes death,) he wanted to solidify his knowledge about resurrection by actually witnessing it with his eyes.

Al-Bukhari recorded that Abu Hurayrah said that the Messenger of Allah said,

> نَحْنُ أَحَقُّ بِالشَّكِّ مِنْ إِبْرَاهِيمَ إِذْ قَالَ
>
> رَبِّ أَرِنِي كَيْفَ تُحْيِـي الْمَوْتَى قَالَ أَوَلَمْ تُؤْمِن قَالَ بَلَى وَلَـكِن لِّيَطْمَئِنَّ قَلْبِي
>
> We are more liable to be in doubt than Ibrahim when he said, "My Lord! Show me how You give life to the dead.'' Allah said, "Don't you believe!'' Ibrahim said, "Yes (I believe), but (I ask) in order to be stronger in faith.''
>
> The Prophet's statement in the **Hadith** means, "We are more liable to seek certainty.''

The Answer to Al-Khalil's Request

Allah said,

... قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ...

He said: "Take four birds, then cause them to incline towards you.''

Scholars of **Tafsir** disagreed over the type of birds mentioned here, although this matter in not relevant due to the fact that the Qur'an did not mention it.

Allah's statement,

... فَصُرْهُنَّ إِلَيْكَ ...

cause them to incline towards you,

means, cut them to pieces.

This is the explanation of Ibn Abbas, Ikrimah, Sa`id bin Jubayr, Abu Malik, Abu Al-Aswad Ad-Dili, Wahb bin Munabbih, Al-Hasan and As-Suddi.

... ثُمَّ اجْعَلْ عَلَى كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا ...

and then put a portion of them on every hill, and call them, they will come to you in haste.

Therefore, Ibrahim caught four birds, slaughtered them, removed the feathers, tore the birds to pieces and mixed the pieces together. He then placed parts of these mixed pieces on four or seven hills.

Ibn Abbas said,

"Ibrahim kept the heads of these birds in his hand. Next, Allah commanded Ibrahim to call the birds to him, and he did as Allah commanded him. Ibrahim witnessed the feathers, blood and flesh of these birds fly to each other, and the parts flew each to their bodies, until every bird came back to life and came walking at a fast pace towards Ibrahim, so that the example that

Ibrahim was witnessing would become more impressive.

Each bird came to collect its head from Ibrahim's hand, and if he gave the bird another head the bird refused to accept it. When Ibrahim gave each bird its own head, the head was placed on its body by Allah's leave and power. ''

This is why Allah said,

... وَاعْلَمْ أَنَّ اللّهَ عَزِيزٌ حَكِيمٌ (٢٦٠)

And know that Allah is All-Mighty, All-Wise.

and no one can overwhelm or resist Him. Whatever Allah wills, occurs without hindrance, because He is the All-Mighty, Supreme above all things, and He is Wise in His statements, actions, legislation and decrees.

Abdur-Razzaq recorded that Ma`mar said that Ayub said that Ibn Abbas commented on what Ibrahim said, وَلَـكِن لِّيَطْمَئِنَّ قَلْبِي (but to be stronger in Faith),

"To me, there is no **Ayah** in the Qur'an that brings more hope than this Ayah.''

Ibn Abi Hatim recorded that Muhammad bin Al-Munkadir said that;

Abdullah bin Abbas met Abdullah bin Amr bin Al-`As and said to him, "Which **Ayah** in the Qur'an carries more hope for you?''

Ibn Amr said,

قُلْ يعِبَادِىَ الَّذِينَ أَسْرَفُواْ عَلَى أَنفُسِهِمْ لاَ تَقْنَطُواْ

Say: "O **Ibadi** (My servants) who have transgressed against themselves (by committing evil deeds and sins)! Despair not. (39:53)

Ibn Abbas said, "But I say that it is Allah's statement,

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِـي الْمَوْتَى قَالَ أَوَلَمْ تُؤْمِن قَالَ بَلَى

And (remember) when Ibrahim said, "My Lord! Show me how You give life to the dead.'' He (Allah) said: "Do you not believe!'' He (Ibrahim) said: "Yes (I believe)...

Allah accepted Ibrahim's affirmation when he merely said, `Yes.'

This **Ayah** refers to the doubts that attack the heart and the thoughts that **Shaytan** inspires.''

Al-Hakim also recorded this in **Al-Mustadrak** and said; "Its chain is **Sahih** but they did not record it.''

مَّثَلُ الَّذِينَ يُنفِقُونَ أَمْوَلَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنبَتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ سُنبُلَةٍ مِّاْئَةُ حَبَّةٍ

2:261 The parable of those who spend their wealth in the way of Allah, is that of a grain (of corn); it grows seven ears, and each ear has a hundred grains.

وَاللَّهُ يُضَـعِفُ لِمَن يَشَآءُ وَاللَّهُ وَسِعٌ عَلِيمٌ

Allah gives manifold increase to whom He wills. And Allah is All-Sufficient for His creatures' needs, All-Knower.

Rewards of Spending in Allah's Cause

Allah says;

مَّثَلُ الَّذِينَ يُنفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللّهِ كَمَثَلِ حَبَّةٍ أَنبَتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ سُنبُلَةٍ مِّئَةُ حَبَّةٍ ...

The parable of those who spend their wealth in the way of Allah, is that of a grain (of corn); it grows seven ears, and each ear has a hundred grains.

> This is a parable that Allah made of the multiplication of rewards for those who spend in His cause, seeking His pleasure. Allah multiplies the good deed ten to seven hundred times.

Allah said, مَّثَلُ الَّذِينَ يُنفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللّهِ (The parable of those who spend their wealth in the way of Allah...),

Sa`id bin Jubayr commented,

> "Meaning spending in Allah's obedience.''

Makhul said that the **Ayah** means,

> "Spending on **Jihad**, on horse stalls, weapons and so forth.''

The parable in the **Ayah** is more impressive on the heart than merely mentioning the number seven hundred. This **Ayah** indicates that Allah `grows' the good deeds for its doers, just as He grows the plant for whoever sows it in fertile land.

The **Sunnah** also mentions that the deeds are multiplied up to seven hundred folds. For instance, Imam Ahmad recorded that Abu Mas`ud said that a man once gave away a camel, with its bridle on, in the cause of Allah and the Messenger of Allah said,

> لَتَأْتِيَنَّ يَوْمَ الْقِيَامَةِ بِسَبْعِمِائَةِ نَاقَةٍ مَخْطُومَة
>
> On the Day of Resurrection, you will have seven hundred camels with their bridles.
>
> Muslim and An-Nasa'i also recorded this **Hadith**, and Muslim's narration reads,
>
> "A man brought a camel with its bridle on and said, `O Messenger of Allah! This is in the sake of Allah.'
>
> The Messenger said,

لَكَ بِهَا يَوْمَ الْقِيَامَةِ سَبْعُمِائَةِ نَاقَةٍ

You will earn seven hundred camels as reward for it on the Day of Resurrection.

Another Hadith:

Ahmad recorded that Abu Hurayrah said that the Messenger of Allah said,

كُلُّ عَمَلِ ابْنِ آدَمَ يُضَاعَفُ، الْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا، إِلَى سَبْعِمِائَةِ ضِعْفٍ، إِلَى مَا شَاءَ اللهُ،

Every good deed that the son of Adam performs will be multiplied ten folds, to seven hundred folds, to many other folds, to as much as Allah wills.

يَقُولُ اللهُ: إِلَّا الصَّوْمَ فَإِنَّهُ لِي، وَأَنَا أَجْزِي بِهِ، يَدَعُ طَعَامَهُ وَشَهْوَتَهُ مِنْ أَجْلِي،

Allah said, "Except the fast, for it is for Me and I will reward for it. One abandons his food and desire in My sake.''

وَلِلصَّائِمِ فَرْحَتَانِ: فَرْحَةٌ عِنْدَ فِطْرِهِ وَفَرْحَةٌ عِنْدَ لِقَاءِ رَبِّهِ،

The fasting person has two times of happiness: when he breaks his fast and when he meets his Lord.

وَلَخَلُوفُ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللهِ مِنْ رِيحِ الْمِسْكِ،

Verily, the odor that comes from the mouth of whoever fasts is more pure to Allah than the scent of musk.

الصَّوْمُ جُنَّةٌ، الصَّوْمُ جُنَّةٌ

Fasting is a shield (against sinning), fasting is a shield.

Muslim recorded this **Hadith**.

Allah's statement,

... وَاللّهُ يُضَاعِفُ لِمَن يَشَاء ...

Allah gives manifold increase to whom He wills,

> is according to the person's sincerity in his deeds.

... وَاللّهُ وَاسِعٌ عَلِيمٌ (٢٦١)

And Allah is All-Sufficient for His creatures' needs, All-Knower.

> meaning, His Favor is so wide that it encompasses much more than His creation, and He has full knowledge in whoever deserves it, or does not deserve it.
>
> All the praise and thanks are due to Allah.

الَّذِينَ يُنفِقُونَ أَمْوَلَهُمْ فِى سَبِيلِ اللَّهِ ثُمَّ لاَ يُتْبِعُونَ مَآ أَنْفَقُواُ مَنّا وَلاَ أَذًى لَّهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ

2:262 Those who spend their wealth in the cause of Allah, and do not follow up their gifts with reminders of their generosity or with injury, their reward is with their Lord.

وَلاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ

On them shall be no fear, nor shall they grieve.

قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّن صَدَقَةٍ يَتْبَعُهَآ أَذًى

2:263 Kind words and forgiving of faults are better than Sadaqah (charity) followed by injury.

وَاللَّهُ غَنِىٌّ حَلِيمٌ

And Allah is Rich (free of all needs) and He is Most Forbearing.

يأَيُّهَا الَّذِينَ ءامَنُواْ لاَ تُبْطِلُواْ صَدَقَـتِكُم بِالْمَنِّ وَالاٌّذَى كَالَّذِى يُنفِقُ مَالَهُ رِئَـآءَ النَّاسِ وَلاَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الاٌّخِرِ

2:264 O you who believe! Do not render in vain your Sadaqah (charity) by reminders of your generosity or by injury, like him who spends his wealth to be seen of men, and he does not believe in Allah, nor in the Last Day.

فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا

His likeness is the likeness of a smooth rock on which is a little dust; on it falls heavy rain which leaves it bare.

لاَّ يَقْدِرُونَ عَلَى شَىْءٍ مِّمَّا كَسَبُواْ وَاللَّهُ لاَ يَهْدِي الْقَوْمَ الْكَـفِرِينَ

They are not able to do anything with what they have earned. And Allah does not guide the disbelieving people.

To Remind About Charity Given is Forbidden

Allah says;

الَّذِينَ يُنفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللّهِ ثُمَّ لاَ يُتْبِعُونَ مَا أَنفَقُواُ مَنًّا وَلاَ أَذًى لَّهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ ...

Those who spend their wealth in the cause of Allah, and do not follow up their gifts with reminders of their generosity or with injury, their reward is with their Lord.

Allah praises those who spend from their money in His cause, and then refrain from reminding

those who received the charity of that fact, whether these hints take the form of words or actions.

Allah's statement, وَلَا أَذًى (or with injury), indicates that they do not cause harm to those whom they gave the charity to, for this harm will only annul the charity.

Allah next promised them the best rewards for this good deed, لَّهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ (their reward is with their Lord), indicating that Allah Himself will reward them for these righteous actions.

Further,

... وَلَا خَوْفٌ عَلَيْهِمْ ...

On them shall be no fear,

regarding the horrors of the Day of Resurrection,

... وَلَا هُمْ يَحْزَنُونَ (٢٦٢)

nor shall they grieve.

regarding the offspring that they leave behind and the adornment and delights of this world. They will not feel sorry for this, because they will acquire what is far better for them.

Allah then said,

قَوْلٌ مَّعْرُوفٌ ...

Kind words,

meaning, compassionate words and a supplication for Muslims.

... وَمَغْفِرَةٌ ...

and forgiving,

meaning, forgiving an injustice that took the form of actions or words.

... خَيْرٌ مِّن صَدَقَةٍ يَتْبَعُهَآ أَذًى ...

are better than **Sadaqah** (charity) followed by injury.

... وَاللّهُ غَنِيٌّ ...

And Allah is Rich,

not needing His creation.

... حَلِيمٌ (٢٦٣)

Most Forbearing.

forgives, releases and pardons them.

There are several **Hadiths** that prohibit reminding people of acts of charity. For instance, Muslim recorded that Abu Dharr said that the Messenger of Allah said,

ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللهُ يَوْمَ الْقِيَامَةِ، وَلَا يَنْظُرُ إِلَيْهِم، وَلَا يُزَكِّيهِمْ، وَلَهُمْ عَذَابٌ أَلِيمٌ:

- الْمَنَّانُ بِمَا أَعْطَى،
- وَالْمُسْبِلُ إِزَارَهُ،
- وَالْمُنَفِّقُ سِلْعَتَهُ بِالْحَلِفِ الْكَاذِب

Three persons whom Allah shall neither speak to on the Day of Resurrection nor look at nor purify, and they shall receive a painful torment:

- he who reminds (the people) of what he gives away,
- he who lengthens his clothes below the ankles and
- he who swears an oath while lying, to sell his merchandise.

This is why Allah said,

يَا أَيُّهَا الَّذِينَ آمَنُواْ لاَ تُبْطِلُواْ صَدَقَاتِكُم بِالْمَنِّ وَالأذَى ...

O you who believe! Do not render in vain your **Sadaqah** (charity) by reminders of your generosity or by injury,

> stating that the charity will be rendered in vain if it is followed by harm or reminders. In this case, the reward of giving away charity is not sufficient enough to nullify the harm and reminders.

Allah then said,

... كَالَّذِي يُنفِقُ مَالَهُ رِئَاء النَّاسِ ...

like him who spends his wealth to be seen of men,

> meaning, "Do not nullify your acts of charity by following them with reminders and harm, just like the charity of those who give it to show off to people.''

The boasting person pretends to give away charity for Allah's sake, but in reality seeks to gain people's praise and the reputation of being kind or generous, or other material gains of this life. All the while, he does not think about Allah or gaining His pleasure and generous rewards, and this is why Allah said,

... وَلاَ يُؤْمِنُ بِاللّهِ وَالْيَوْمِ الآخِرِ ...

and he does not believe in Allah, nor in the Last Day.

Allah next set the example of whoever gives charity to show off.

Ad-Dahhak commented that the example fits one who follows his acts of charity with reminders or harm.

Allah said,



His likeness is the likeness of **Safwan**,

> where **Safwan**, from is **Safwanah**, meaning `the smooth rocks,'

... عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ ...

on which is little dust; on it falls a **Wabil**,

meaning, heavy rain.

... فَتَرَكَهُ صَلْدًا ...

which leaves it bare.

This **Ayah** means that heavy rain left the **Safwan** completely barren of dust. Such is the case with Allah's action regarding the work of those who show off, as their deeds are bound to vanish and disappear, even though people think that these deeds are as plentiful as specks of dust.

So Allah said,

... لاَّ يَقْدِرُونَ عَلَى شَيْءٍ مِّمَّا كَسَبُواْ وَاللّهُ لاَ يَهْدِي الْقَوْمَ الْكَافِرِينَ (٢٦٤)

They are not able to do anything with what they have earned. And Allah does not guide the disbelieving people.

وَمَثَلُ الَّذِينَ يُنفِقُونَ أَمْوَلَهُمُ ابْتِغَآءَ مَرْضَاتِ اللَّهِ وَتَثْبِيتًا مِّنْ أَنفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ فَأَتَتْ أُكُلَهَا ضِعْفَيْنِ فَإِن لَّمْ يُصِبْهَا وَابِلٌ فَطَلٌّ

2:265 And the parable of those who spend their wealth seeking Allah's pleasure while they in their own selves are sure and certain that Allah will reward them (for their spending in His cause), is that of a garden on a height; heavy rain falls on it and it doubles its yield of harvest. And if it does not receive heavy rain, light rain suffices it.

وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

And Allah is All-Seer (knows well) of what you do.

Allah says;

وَمَثَلُ الَّذِينَ يُنفِقُونَ أَمْوَالَهُمُ ابْتِغَاء مَرْضَاتِ اللّهِ وَتَثْبِيتًا مِّنْ أَنفُسِهِمْ ...

And the parable of those who spend their wealth seeking Allah's pleasure while they in their own selves are sure and certain that Allah will reward them (for their spending in His cause),

This is the example of the believers who give away charity seeking only Allah's pleasure, **وَتَثْبِيتًا مِّنْ أَنفُسِهِمْ** (while they in their own selves are sure and certain) meaning, they are certain that Allah shall reward them for these righteous acts with the best rewards.

Similarly, in a **Hadith** collected by Al-Bukhari and Muslim, the Messenger of Allah said,

مَنْ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا

Whoever fasts **Ramadan** with faith and expectation...

meaning, believing that Allah commanded the fast, all the while awaiting His reward for fasting it.

Allah's statement,

... كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ ...

is that of a garden on a **Rabwah**,

means, the example of a garden on `a height above the ground', as the majority of scholars have stated.

Ibn Abbas and Ad-Dahhak added that it also has flowing rivers.

Allah's statement,

... أَصَابَهَا وَابِلٌ ...

Wabil falls on it,

means, heavy rain as we stated, So it produces its,

and it doubles its yield of harvest. And if it does not receive heavy rain, light rain suffices it.

... فَآتَتْ أُكُلَهَا ...

its yield of harvest,

meaning, fruits or produce,

... ضِعْفَيْنِ ...

doubles,

as compared to other gardens.

... فَإِن لَّمْ يُصِبْهَا وَابِلٌ فَطَلٌّ ...

And if it does not receive **Wabil**, a **Tall** suffices it.

Ad-Dahhak said that;

the `**Tall**' is light rain.

The **Ayah** indicates that the garden on the **Rabwah** is always fertile, for if heavy rain does not fall on it, light rain will suffice for it. Such is the case regarding the believer's good deeds, for they never become barren. Rather, Allah accepts the believer's righteous deeds and increases them, each according to his deeds. This is why Allah said next,

... وَاللّهُ بِمَا تَعْمَلُونَ بَصِيرٌ (٢٦٥)

And Allah is All-Seer of what you do.

meaning, none of His servants' deeds ever escapes His perfect watch.

أَيَوَدُّ أَحَدُكُمْ أَن تَكُونَ لَهُ جَنَّةٌ مِّن نَّخِيلٍ وَأَعْنَابٍ تَجْرِى مِن تَحْتِهَا الأَنْهَـرُ لَهُ فِيهَا مِن كُلِّ الثَّمَرَتِ وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَّةٌ ضُعَفَآءُ فَأَصَابَهَآ إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ

2:266 Would any of you wish to have a garden with date palms and vines, with rivers flowing underneath, and all kinds of fruits for him therein, while he is stricken with old age, and his children are weak (not able to look after themselves), then it is struck with a fiery whirlwind, so that it is burnt!

كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمُ الآيَـتِ لَعَلَّكُمْ تَتَفَكَّرُونَ

Thus does Allah make clear His Ayat to you that you may give thought.

The Example of Evil Deeds Nullifying Good Deeds

Allah says;

أَيَوَدُّ أَحَدُكُمْ أَن تَكُونَ لَهُ جَنَّةٌ مِّن نَّخِيلٍ وَأَعْنَابٍ تَجْرِي مِن تَحْتِهَا الأَنْهَارُ لَهُ فِيهَا مِن كُلِّ الثَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَّةٌ ضُعَفَاء فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ ...

Would any of you wish to have a garden with date palms and vines, with rivers flowing underneath, and all kinds of fruits for him therein, while he is stricken with old age, and his children are weak (not able to look after themselves), then it is struck with a fiery whirlwind, so that it is burnt!

Al-Bukhari recorded that Ibn Abbas and Ubayd bin Umayr said that;

Umar bin Al-Khattab asked the Companions of the Messenger of Allah, "According to your opinion, about whom was this **Ayah** revealed, أَيَوَدُّ أَحَدُكُمْ أَن

تَكُونَ لَهُ جَنَّةٌ مِّن نَّخِيلٍ وَأَعْنَابٍ (Would any of you wish to have a garden with date palms and vines...).''

They said, "Allah knows best.''

Umar became angry and said, "Say we know or we do not know.''

Ibn Abbas said, "O Leader of the Faithful! I have an opinion about it.''

Umar said, "O my nephew! Say your opinion and do not belittle yourself.''

Ibn Abbas said, "This is an example set for a deed.''

Umar said, "What type of deed?''

Ibn Abbas said, "For a wealthy man who works in Allah's pleasure and then Allah sends **Shaytan** to him, and he works in disobedience, until he annuls his good works.''

This **Hadith** suffices as an explanation for the **Ayah**, for it explains the example it sets by a person who does good first and then follows it with evil, may Allah save us from this end. So, this man annulled his previous good works with his latter evil works. When he desperately needed the deeds of the former type, there were none.

This is why Allah said,

وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَّةٌ ضُعَفَاء فَأَصَابَهَا إِعْصَارٌ (while he is stricken with old age, and his children are weak (not able to look after themselves), then it is struck with a whirlwind) with heavy wind, فِيهِ نَارٌ فَاحْتَرَقَتْ (that is fiery, so that it is burnt) meaning, its fruits were burnt and its trees were destroyed. Therefore, what will his condition be like!

Ibn Abi Hatim recorded that Al-Awfi said that Ibn Abbas said,

"Allah has set a good parable, and all His parables are good. He said,

أَيَوَدُّ أَحَدُكُمْ أَن تَكُونَ لَهُ جَنَّةٌ مِّن نَّخِيلٍ وَأَعْنَابٍ تَجْرِي مِن تَحْتِهَا الأَنْهَارُ لَهُ فِيهَا مِن كُلِّ الثَّمَرَاتِ

Would any of you wish to have a garden with date palms and vines, with rivers flowing underneath, and all kinds of fruits for him therein. But he lost all this in his old age, وَأَصَابَهُ الْكِبَرُ (while he is stricken with old age) while his offspring and children are weak just before the end of his life. Then a lightning storm came and destroyed his garden.

Then he did not have the strength to grow another garden, nor did his offspring offer enough help. This is the condition of the disbeliever on the Day of Resurrection when he returns to Allah, for he will not have any good deeds to provide an excuse - or refuge - for him, just as the man in the parable had no strength to replant the garden.

The disbeliever will not find anything to resort to for help, just as the offspring of the man in the parable did not provide him with help. So he will be deprived of his reward when he most needs it, just as the man in the parable was deprived of Allah's garden when he most needed it, when he became old and his offspring weak.''

In his **Mustadrak**, Al-Hakim recorded that the Messenger of Allah used to say in his supplication,

اللَّهُمَّ اجْعَلْ أَوْسَعَ رِزْقِكَ عَلَيَّ عِنْدَ كِبَرِ سِنِّي وَانْقِضَاءِ عُمُرِي

O Allah! Make Your biggest provision for me when I am old in age and at the time my life ends.

This is why Allah said,

... كَذَلِكَ يُبَيِّنُ اللهُ لَكُمُ الآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ (٢٦٦)

Thus Allah makes clear to you His Laws in order that you may give thought.

meaning, comprehend and understand the parables and their intended implications.

Similarly, Allah said,

وَتِلْكَ الأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَآ إِلاَّ الْعَـلِمُونَ

And these similitudes We put forward for mankind; but none will understand them except those who have knowledge (of Allah and His signs). (29:43)

يأَيُّهَا الَّذِينَ ءامَنُواْ أَنفِقُواْ مِن طَيِّبَـتِ مَا كَسَبْتُمْ وَمِمَّآ أَخْرَجْنَا لَكُم مِّنَ الاٌّرْضِ وَلاَ تَيَمَّمُواْ الْخَبِيثَ مِنْهُ تُنفِقُونَ وَلَسْتُم بِأَخِذِيهِ إِلا أَن تُغْمِضُواْ فِيهِ

2:267 O you who believe! Spend of the good things which you have (legally) earned, and of that which We have produced from the earth for you, and do not aim at that which is bad to spend from it, (though) you would not accept it save if you close your eyes and tolerate therein.

وَاعْلَمُواْ أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ

And know that Allah is Rich (free of all needs), and worthy of all praise.

الشَّيْطَـنُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُم بِالْفَحْشَآءِ وَاللَّهُ يَعِدُكُم مَّغْفِرَةً مِّنْهُ وَفَضْلاً وَاللَّهُ وسِعٌ عَلِيمٌ

2:268 Shaytan threatens you with poverty and orders you to commit Fahishah' (evil deeds) whereas Allah promises you forgiveness from Himself and bounty, and Allah is All-Sufficient for His creatures' needs, All-Knower.

يُؤْتِى الْحِكْمَةَ مَن يَشَآءُ وَمَن يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِىَ خَيْرًا كَثِيرًا وَمَا يَذَّكَّرُ إِلاَّ أُوْلُواْ الأَلْبَـبِ

2:269 He grants Hikmah to whom He wills, and he, to whom Hikmah is granted, is indeed granted abundant good. But none remember (will receive admonition) except men of understanding.

The Encouragement to Spend Honest Money for Allah's Sake

Allah says;

يَا أَيُّهَا الَّذِينَ آمَنُواْ أَنفِقُواْ مِن طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُم مِّنَ الأَرْضِ وَلاَ تَيَمَّمُواْ الْخَبِيثَ مِنْهُ تُنفِقُونَ وَلَسْتُم بِآخِذِيهِ إِلاَّ أَن تُغْمِضُواْ فِيهِ ...

O you who believe! Spend of the good things which you have (legally) earned, and of that which We have produced from the earth for you, and do not aim at that which is bad to spend from it, (though) you would not accept it save if you close your eyes and tolerate therein.

> Allah commands His believing servants to spend in charity, as Ibn Abbas stated, from the pure, honest money that they earned and from the fruits and vegetables that He has grown for them in the land.

Ibn Abbas said,

> "Allah commanded them to spend from the purest, finest and best types of their money and prohibited spending from evil and dishonest money, because Allah is pure and good and only accepts that which is pure and good.''

This is why Allah said, **وَلاَ تَيَمَّمُواْ الْخَبِيثَ** (and do not aim at that which is bad) meaning, filthy (impure) money, **مِنْهُ تُنفِقُونَ وَلَسْتُم بِآخِذِيهِ** (to spend from it, (though) you would not accept it) meaning,

"If you were given this type, you would not take it, except if you tolerate the deficiency in it. Verily, Allah is far Richer than you, He is in no need of this money, so do not give, for His sake, what you would dislike for yourselves.''

It was reported that, وَلاَ تَيَمَّمُواْ الْخَبِيثَ مِنْهُ تُنفِقُونَ (and do not aim at that which is bad to spend from it) means,

"Do not spend from the dishonest, impure money instead of the honest, pure money.''

Ibn Jarir recorded that Al-Bara bin Azib commented on Allah's statement, يَا أَيُّهَا الَّذِينَ آمَنُواْ أَنفِقُواْ مِن طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُم مِّنَ الأَرْضِ وَلاَ تَيَمَّمُواْ الْخَبِيثَ مِنْهُ تُنفِقُونَ (O you who believe! Spend of the good things which you have (legally) earned, and of that which We have produced from the earth for you, and do not aim at that which is bad to spend from it),

that it was revealed about the **Ansar**. When the season for harvesting date-trees would start, the **Ansar** would collect ripe-date branches from their gardens and hang them on a rope erected between two pillars in the **Masjid** of the Messenger of Allah. The poor emigrant Companions would eat from these dates. However, some of them (**Ansar**) would also add lesser type of dates in between ripe-date branches, thinking they are allowed to do so. Allah revealed this **Ayah** about those who did this, وَلاَ تَيَمَّمُواْ الْخَبِيثَ مِنْهُ تُنفِقُونَ (and do not aim at that which is bad to spend from it).

Ali bin Abi Talhah said that Ibn Abbas commented on the **Ayah**, وَلَسْتُم بِآخِذِيهِ إِلاَّ أَن تُغْمِضُواْ فِيهِ (you would not accept it save if you close your eyes and tolerate therein) means,

"If you had a right on someone who would pay you less than what you gave them, you would not agree until you require more from them to make up the difference. This is why Allah said, وَلَسْتُم

بِآخِذِيهِ إِلاَّ أَن تُغْمِضُواْ فِيهِ (save if you close your eyes and tolerate therein) meaning,

`How do you agree for Me what you do not agree for yourselves, while I have a right to the best and most precious of your possessions!'''

Ibn Abi Hatim and Ibn Jarir recorded this **Hadith** and Ibn Jarir added,

"And this is the meaning of Allah's statement,

لَن تَنَالُواْ الْبِرَّ حَتَّى تُنفِقُواْ مِمَّا تُحِبُّونَ

By no means shall you attain **Al-Birr**, unless you spend of that which you love.'' (4:92)

Allah said next,

... وَاعْلَمُواْ أَنَّ اللّهَ غَنِيٌّ حَمِيدٌ (٢٦٧)

And know that Allah is Rich (free of all needs), and worthy of all praise.

meaning, "Although Allah commanded you to give away the purest of your money in charity, He is far Richer from needing your charity, but the purpose is that the distance between the rich and the poor becomes less.''

Similarly, Allah said,

لَن يَنَالَ اللَّهَ لُحُومُهَا وَلاَ دِمَآؤُهَا وَلَـكِن يَنَالُهُ التَّقْوَى مِنكُمْ

It is neither their meat nor their blood that reaches Allah, but it is piety from you that reaches Him. (22:37)

Allah is Rich and free of needing anything from any of His creatures, while all of His creatures stand in need of Him.

Allah's bounty encompassing, and what He has never ends. Therefore, whoever gives away good and pure

things in charity, let him know that Allah is the Most Rich, His favor is enormous and He is Most Generous, Most Compassionate; and He shall reward him for his charity and multiply it many times. So who would lend to He Who is neither poor nor unjust, Who is worthy of all praise in all His actions, statements, and decisions, of Whom there is neither a deity worthy of worship except Him, nor a Lord other than Him.

Satanic Doubts Concerning Spending in Charity

Allah said,

الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُم بِالْفَحْشَاءِ وَاللّهُ يَعِدُكُم مَّغْفِرَةً مِّنْهُ وَفَضْلاً

...

Shaytan threatens you with poverty and orders you to commit Fahishah'; whereas Allah promises you forgiveness from Himself and bounty, and Allah is All-Sufficient for His creatures' needs, All-Knower.

Ibn Abi Hatim recorded that Abdullah bin Mas`ud said that the Messenger of Allah said,

> إِنَّ لِلشَّيْطَانِ لَمَّةً بِابْنِ آدَمَ، وَلِلْمَلَكِ لَمَّةً، فَأَمَّا لَمَّةُ الشَّيطَانِ فَإِيعَادٌ بِالشَّرِّ، وَتَكْذِيبٌ بِالْحَقِّ، وَ أَمَّا لَمَّةُ الْمَلَكِ فَإِيعَادٌ بِالْخَيْرِ، وَتَصْدِيقٌ بِالْحَقِّ، فَمَنْ وَجَدَ ذَلِكَ فَلْيَعْلَمْ أَنَّهُ مِنَ اللهِ، فَلْيَحْمَدِ اللهَ، وَمَنْ وَجَدَ الْأُخْرَى فَلْيَتَعَوَّذْ مِنَ الشَّيْطَانِ
>
> **Shaytan** has an effect on the son of Adam, and the angel also has an effect.
>
> As for the effect of **Shaytan**, it is by his threatening with evil repercussions and rejecting the truth.
>
> As for the effect of the angel, it is by his promise of a good end and believing in the truth. Whoever finds the latter, let him know that it is coming from Allah and let him thank Allah for it.
>
> Whoever finds the former, let him seek refuge - with Allah - from **Shaytan**.

The Prophet then recited,

الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُم بِالْفَحْشَاء وَاللّهُ يَعِدُكُم مَّغْفِرَةً مِّنْهُ وَفَضْلاً

Shaytan threatens you with poverty and orders you to commit Fahishah'; whereas Allah promises you forgiveness from Himself and bounty.

This is the narration that At-Tirmidhi and An-Nasa'i collected in the book of **Tafsir** in their **Sunan** collections.

Allah said,

الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ ...

Shaytan threatens you with poverty,

so that you hold on to whatever you have and refrain from spending it in Allah's pleasure.

... وَيَأْمُرُكُم بِالْفَحْشَاء ...

And orders you to commit Fahishah',

meaning, "**Shaytan** forbids you from spending in charity because of the false fear of becoming poor, and he encourages evil deeds, sins, indulging in what is prohibited, and immoral conduct.''

Allah said,

... وَاللّهُ يَعِدُكُم مَّغْفِرَةً مِّنْهُ ...

Whereas Allah promises you forgiveness from Himself,

instead of the evil that **Shaytan** enjoins on you.

... وَفَضْلاً ...

And Bounty,

as opposed to the poverty that **Shaytan** frightens you with.

... وَاللّهُ وَاسِعٌ عَلِيمٌ (٢٦٨)

And Allah is All-Sufficient for His creatures' needs, All-Knower.

The Meaning of Al-Hikmah

Allah said,

يُؤتِي الْحِكْمَةَ مَن يَشَاء وَمَن يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا ...

He grants **Hikmah** to whom He wills, and he, to whom **Hikmah** is granted, is indeed granted abundant good.

يُؤتِي الْحِكْمَةَ مَن يَشَاء (He grants Hikmah to whom He wills),

Ali bin Abi Talhah reported that Ibn Abbas said,

"That is knowledge of the Qur'an. For instance, the abrogating and the abrogated, what is plain and clear and what is not as plain and clear, what it allows, and what it does not allow, and its parables.''

Imam Ahmad recorded that Ibn Mas`ud said that he heard the Messenger of Allah saying,

لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ: رَجُلٌ آتَاهُ اللهُ مَالًا فَسَلَّطَهُ عَلَى هَلَكَتِهِ فِي الْحَقِّ، وَرَجُلٌ آتَاهُ اللهُ حِكْمَةً فَهُوَ يَقْضِي بِهَا وَيُعَلِّمُهَا

There is no envy except in two instances: a person whom Allah has endowed with wealth and he spends it righteously, and a person whom Allah has given **Hikmah** and he judges by it and teaches it to others.

This was also collected by Al-Bukhari, Muslim, An-Nasa'i, Ibn Majah.

Allah's statement,

... وَمَا يَذَّكَّرُ إِلاَّ أُوْلُواْ الأَلْبَابِ (٢٦٩)

But none remember (will receive admonition) except men of understanding.

means, "Those who will benefit from the advice are those who have sound minds and good comprehension with which they understand the words (of advice and reminder) and their implications.''

وَمَآ أَنفَقْتُم مِّن نَّفَقَةٍ أَوْ نَذَرْتُم مِّن نَّذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهُ وَمَا لِلظَّـلِمِينَ مِنْ أَنصَارٍ

2:270 And whatever you spend for spendings (e.g., in Sadaqah) or whatever vow you make, be sure Allah knows it all. And for the wrongdoers there are no helpers.

إِن تُبْدُواْ الصَّدَقَـتِ فَنِعِمَّا هِىَ وَإِن تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَآءَ فَهُوَ خَيْرٌ لَّكُمْ

2:271 If you disclose your Sadaqat (almsgiving), it is well; but if you conceal them and give them to the poor, that is better for you.

وَيُكَفِّرُ عَنكُم مِّن سَيِّئَاتِكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

(Allah) will expiate you some of your sins. And Allah is Well-Acquainted with what you do.

Allah says;

وَمَا أَنفَقْتُم مِّن نَّفَقَةٍ أَوْ نَذَرْتُم مِّن نَّذْرٍ فَإِنَّ اللّهَ يَعْلَمُهُ ...

And whatever you spend for spendings (e.g., in **Sadaqah**) or whatever vow you make, be sure Allah knows it all.

Allah states that He has perfect knowledge of the good deeds performed by all of His creation, such as charity and various vows, and He rewards tremendously for these deeds, provided they are performed seeking His Face and His promise.

Allah also warns those who do not work in his obedience, but instead disobey His command, reject His revelation and worship others besides Him:

... وَمَا لِلظَّالِمِينَ مِنْ أَنصَارٍ (٢٧٠)

And for the wrongdoers there are no helpers.

meaning, who will save them from Allah's anger and torment on the Day of Resurrection.

The Virtue of Disclosing or Concealing Charity

Allah said,

إِن تُبْدُواْ الصَّدَقَاتِ فَنِعِمَّا هِيَ ...

If you disclose your **Sadaqat**, it is well),

meaning, "It is well if you make known the charity that you give away.''

Allah's statement,

... وَإِن تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاء فَهُوَ خَيْرٌ لُّكُمْ ...

But if you conceal them and give them to the poor, that is better for you.

this indicates that concealing charity is better than disclosing it, because it protects one from showing off and boasting. However, if there is an apparent wisdom behind disclosing the charity, such as the people imitating this righteous act, then disclosing it becomes better than concealing it.

The Messenger of Allah said,

الْجَاهِرُ بِالْقُرْآنِ كَالْجَاهِرِ بِالصَّدَقَةِ، وَالْمُسِرُّ بِالْقُرآنِ كَالْمُسِرِّ بِالصَّدَقة

He who utters aloud Quranic recitation is just like he who discloses charity acts. He who conceals Quranic recitation is just like he who conceals charity acts.

The **Ayah** indicates that it is better that acts of charity be concealed, as reiterated by the **Hadith** that the Two

Sahihs recorded from Abu Hurayrah that the Messenger of Allah said,

سَبْعَةٌ يُظِلُّهُمُ اللهُ فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ:

- إِمَامٌ عَادِلٌ،
- وَشَابٌّ نَشَأَ فِي عِبَادَةِ اللهِ،
- وَرَجُلَانِ تَحَابَّا فِي اللهِ،اجْتَمَعَا عَلَيْهِ وَتَفَرَّقَا عَلَيْهِ،
- وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ بِالْمَسْجِدِ، إِذَا خَرَجَ مِنْهُ حَتَّى يَرْجِعَ إِلَيْهِ،
- وَرَجُلٌ ذَكَرَ اللهَ خَالِيًا فَفَاضَتْ عَيْنَاهُ،
- وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالٍ، فَقَالَ: إِنِّي أَخَافُ اللهَ رَبَّ الْعَالَمِينَ،
- وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا، حَتَّى لَا تَعْلَمَ شِمَالُهُ مَا تُنْفِقُ يَمِينُه

Allah will give shade to seven on the Day when there will be no shade but His.

They are:

- a just ruler,
- a youth who has been brought up in the worship of Allah,
- two persons who love each other only for Allah's sake who meet and part in Allah's cause only,
- a man whose heart is attached to the **Masjids** from the time he departs the **Masjid** until he returns to it,
- a person who remembers Allah in seclusion and his eyes are then flooded with tears,
- a man who refuses the call of a charming woman of noble birth for illicit intercourse with her and says, `I fear Allah, Lord of the worlds', and
- a man who gives charitable gifts so secretly that his left hand does not know what his right hand has given.

Allah's statement,

... وَيُكَفِّرُ عَنكُم مِّن سَيِّئَاتِكُمْ ...

(Allah) will expiate you some of your sins,

> means, in return for giving away charity, especially if it was concealed. Therefore, you will gain goodness by your rank being raised, and your sins being forgiven.

Allah's statement,

... وَاللّهُ بِمَا تَعْمَلُونَ خَبِيرٌ (٢٧١)

And Allah is Well-Acquainted with what you do.

> means, "No good deed that you perform escapes His knowledge, and He shall reward for it.''

لَّيْسَ عَلَيْكَ هُدَاهُمْ وَلَـكِنَّ اللَّهَ يَهْدِى مَن يَشَآءُ

2:272 Not upon you (Muhammad) is their guidance, but Allah guides whom He wills.

وَمَا تُنفِقُواْ مِنْ خَيْرٍ فَلاًّنفُسِكُمْ وَمَا تُنفِقُونَ إِلاَّ ابْتِغَآءَ وَجْهِ اللَّهِ

And whatever you spend in good, it is for yourselves, when you spend not except seeking Allah's Face.

وَمَا تُنفِقُواْ مِنْ خَيْرٍ يُوَفَّ إِلَيْكُمْ وَأَنتُمْ لاَ تُظْلَمُونَ

And whatever you spend in good, it will be repaid to you in full, and you shall not be wronged.

لِلْفُقَرَآءِ الَّذِينَ أُحصِرُواْ فِى سَبِيلِ اللَّهِ لاَ يَسْتَطِيعُونَ ضَرْبًا فِى الاٌّرْضِ

2:273 (Charity is) for Fuqara' (the poor), who in Allah's cause are restricted (from travel), and cannot move about in the land (for trade or work).

يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَآءَ مِنَ التَّعَفُّفِ تَعْرِفُهُم بِسِيمَـهُمْ لاَ يَسْـَلُونَ النَّاسَ إِلْحَافًا

The one who knows them not, thinks that they are rich because of their modesty. You may know them by their mark, they do not beg of people at all.

وَمَا تُنفِقُواْ مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ

And whatever you spend in good, surely Allah knows it well.

الَّذِينَ يُنفِقُونَ أَمْوَلَهُمْ بِالَّيْلِ وَالنَّهَارِ سِرًّا وَعَلاَنِيَةً فَلَهُمْ أَجْرُهُم عِندَ رَبِّهِمْ وَلاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ

2:274 Those who spend their wealth (in Allah's cause) by night and day, in secret and in public, they shall have their reward with their Lord. On them shall be no fear, nor shall they grieve.

Giving Charity to Polytheists

Allah says;

لَّيْسَ عَلَيْكَ هُدَاهُمْ وَلَـكِنَّ اللّهَ يَهْدِي مَن يَشَاء وَمَا تُنفِقُواْ مِنْ خَيْرٍ فَلأنفُسِكُمْ وَمَا تُنفِقُونَ إِلاَّ ابْتِغَاء وَجْهِ اللّهِ وَمَا تُنفِقُواْ مِنْ خَيْرٍ يُوَفَّ إِلَيْكُمْ وَأَنتُمْ لاَ تُظْلَمُونَ (٢٧٢)

Not upon you (Muhammad) is their guidance, but Allah guides whom He wills. And whatever you spend in good, it is for yourselves, when you spend not except seeking Allah's Face. And whatever you spend in good, it will be repaid to you in full, and you shall not be wronged.

Abu Abdur-Rahman An-Nasa'i recorded that Ibn Abbas said that;

> they, "Disliked giving charity to their polytheist relatives, but were later on allowed to give it to

them when they inquired about this matter, and this **Ayah** was revealed."

Allah's statement,

... وَمَا تُنفِقُواْ مِنْ خَيْرٍ فَلأنفُسِكُمْ ...

And whatever you spend in good, it is for yourselves,

is similar to His other statement,

مَّنْ عَمِلَ صَـلِحاً فَلِنَفْسِهِ

Whosoever does righteous good deed, it is for (the benefit of) his ownself.

There are many other similar **Ayat** in the Qur'an.

Allah said next,

وَمَا تُنفِقُونَ إِلاَّ ابْتِغَاء وَجْهِ اللّهِ ...

When you spend not except seeking Allah's Face.

Al-Hasan Al-Basri commented,

"Whenever the believer spends, including what he spends on himself, he seeks Allah's Face with it.''

Ata Al-Khurasani said that the **Ayah** means,

"You give away charity for the sake of Allah. Therefore, you will not be asked about the deeds (or wickedness) of those who receive it.''

This is a sound meaning indicating that when one spends in charity for Allah's sake, then his reward will be with Allah. He will not be asked if the charity unintentionally reached righteous, evil, deserving or undeserving persons, for he will be rewarded for his good intention. The proof to this statement is the Ayah,

... وَمَا تُنفِقُواْ مِنْ خَيْرٍ يُوَفَّ إِلَيْكُمْ وَأَنتُمْ لاَ تُظْلَمُونَ

And whatever you spend in good, it will be repaid to you in full, and you shall not be wronged.

The Two **Sahihs** recorded a **Hadith** by Abu Hurayrah that the Messenger of Allah said,

قَالَ رَجُلٌ: لَأَتَصَدَّقَنَّ اللَّيْلَةَ بِصَدَقَةٍ، فَخَرَجَ بِصَدَقَتِهِ فَوَضَعَهَا فِي يَدِ زَانِيَةٍ، فَأَصْبَحَ النَّاسُ يَتَحَدَّثُونَ: تُصُدِّقَ عَلَى زَانِيَةٍ، فَقَالَ: اللَّهُمَ لَكَ الْحَمْدُ عَلَى زَانِيَةٍ، لَأَتَصَدَّقَنَّ اللَّيْلَةَ بِصَدَقَةٍ،

A man said, "Tonight, I shall give charity.'' He went out with his charity and (unknowingly) gave it to an adulteress. The next morning the people said that alms were given to an adulteress. The man said, "O Allah! All the praises are for You. (I gave my alms) to an adulteress. Tonight, I shall give alms again.''

فَخَرَجَ بِصَدَقَتِهِ فَوَضَعَهَا فِي يَدِ غَنِيَ، فَأَصْبَحُوا يَتَحَدَّثُونَ: تُصُدِّقَ اللَّيْلَةَ عَلَى غَنِيَ، قَالَ: اللَّهُمَّ لَكَ الْحَمْدُ عَلَى غَنِيَ، لَأَتَصَدَّقَنَّ اللَّيْلَةَ بِصَدَقَةٍ،

He went out with his charity and (unknowingly) gave it to a rich person. The next morning (the people) said, "Last night, a wealthy person was given alms.'' He said, "O Allah! All the praises are for You. (I gave alms) to a wealthy man. Tonight, I shall again give charity.''

فَخَرَجَ بِصَدَقَتِهِ فَوَضَعَهَا فِي يَدِ سَارِقٍ، فَأَصْبَحُوا يَتَحَدَّثُونَ: تُصُدِّقَ اللَّيْلَةَ عَلَى سَارِقٍ، فَقَالَ:اللَّهُمَّ لَكَ الْحَمْدُ عَلَى زَانِيَةٍ، وَعَلَى غَنِيَ، وَعَلَى سَارِقٍ.

So he went out with his charity and (unknowingly) gave it to a thief. The next morning (the people) said, "Last night, a thief was given alms.'' He said, "O Allah! All the praises are for You. (I have given alms) to an adulteress, a wealthy man and a thief.''

فَأُتِيَ فَقِيلَ لَهُ: أَمَّا صَدَقَتُكَ فَقَدْ قُبِلَتْ، وَأَمَّا الزَّانِيَةُ فَلَعَلَّهَا أَنْ تَسْتَعِفَّ بِهَا عَنْ زِنَاهَا، وَلَعَلَّ الْغَنِيَّ يَعْتَبِرُ فَيُنْفِقُ مِمَّا أَعْطَاهُ اللهُ، وَلَعَلَّ السَّارِقَ أَنْ يَسْتَعِفَّ بِهَا عَنْ سَرِقَتِه

Then, someone came to him and said, "The alms that you gave away were accepted. As for the adulteress, the alms might make her abstain from adultery. As for the wealthy man, it might make him take a lesson and spend his wealth that Allah has given him. As for the thief, it might make him abstain from stealing.''

Who Deserves Charity

Allah said,

لِلْفُقَرَاء الَّذِينَ أُحصِرُواْ فِي سَبِيلِ اللّهِ ...

(Charity is) for the poor, who in Allah's cause are restricted (from travel),

meaning, the migrants who migrated to Allah and His Messenger, resided in Al-Madinah and did not have resources that sufficiently provided them with their needs.

... لاَ يَسْتَطِيعُونَ ضَرْبًا فِي الأَرْضِ ...

And cannot **Darban** (move about) in the land,

meaning, "They cannot travel in the land to seek means of livelihood.''

Allah said in other instances (using a variation of the word **Darban**),

وَإِذَا ضَرَبْتُمْ فِى الاٌّرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَقْصُرُواْ مِنَ الصَّلَوةِ

And when you (Muslims) travel in the land, there is no sin on you if you shorten the **Salah** (the prayer). (4:101)

أَن سَيَكُونُ مِنكُمْ مَّرْضَى وَءَاخَرُونَ يَضْرِبُونَ فِى الاٌّرْضِ يَبْتَغُونَ مِن فَضْلِ اللَّهِ وَءَاخَرُونَ يُقَـتِلُونَ فِى سَبِيلِ اللَّهِ فَاقْرَءُواْ

He knows that there will be some among you sick, others traveling through the

land, seeking of Allah's bounty, yet others fighting in Allah's cause. (73:20)

Allah then said,

... يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاء مِنَ التَّعَفُّفِ ...

The one who knows them not, thinks that they are rich because of their modesty,

meaning, those who do not know their situation think that they are well-off, because they are modest in their clothes and speech.

There is a **Hadith** with this meaning that the Two **Sahihs** recorded from Abu Hurayrah that the Messenger of Allah said,

لَيْسَ الْمِسْكِينُ بِهذَا الطَّوَّافِ الَّذِي تَرُدُّهُ التَّمْرَةُ وَالتَّمْرَتَانِ، وَاللُّقْمَةُ وَاللُّقْمَتَانِ، وَالْأُكْلَةُ وَالْأُكْلَتَانِ، وَلكِنِ الْمِسْكِينُ الَّذِي لَا يَجِدُ غِنىً يُغْنِيهِ، وَلَا يُفْطَنُ لَهُ فَيُتَصَدَّقَ عَلَيْهِ، وَلَا يَسْأَلُ النَّاسَ شَيْئًا

The **Miskin** (needy) is not he who wanders about and whose need is sufficed by a date or two, a bite or two or a meal or two. Rather, the **Miskin** is he who neither has enough resources to sustain him, all the while people are unaware of his need so they do not give to him, nor does he ask people for anything.

Imam Ahmad also recorded this **Hadith** from Ibn Mas`ud.

Allah's statement,

... تَعْرِفُهُم بِسِيمَاهُمْ ...

You may know them by their mark,

means, "Those who have good minds discover their situation,''

just as Allah said in other instances,

سِيمَـهُمْ فِى وُجُوهِهِمْ

> The mark of them (i.e. of their faith) is on their faces. (48:29)

وَلَتَعْرِفَنَّهُمْ فِى لَحْنِ الْقَوْلِ

> But surely, you will know them by the tone of their speech! (47:30)

Allah's statement,

... لاَ يَسْأَلُونَ النَّاسَ إِلْحَافًا ...

they do not beg of people at all,

> means, they do not beg and, thus, do not require people to provide them with more than what they actually need.
>
> Indeed, those who ask people for help, while having what suffices for their needs, have begged.

Imam Ahmad recorded that Abu Sa`id said,

> "My mother sent me to the Messenger of Allah to ask him for help, but when I came by him I sat down. The Prophet faced me and said to me,
>
> - مَن اسْتَغْنَى أَغْنَاهُ اللهُ،
> - وَمَن اسْتَعَفَّ أَعَفَّهُ اللهُ،
> - وَمَن اسْتَكَفَّ كَفَاهُ اللهُ،
> - وَمَنْ سَأَلَ وَلَهُ قِيمَةُ أُوقِيَّةٍ فَقَدْ أَلْحَف
>
> - Whoever felt satisfied, then Allah will enrich him.
> - Whoever is modest, Allah will make him decent.
> - Whoever is content, then Allah will suffice for him.
> - Whoever asks people, while having a small amount, he will have begged the people.

Abu Sa`id said,

"I said to myself, `I have a camel, Al-Yaqutah, and indeed, it is worth more than a small amount.' And I went back without asking the Prophet for anything.''

This is the same wording for this **Hadith** collected by Abu Dawud and An-Nasa'i.

Allah's statement,

... وَمَا تُنفِقُواْ مِنْ خَيْرٍ فَإِنَّ اللّهَ بِهِ عَلِيمٌ (٢٧٣)

And whatever you spend in good, surely Allah knows it well.

indicates that no charity escapes Him, and He will reward it fully and perfectly on the Day of Resurrection, when it is most desperately needed.

Praise for those who Spend in Charity

Allah said,

الَّذِينَ يُنفِقُونَ أَمْوَالَهُم بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلاَنِيَةً فَلَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ (٢٧٤)

Those who spend their wealth (in Allah's cause) by night and day, in secret and in public, they shall have their reward with their Lord. On them shall be no fear, nor shall they grieve.

This **Ayah** praises those who spend in charity for Allah's sake, seeking His pleasure, day and night, publicly and in secret, including what one spends on his family.

The Two **Sahihs** recorded that the Messenger of Allah said to Sa`d bin Abi Waqqas:

وَإِنَّكَ لَنْ تُنْفِقَ نَفَقَةً تَبْتَغِي بِهَا وَجْهَ اللهِ إِلَّا ازْدَدْتَ بِهَا دَرَجَةً وَرِفْعَةً، حَتَّى مَا تَجْعَلُ فِي فِي امْرَأَتِك

You will not spend charity with which you seek Allah's Face, but you will ascend a higher degree

and status because of it, including what you put in your wife's mouth.

Imam Ahmad recorded that Abu Mas`ud said that the Prophet said,

إِنَّ الْمُسْلِمَ إِذَا أَنْفَقَ عَلَى أَهْلِهِ نَفَقَةً يَحْتَسِبُهَا، كَانَتْ لَهُ صَدَقَة

When the Muslim spends on his family while awaiting the reward for it from Allah, it will be written as charity for him.

Al-Bukhari and Muslim also recorded this **Hadith**.

Allah said,

... فَلَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ ...

shall have their reward with their Lord,

on the Day of Resurrection, as reward for what they spent in acts of obedience.

We previously explained the **Ayah**,

... وَلاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ

there shall be no fear on them nor shall they grieve.

الَّذِينَ يَأْكُلُونَ الرِّبَواْ لاَ يَقُومُونَ إِلاَّ كَمَا يَقُومُ الَّذِى يَتَخَبَّطُهُ الشَّيْطَـنُ مِنَ الْمَسِّ

2:275 Those who eat Riba will not stand (on the Day of Resurrection) except like the standing of a person beaten by Shaytan leading him to insanity.

ذَلِكَ بِأَنَّهُمْ قَالُواْ إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَواْ وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَواْ

That is because they say: "Trading is only like Riba,'' whereas Allah has permitted trading and forbidden Riba.

فَمَن جَآءَهُ مَوْعِظَةٌ مِّن رَّبِّهِ فَانتَهَى فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُوْلَـئِكَ أَصْحَـبُ النَّارِ هُمْ فِيهَا خَـلِدُونَ

So whosoever receives an admonition from his Lord and stops eating Riba, shall not be punished for the past; his case is for Allah (to judge); but whoever returns (to Riba), such are the dwellers of the Fire - they will Abide therein.

The Punishment for Dealing with Riba (Interest and Usury)

After Allah mentioned the righteous believers who give charity, pay **Zakah** and spend on their relatives and families at various times and conditions, He then mentioned those who deal in usury and illegally acquire people's money, using various evil methods and wicked ways.

Allah describes the condition of these people when they are resurrected from their graves and brought back to life on the Day of Resurrection:

الَّذِينَ يَأْكُلُونَ الرِّبَا لاَ يَقُومُونَ إِلاَّ كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ...

Those who eat Riba will not stand (on the Day of Resurrection) except like the standing of a person beaten by **Shaytan** leading him to insanity.

This **Ayah** means, on the Day of Resurrection, these people will get up from their graves just as the person afflicted by insanity or possessed by a demon would.

Ibn Abbas said,

"On the Day of Resurrection, those who consume **Riba** will be resurrected while insane and suffering from seizures.''

Ibn Abi Hatim also recorded this and then commented,

"This **Tafsir** was reported from Awf bin Malik, Sa`id bin Jubayr, As-Suddi, Ar-Rabi bin Anas, Qatadah and Muqatil bin Hayyan.''

Al-Bukhari recorded that Samurah bin Jundub said in the long **Hadith** about the dream that the Prophet had,

فَأَتَيْنَا عَلَى نَهْرٍ حَسِبْتُ أَنَّهُ كَانَ يَقُولُ: أَحْمَرَ مِثْلِ الدَّمِ، وَإِذَا فِي النَّهْرِ رَجُلٌ سَابِحٌ يَسْبَحُ، وَإِذَا عَلَى شَطِّ النَّهْرِ رَجُلٌ قَدْ جَمَعَ عِنْدَهُ حِجَارَةً كَثِيرَةً،وَإِذَا ذَلِكَ السَّابِحُ يَسْبَحُ مَا يَسْبَحُ، ثُمَّ يَأْتِي ذَلِكَ الَّذِي قَدْ جَمَعَ الْحِجَارَةَ عِنْدَهُ، فَيَفْغَرُ لَهُ فَاهُ فَيُلْقِمُهُ حَجَرًا

We reached a river -

the narrator said, "I thought he said that the river was as red as blood''-

and found that a man was swimming in the river, and on its bank there was another man standing with a large collection of stones next to him. The man in the river would swim, then come to the man who had collected the stones and open his mouth, and the other man would throw a stone in his mouth.

The explanation of this dream was that the person in the river was one who consumed **Riba**.

Allah's statement,

... ذَلِكَ بِأَنَّهُمْ قَالُواْ إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا ...

That is because they say: "Trading is only like Riba,'' whereas Allah has permitted trading and forbidden **Riba**,

indicates that the disbelievers claimed that **Riba** was allowed due to the fact that they rejected Allah's commandments, not that they equated **Riba** with regular trade.

The disbelievers did not recognize that Allah allowed trade in the Qur'an, for if they did, they

would have said, "**Riba** is trade.'' Rather, they said, إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا (Trading is only like **Riba**) meaning, they are similar, so why did Allah allow this, but did not allow that, they asked in defiance of Allah's commandments.

Allah's statement,

... وَأَحَلَّ اللّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا ...

Whereas Allah has permitted trading and forbidden **Riba**,

might be a continuation of the answer to the disbelievers' claim, who uttered it, although they knew that Allah decided that ruling on trade is different from that of **Riba**.

Indeed, Allah is the Most Knowledgeable, Most Wise, Whose decision is never resisted. Allah is never asked about what He does, while they will be asked. He is knowledgeable of the true reality of all things and the benefits they carry. He knows what benefits His servants, so He allows it for them, and what harms them, so He forbids them from it. He is more merciful with them than the mother with her own infant.

Thereafter, Allah said,

... فَمَن جَاءهُ مَوْعِظَةٌ مِّن رَّبِّهِ فَانتَهَىَ فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللّهِ ...

So whosoever receives an admonition from his Lord and stops eating **Riba**, shall not be punished for the past; his case is for Allah (to judge),

meaning, those who have knowledge that Allah made usury unlawful, and refrain from indulging in it as soon as they acquire this knowledge, then Allah will forgive their previous dealings in **Riba**, عَفَا اللّهُ عَمَّا سَلَف (Allah has forgiven what is past). (5:95)

On the day Makkah was conquered the Prophet said,

وَكُلُّ رِبًا فِي الْجَاهِلِيَّةِ مَوْضُوعٌ تَحْتَ قَدَمَيَّ هَاتَيْنِ، وَأَوَّلُ رِبًا أَضَعُ، رِبَا الْعَبَّاس

All cases of **Riba** during the time of **Jahiliyyah** (pre-Islamic period of ignorance) is annulled and under my feet, and the first **Riba** I annul is the **Riba** of Al-Abbas (the Prophet's uncle).

We should mention that;

the Prophet did not require the return of the interest that they gained on their **Riba** during the time of **Jahiliyyah**. Rather, he pardoned the cases of **Riba** that occurred in the past, just as Allah said, **فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللّهِ** (shall not be punished for the past; his case is for Allah (to judge).

Sa`id bin Jubayr and As-Suddi said that, **فَلَهُ مَا سَلَفَ** (shall not be punished for the past),

refers to the **Riba** one consumed before it was prohibited.

Allah then said,

... وَمَنْ عَادَ ...

But whoever returns,

meaning, deals in **Riba** after gaining knowledge that Allah prohibited it, then that warrants punishment, and in this case, the proof will have been established against such person.

This is why Allah said,

... فَأُوْلَـئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ (٢٧٥)

such are the dwellers of the Fire - they will abide therein forever.

Abu Dawud recorded that Jabir said,

"When **الَّذِينَ يَأْكُلُونَ الرِّبَا لاَ يَقُومُونَ إِلاَّ كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ** (Those who eat **Riba** will not

stand (on the Day of Resurrection) except like a person beaten by Shaytan leading him to insanity) was revealed, the Messenger of Allah said,

مَنْ لَمْ يَذَرِ الْمُخَابَرَةَ فَلْيُؤْذِنْ بِحَرْبٍ مِنَ اللهِ وَرَسُولِه

Whoever does not refrain from **Mukhabarah**, then let him receive a notice of war from Allah and His Messenger.''

Al-Hakim also recorded this in his **Mustadrak**, and he said,

"It is **Sahih** according to the criteria of Muslim, and he did not record it.''

Mukhabarah (sharecropping), farming land in return for some of its produce, was prohibited.

Muzabanah, trading fresh dates still on trees with dried dates already on the ground, was prohibited.

Muhaqalah, which refers to trading produce not yet harvested, with crops already harvested, was also prohibited.

These were prohibited to eradicate the possibility that **Riba** might be involved, for the quality and equity of such items are only known after they become dry.

The subject of **Riba** is a difficult subject for many scholars. We should mention that the Leader of the Faithful, Umar bin Al-Khattab, said,

"I wished that the Messenger of Allah had made three matters clearer for us, so that we could refer to his decision:

- the grandfather (regarding inheriting from his grandchildren),
- the **Kalalah** (those who leave neither descendants nor ascendants as heirs) and
- some types of **Riba**.''

Umar was referring to the types of transactions where it is not clear whether they involve **Riba** or not.

The **Shariah** supports the rule that;

- for any matter that is unlawful, then the means to it are also unlawful, because whatever results in the unlawful is unlawful, in the same way that whenever an obligation will not be complete except with something, then that something is itself an obligation.

The Two **Sahihs** recorded that An-Nu`man bin Bashir said that he heard the Messenger of Allah say,

> إِنَّ الْحَلَالَ بَيِّنٌ وَإِنَّ الْحَرَامَ بَيِّنٌ، وَبَيْنَ ذَلِكَ أُمُورٌ مُشْتَبِهَاتٌ، فَمَنِ اتَّقَى الشُّبُهَاتِ اسْتَبْرَأَ لِدِينِهِ وَعِرْضِهِ، وَمَنْ وَقَعَ فِي الشُّبُهَاتِ وَقَعَ فِي الْحَرَامِ، كَالرَّاعِي يَرْعَى حَولَ الْحِمَى يُوشِكُ أَنْ يَرْتَعَ فِيه
>
> Both lawful and unlawful things are evident, but in between them there are matters that are not clear. So whoever saves himself from these unclear matters, he saves his religion and his honor. And whoever indulges in these unclear matters, he will have fallen into the prohibitions, just like a shepherd who grazes (his animals) near a private pasture, at any moment he is liable to enter it.

The **Sunan** records that Al-Hasan bin Ali said that he heard the Messenger of Allah say,

> دَعْ مَا يَرِيبُكَ إِلَى مَا لَا يَرِيبُك
>
> Leave that which makes you doubt for that which does not make you doubt.

Ahmad recorded that Sa`id bin Al-Musayyib said that Umar said,

> "The **Ayah** about **Riba** was one of the last **Ayat** to be revealed, and the Messenger of Allah died before he explained it to us. So leave that which makes you doubt for that which does not make you doubt."

Ibn Majah recorded that Abu Hurayrah said that the Messenger of Allah said,

الرِّبَا سَبْعُونَ حُوبًا، أَيْسَرُهَا أَنْ يَنْكِحَ الرَّجُلُ أُمَّه

Riba is seventy types, the least of which is equal to one having sexual intercourse with his mother.

Continuing on the subject of prohibiting the means that lead to the unlawful, there is a **Hadith** that Ahmad recorded in which Aishah said,

"When the **Ayat** in Surah **Al-Baqarah** about **Riba** were revealed, the Messenger of Allah went out to the **Masjid** and recited them and also prohibited trading in alcohol.''

The Six collections recorded this **Hadith**, with the exception of At-Tirmidhi.

The Two **Sahihs** recorded that the Messenger of Allah said,

لَعَنَ اللهُ الْيَهُودَ، حُرِّمَتْ عَلَيْهِمُ الشُّحُومُ فَجَمَلُوهَا فَبَاعُوهَا، وَأَكَلُوا أَثْمَانَهَا

May Allah curse the Jews! Allah forbade them to eat animal fat, but they melted it and sold it, eating its price.

Ali and Ibn Mas`ud narrated that the Messenger of Allah said,

لَعَنَ اللهُ آكِلَ الرِّبَا وَمُوكِلَهُ وَشَاهِدَيْهِ وَكَاتِبَه

May Allah curse whoever consumes **Riba**, whoever pays **Riba**, the two who are witnesses to it, and the scribe who records it.

They say they only have witnesses and a scribe to write the **Riba** contract when they want it to appear to be a legitimate agreement, but it is still invalid because the ruling is applied to the agreement itself, not the form that it appears in. Verily, deeds are judged by their intentions.

يَمْحَقُ اللَّهُ الْرِّبَواْ وَيُرْبِى الصَّدَقَـتِ

2:276 Allah will destroy Riba and will give increase for Sadaqat.

وَاللَّهُ لاَ يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ

And Allah likes not the disbelievers, sinners.

إِنَّ الَّذِينَ ءَامَنُواْ وَعَمِلُواْ الصَّـلِحَـتِ وَأَقَامُواْ الصَّلَوٰةَ وَآتَوُاْ الزَّكَوٰةَ لَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ

2:277 Truly, those who believe, and do deeds of righteousness, and perform the Salah and give Zakah, they will have their reward with their Lord. On them shall be no fear, nor shall they grieve.

Allah Does Not Bless Riba

Allah says;

يَمْحَقُ اللَّهُ الْرِّبَا وَيُرْبِي الصَّدَقَاتِ ...

Allah will destroy **Riba** and will give increase for **Sadaqat**.

Allah states that He destroys **Riba**, either by removing this money from those who eat it, or by depriving them of the blessing, and thus the benefit of their money.

Because of their **Riba**, Allah will torment them in this life and punish them for it on the Day of Resurrection.

Allah said,

قُل لاَّ يَسْتَوِى الْخَبِيثُ وَالطَّيِّبُ وَلَوْ أَعْجَبَكَ كَثْرَةُ الْخَبِيثِ

Say: "Not equal are **Al-Khabith** (evil things) and **At-Tayyib** (good things), even though the abundance of **Al-Khabith** may please you.'' (5:100)

وَيَجْعَلَ الْخَبِيثَ بَعْضَهُ عَلَى بَعْضٍ فَيَرْكُمَهُ جَمِيعاً فَيَجْعَلَهُ فِى جَهَنَّمَ

And put the wicked (disbelievers and doers of evil deeds) one over another, heap them together and cast them into Hell. (8:37)

and,

وَمَآ ءَاتَيْتُمْ مِّن رِّباً لِّيَرْبُوَاْ فِى أَمْوَالِ النَّاسِ فَلاَ يَرْبُواْ عِندَ اللَّهِ

And that which you give in gift (to others), in order that it may increase (your wealth by expecting to get a better one in return) from other people's property, has no increase with Allah. (30:39)

Ibn Jarir said that Allah's statement, يَمْحَقُ اللّهُ الْرِّبَا (Allah will destroy **Riba**), is similar to the statement reported of Abdullah bin Mas`ud,

"**Riba** will end up with less, even if it was substantial.''

Imam Ahmad recorded a similar statement in **Al-Musnad**.

Allah Increases Charity, Just as One Raises His Animal

Allah's statement,

... وَيُرْبِي الصَّدَقَاتِ ...

And will give increase for **Sadaqat**,

means, Allah makes charity grow, or He increases it.

Al-Bukhari recorded that Abu Hurayrah said that the Messenger of Allah said,

مَنْ تَصَدَّقَ بِعَدْلِ تَمْرَةٍ مِنْ كَسْبٍ طَيِّبٍ، وَلَا يَقْبَلُ اللهُ إِلَّا الطَّيِّبَ، فَإِنَّ اللهَ يَتَقَبَّلُهَا بِيَمِينِهِ، ثُمَّ يُرَبِّيهَا لِصَاحِبِهِ، كَمَا يُرَبِّي أَحَدُكُمْ فَلُوَّهُ حَتَّى تَكُونَ مِثْلَ الْجَبَلِ

Whoever gives in charity what equals a date from honest resources, and Allah only accepts that which is good and pure, then Allah accepts it with His right (Hand) and raises it for its giver, just as one of you raises his animal, until it becomes as big as a mountain.

This was recorded in the book of **Zakah**.

Allah Does not Like the Disbelieving Sinners

Allah's statement,

... وَاللّهُ لاَ يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ (٢٧٦)

And Allah likes not the disbelievers, sinners.

indicates that Allah does not like he who has a disbelieving heart, who is a sinner in tongue and action.

There is a connection between the beginning of the **Ayah** on **Riba** and what Allah ended it with.

Those who consume **Riba** are not satisfied with the permissible and pure resources that Allah provided them. Instead, they try to illegally acquire people's money by relying on evil methods. This demonstrates their lack of appreciation for the bounty that Allah provides.

Praising Those Who Thank Allah

Allah praised those who believe in His Lordship, obey His commands, thank Him and appreciate Him. They are those who are kind to His creation, establish prayer and give charity due on their money. Allah informed them of the honor that He has

prepared for them and that they will be safe from the repercussions of the Day of Resurrection.

Allah said,

إِنَّ الَّذِينَ آمَنُواْ وَعَمِلُواْ الصَّالِحَاتِ وَأَقَامُواْ الصَّلاَةَ وَآتَوُاْ الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ (٢٧٧)

Truly, those who believe, and do deeds of righteousness, and perform the **Salah** and give **Zakah**, they will have their reward with their Lord. On them shall be no fear, nor shall they grieve.

يأَيُّهَا الَّذِينَ ءَامَنُواْ اتَّقُواْ اللَّهَ وَذَرُواْ مَا بَقِىَ مِنَ الرِّبَواْ إِن كُنتُمْ مُّؤْمِنِينَ

2:278 O you who believe! Have Taqwa of Allah and give up what remains from Riba, if you are (really) believers.

فَإِن لَّمْ تَفْعَلُواْ فَأْذَنُواْ بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ وَإِن تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَلِكُمْ لاَ تَظْلِمُونَ وَلاَ تُظْلَمُونَ

2:279 And if you do not do it, then take a notice of war from Allah and His Messenger but if you repent, you shall have your capital sums. Deal not unjustly, and you shall not be dealt with unjustly.

وَإِن كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَى مَيْسَرَةٍ وَأَن تَصَدَّقُواْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ

2:280 And if the debtor is having a hard time, then grant him time till it is easy for him to repay; but if you remit it by way of charity, that is better for you if you did but know.

وَاتَّقُواْ يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لاَ يُظْلَمُونَ

2:281 And have Taqwa the Day when you shall be brought back to Allah. Then every person shall be paid what he earned, and they shall not be dealt with unjustly.

The Necessity of Taqwa and Avoiding Riba

Allah commands His believing servants to fear Him and warns them against what would bring them closer to His anger and drive them away from His pleasure.

Allah said,

يَا أَيُّهَا الَّذِينَ آمَنُواْ اتَّقُواْ اللّهَ ...

O you who believe! Have **Taqwa** of Allah,

meaning, fear Him and remember that He is watching all that you do.

... وَذَرُواْ مَا بَقِيَ مِنَ الرِّبَا ...

And give up what remains of **Riba**,

meaning, abandon the **Riba** that people still owe you upon hearing this warning,

... إِن كُنتُم مُّؤْمِنِينَ (٢٧٨)

if you indeed have been believers.

believing in the trade that He allowed you and the prohibition of **Riba**.

Zayd bin Aslam, Ibn Jurayj, Muqatil bin Hayyan and As-Suddi said that;

this **Ayah** was revealed about Bani Amr bin Umayr, a sub-tribe of Thaqif, and Bani Al-

Mughirah, from the tribe of Bani Makhzum, between whom were outstanding transactions of **Riba** leftover from time of **Jahiliyyah**. When Islam came and both tribes became Muslims, Thaqif required Bani Al-Mughirah to pay the **Riba** of that transaction, but Bani Al-Mughirah said, "We do not pay **Riba** in Islam.''

Attab bin Usayd, the Prophet's deputy on Makkah, wrote to the Messenger of Allah about this matter. This **Ayah** was then revealed and the Messenger of Allah conveyed it to Attab.

يَا أَيُّهَا الَّذِينَ آمَنُواْ اتَّقُواْ اللّهَ وَذَرُواْ مَا بَقِيَ مِنَ الرِّبَا إِن كُنتُم مُّؤْمِنِينَ

فَإِن لَّمْ تَفْعَلُواْ فَأْذَنُواْ بِحَرْبٍ مِّنَ اللّهِ وَرَسُولِهِ ...

O you who believe! Be afraid of Allah and give up what remains (due to you) from **Riba** (from now onward), if you are (really) believers. And if you do not do it, then take a notice of war from Allah and His Messenger.

They said, "We repent to Allah and abandon whatever is left of our **Riba**'', and they all abandoned it.

This **Ayah** serves as a stern threat to those who continue to deal in **Riba** after Allah revealed this warning.

Riba Constitutes War Against Allah and His Messenger

Ibn Jurayj said that Ibn Abbas said that, **فَأْذَنُواْ بِحَرْبٍ** (then take a notice of war) means,

"Be sure of a war from Allah and His Messenger.''

He also said,

"On the Day of Resurrection, those who eat **Riba** will be told, `take up arms for war.'''

He then recited, فَإِن لَّمْ تَفْعَلُواْ فَأْذَنُواْ بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ (And if you do not do it, then take a notice of war from Allah and His Messenger).

Ali bin Abi Talhah said that Ibn Abbas said about, فَإِن لَّمْ تَفْعَلُواْ فَأْذَنُواْ بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ (And if you do not do it, then take a notice of war from Allah and His Messenger),

"Whoever kept dealing with **Riba** and did not refrain from it, then the Muslim Leader should require him to repent. If he still did not refrain from **Riba**, the Muslim Leader should cut off his head.''

Allah then said,

... وَإِن تُبْتُمْ فَلَكُمْ رُؤُوسُ أَمْوَالِكُمْ لاَ تَظْلِمُونَ ...

But if you repent, you shall have your capital sums. Deal not unjustly,

by taking the Riba,

... وَلاَ تُظْلَمُونَ (٢٧٩)

And you shall not be dealt with unjustly.

meaning, your original capital will not diminish. Rather, you will receive only what you lent without increase or decrease.

Ibn Abi Hatim recorded that Amr bin Al-Ahwas said,

"The Messenger of Allah gave a speech during the Farewell **Hajj** saying;

أَلَا إِنَّ كُلَّ رِبًا كَانَ فِي الْجَاهِلِيَّةِ، مَوْضُوعٌ عَنْكُمْ كُلُّهُ، لَكُمْ رُؤُوسُ أَمْوَالِكُم لَا تَظْلِمُونَ وَلَاتُظْلَمُونَ، وَأَوَّلُ رِبًا مَوْضُوع، رِبَا الْعَبَّاسِ بْنِ عَبْدِالْمُطَّلِبِ مَوْضُوعٌ كُلُّه

Verily, every case of **Riba** from the **Jahiliyyah** is completely annulled. You will only take back your capital, without increase or decrease. The first **Riba** that I annul is the **Riba** of Al-Abbas bin Abdul-Muttalib, all of it is annulled.

Being Kind to Debtors Who Face Financial Difficulties

Allah said,

وَإِن كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَى مَيْسَرَةٍ وَأَن تَصَدَّقُواْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ (٢٨٠)

And if the debtor is having a hard time, then grant him time till it is easy for him to repay; but if you remit it by way of charity, that is better for you if you did but know.

Allah commands creditors to be patient with debtors who are having a hard time financially, وَإِن كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَى مَيْسَرَةٍ (And if the debtor is having a hard time (has no money), then grant him time till it is easy for him to repay).

During the time of **Jahiliyyah**, when the debt came to term, the creditor would say to the debtor, "Either pay now or interest will be added to the debt.''

Allah encouraged creditors to give debtors respite regarding their debts and promised all that is good, and a great reward from Him for this righteous deed, وَأَن تَصَدَّقُواْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ (But if you remit it by way of charity, that is better for you if you did but know),

meaning, if you forfeit your debts and cancel them completely.

Imam Ahmad recorded that Sulayman bin Buraydah said that his father said,

"I heard the Messenger of Allah say,

مَنْ أَنْظَرَ مُعْسِرًا، فَلَهُ بِكُلِّ يَوْمٍ مِثْلُهُ صَدَقَة

Whoever gives time to a debtor facing hard times, will gain charity of equal proportions for each day he gives.

I also heard the Prophet say,

مَنْ أَنْظَرَ مُعْسِرًا، فَلَهُ بِكُلِّ يَوْمٍ مِثْلُهُ صَدَقَة

Whoever gives time to a debtor facing hard times, will earn charity multiplied two times for each day he gives.

I said, `O Messenger of Allah! I heard you say, `Whoever gives time to a debtor facing hard times, will gain charity of equal proportions for each day he gives.'

I also heard you say, `Whoever gives time to a debtor facing hard times, will earn charity multiplied by two times for each day he gives.'

He said,

لَهُ بِكُلِّ يَومٍ مِثْلُهُ صَدَقَةٌ قَبْلَ أَنْ يَحِلَّ الدَّيْنُ، فَإِذَا حَلَّ الدَّيْنُ فَأَنْظَرَهُ، فَلَهُ بِكُلِّ يَوْمٍ مِثْلَاهُ صَدَقَة

He will earn charity of equal proportions for each day (he gives time) before the term of the debt comes to an end, and when the term comes to an end, he will again acquire charity multiplied by two times for each day if he gives more time.''

Ahmad recorded that Muhammad bin Ka`b Al-Qurazi said that;

Abu Qatadah had a debt on a man, who used to hide from Abu Qatadah when he looked for him to pay what he owed him. One day, Abu Qatadah came looking for the debtor and a young boy came out, and he asked him about the debtor and found out that he was in the house eating.

Abu Qatadah said in a loud voice, "O Fellow! Come out, for I was told that you are in the house.''

The man came out and Abu Qatadah asked him, "Why are you hiding from me?''

The man said, "I am having a hard time financially, and I do not have any money.''

Abu Qatadah said, "By Allah, are you truly facing a hard time?''

He said, "Yes.''

Abu Qatadah cried and said, "I heard the Messenger of Allah say,

مَنْ نَفَّسَ عَنْ غَرِيمِهِ أَوْ مَحَا عَنْهُ،كَانَ فِي ظِلِّ الْعَرْشِ يَوْمَ الْقِيَامَةَ

Whoever gives time to his debtor, or forgives the debt, will be in the shade of the Throne (of Allah) on the Day of Resurrection.''

Muslim also recorded this **Hadith** in his **Sahih**.

Al-Hafiz Abu Ya`la Al-Mawsili recorded that Hudhayfah said that the Messenger of Allah said,

أُتِيَ اللهُ بِعَبْدٍمِنْ عَبِيدِهِ يَوْمَ الْقِيَامَةِ قَالَ: مَاذَا عَمِلْتَ لِي فِي الدُّنْيَا؟

On the Day of Resurrection, one of Allah's servants will be summoned before Him and He will ask him, "What deeds did you perform for Me in your life?''

فَقَالَ: مَا عَمِلْتُ لَكَ يَا رَبِّ مِثْقَالَ ذَرَّةٍ فِي الدُّنْيَا أَرْجُوكَ بِهَا قَالَهَا ثَلَاثَ مَرَّاتٍ قَالَ الْعَبْدُعِنْدَ آخِرِهَا: يَا رَبِّ إِنَّكَ كُنْتَ أَعْطَيْتَنِي فَضْلَ مَالٍ، وَكُنْتُ رَجُلًا أُبَايِعُ النَّاسَ، وَكَانَ مِنْ خُلُقِي الْجَوَازُ، فَكُنْتُ أُيَسِّرُ عَلَى الْمُوسِرِ وَأُنْظِرُ الْمُعْسِرَ،

He will say, "O Lord! In my life, I have not performed a deed for Your sake that equals an atom,'' three times.

The third time, the servant will add, "O Lord! You granted me wealth and I used to be a merchant. I used to be lenient, giving easy terms to those well-off and giving time to the debtors who faced hard times.''

فَيَقُولُ اللهُ عَزَّوَجَلَّ: أَنَا أَحَقُّ مَنْ يُيَسِّرُ، ادْخُلِ الْجَنَّة

> Allah will say, "I Am the Most Worthy of giving easy terms. Therefore, enter Paradise.''
>
> Al-Bukhari, Muslim and Ibn Majah also recorded this **Hadith** from Hudhayfah, and Muslim recorded a similar wording from Uqbah bin Amir and Abu Mas`ud Al-Badri.

Allah further advised His servants, by reminding them that this life will soon end and all the wealth in it will vanish. He also reminded them that the Hereafter will surely come, when the Return to Him will occur, and that He will hold His creation accountable for what they did, rewarding them or punishing them accordingly.

Allah also warned them against His torment,

وَاتَّقُواْ يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللّهِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لاَ يُظْلَمُونَ (٢٨١)

And have **Taqwa** for the Day when you shall be brought back to Allah. Then every person shall be paid what he earned, and they shall not be dealt with unjustly.

It was reported that;

> this was the last **Ayah** revealed from the Glorious Qur'an.

An-Nasa'i recorded that Ibn Abbas said,

> "The last **Ayah** to be revealed from the Qur'an was,
>
> وَاتَّقُواْ يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللّهِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لاَ يُظْلَمُونَ
>
> And have **Taqwa** for the Day when you shall be brought back to Allah. Then every person shall be paid what he earned, and they shall not be dealt with unjustly.''
>
> This is the same narration reported by Ad-Dahhak and Al-Awfi from Ibn Abbas.

يأَيُّهَا الَّذِينَ ءَامَنُواْ إِذَا تَدَايَنتُم بِدَيْنٍ إِلَى أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ وَلْيَكْتُب بَّيْنَكُمْ كَاتِبٌ بِالْعَدْلِ

2:282 O you who believe! When you contract a debt for a fixed period, write it down. Let a scribe write it down in justice between you.

وَلاَ يَأْبَ كَاتِبٌ أَن يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ فَلْيَكْتُبْ

Let not the scribe refuse to write, as Allah has taught him, so let him write.

وَلْيُمْلِلِ الَّذِى عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلاَ يَبْخَسْ مِنْهُ شَيْئاً

Let him (the debtor) who incurs the liability dictate, and he must have Taqwa of Allah, his Lord, and diminish not anything of what he owes.

فَإن كَانَ الَّذِى عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لاَ يَسْتَطِيعُ أَن يُمِلَّ هُوَ فَلْيُمْلِلْ وَلِيُّهُ بِالْعَدْلِ

But if the debtor is of poor understanding, or weak, or is unable to dictate for himself, then let his guardian dictate in justice.

وَاسْتَشْهِدُواْ شَهِيدَيْنِ مِّن رِّجَالِكُمْ فَإِن لَّمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّن تَرْضَوْنَ مِنَ الشُّهَدَآءِ أَن تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الاٌّخْرَى

And get two witnesses out of your own men. And if there are not two men (available), then a man and two women, such as you agree for witnesses, so that if one of them (two women) errs, the other can remind her.

وَلاَ يَأْبَ الشُّهَدَآءُ إِذَا مَا دُعُواْ

And the witnesses should not refuse when they are called (for evidence).

وَلاَ تَسْـَمُواْ أَن تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَى أَجَلِهِ ذَلِكُمْ أَقْسَطُ عِندَ اللَّهِ وَأَقْومُ لِلشَّهَـدَةِ وَأَدْنَى أَلاَّ تَرْتَابُواْ إِلاَ أَن تَكُونَ تِجَـرَةً حَاضِرَةً تُدِيرُونَـهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلاَّ تَكْتُبُوهَا وَأَشْهِدُواْ إِذَا تَبَايَعْتُمْ

You should not become weary to write it (your contract), whether it be small or big, for its fixed term, that is more just with Allah; more solid as evidence, and more convenient to prevent doubts among yourselves, save when it is a present trade which you carry out on the spot among yourselves, then there is no sin on you if you do not write it down. But take witnesses whenever you make a commercial contract.

وَلاَ يُضَآرَّ كَاتِبٌ وَلاَ شَهِيدٌ وَإِن تَفْعَلُواْ فَإِنَّهُ فُسُوقٌ بِكُمْ وَاتَّقُواْ اللَّهَ وَيُعَلِّمُكُمُ اللَّهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

Let neither scribe nor witness suffer any harm, but if you do (such harm), it would be wickedness in you. So have Taqwa of Allah; and Allah teaches you. And Allah is the All-Knower of everything.

The Necessity of Writing Transactions That Take Effect Later on

This **Ayah** is the longest in the Glorious Qur'an.

Imam Abu Jafar bin Jarir recorded that Sa`id bin Al-Musayyib said that he was told that the **Ayah** most recently revealed from above the Throne -- the last **Ayah** to be revealed in the Qur'an -- was the **Ayah** about debts.

Allah's statement,

يَا أَيُّهَا الَّذِينَ آمَنُواْ إِذَا تَدَايَنتُم بِدَيْنٍ إِلَى أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ ...

O you who believe! When you contract a debt for a fixed period, write it down,

directs Allah's believing servants to record their business transactions when their term is delayed, to preserve the terms and timing of these transactions, and the memory of witnesses, as mentioned at the end of the **Ayah**, ذَلِكُمْ أَقْسَطُ عِندَ اللّهِ وَأَقْومُ لِلشَّهَادَةِ وَأَدْنَى أَلاَّ تَرْتَابُواْ (that is more just with Allah; more solid as evidence, and more convenient to prevent doubts among yourselves).

The Two **Sahihs** recorded that Ibn Abbas said,

"Allah's Messenger came to Al-Madinah, while the people were in the habit of paying in advance for fruits to be delivered within one or two years. The Messenger of Allah said,

مَنْ أَسْلَفَ، فَلْيُسْلِفْ فِي كَيْلٍ مَعْلُومٍ، وَوَزْنٍ مَعْلُومٍ، إِلَى أَجَلٍ مَعْلُوم

Whoever pays money in advance (for dates to be delivered later) should pay it for known specified measure and weight (of the dates) for a specified date.

Allah's statement, فَاكْتُبُوهُ (write it down),

is a command from Him to record such transactions to endorse and preserve their terms.

Ibn Jurayj said,

"Whoever borrowed should write the terms, and whoever bought should have witnesses.''

Abu Sa`id, Ash-Sha`bi, Ar-Rabi bin Anas, Al-Hasan, Ibn Jurayj and Ibn Zayd said that;

recording such transactions was necessary before, but was then abrogated by Allah's statement, فَإِنْ أَمِنَ بَعْضُكُم بَعْضًا فَلْيُؤَدِّ الَّذِي اؤْتُمِنَ أَمَانَتَهُ وَلْيَتَّقِ اللَّهَ رَبَّهُ (Then if one of you entrusts the other, let the one who is entrusted discharge his trust (faithfully). (2:283)

Allah's statement,

... وَلْيَكْتُب بَّيْنَكُمْ كَاتِبٌ بِالْعَدْلِ ...

Let a scribe write it down in justice between you,

and in truth. Therefore, the scribe is not allowed to cheat any party of the contract and is to only record what the parties of the contract agreed to, without addition or deletion.

Allah's statement,

... وَلاَ يَأْبَ كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللّهُ فَلْيَكْتُبْ ...

Let not the scribe refuse to write, as Allah has taught him, so let him write,

means, "Those who know how to write should not refrain from writing transaction contracts when asked to do so.''

Further, let writing such contracts be a type of charity from the scribe for those who are not lettered, just as Allah taught him what he knew not. Therefore, let him write, just as the Hadith stated,

إِنَّ مِنَ الصَّدَقَةِ أَنْ تُعِينَ صَانِعًا، أَوْ تَصْنَعَ لِأَخْرَق

It is a type of charity to help a worker and to do something for a feeble person.

In another **Hadith**, the Prophet said,

مَنْ كَتَمَ عِلْمًا يَعْلَمُهُ، أُلْجِمَ يَوْمَ الْقِيَامَةِ بِلِجَامٍ مِنْ نَار

Whoever kept knowledge to himself will be restrained by a bridle made of fire on the Day of Resurrection.

Mujahid and Ata said that;

> if asked to do so, "The scribe is required to record.''

Allah's statement,

... وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللّهَ رَبَّهُ ...

Let him (the debtor) who incurs the liability dictate, and he must have **Taqwa** of Allah, his Lord,

> indicates that the debtor should dictate to the scribe what he owes, so let him fear Allah.

... وَلاَ يَبْخَسْ مِنْهُ شَيْئًا ...

And diminish not anything of what he owes,

> meaning, not hide any portion of what he owes.

... فَإن كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا ...

But if the debtor is of poor understanding,

> and is not allowed to decide on such matters, because he used to waste money, for instance,

... أَوْ ضَعِيفًا ...

Or weak,

> such as being too young or insane,

... أَوْ لاَ يَسْتَطِيعُ أَن يُمِلَّ هُوَ ...

Or is unable to dictate for himself,

> because of a disease, or ignorance about such matters.

... فَلْيُمْلِلْ وَلِيُّهُ بِالْعَدْلِ ...

then let his guardian dictate in justice.

Witnesses Should Attend the Dictation of Contracts

Allah said,

... وَاسْتَشْهِدُواْ شَهِيدَيْنِ من رِّجَالِكُمْ ...

And get two witnesses out of your own men,

requiring witnesses to attend the dictation of contracts to further preserve the contents.

... فَإِن لَّمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ ...

And if there are not two men (available), then a man and two women,

this requirement is only for contracts that directly or indirectly involve money. Allah requires that two women take the place of one man as witness, because of the woman's shortcomings, as the Prophet described.

Muslim recorded in his **Sahih** that Abu Hurayrah said that the Messenger of Allah said,

يَا مَعْشَرَ النِّسَاءِ تَصَدَّقْنَ وَأَكْثِرْنَ الْاسْتِغْفَارَ، فَإِنِّي رَأَيْتُكُنَّ أَكْثَرَ أَهْلِ النَّارِ

O women! Give away charity and ask for forgiveness, for I saw that you comprise the majority of the people of the Fire.

One eloquent woman said, "O Messenger of Allah! Why do we comprise the majority of the people of the Fire?''

He said,

تُكْثِرْنَ اللَّعْنَ، وَتَكْفُرْنَ الْعَشِيرَ،

You curse a lot and you do not appreciate your mate.

وَمَا رَأَيْتُ مِنْ نَاقِصَاتِ عَقْلٍ وَدِينٍ، أَغْلَبَ لِذِي لُبَ مِنْكُن

I have never seen those who have shortcoming in mind and religion controlling those who have sound minds, other than you.

She said, "O Messenger of Allah! What is this shortcoming in mind and religion?''

He said,

أَمَّا نُقْصَانُ عَقْلِهَا، فَشَهَادَةُ امْرَأَتَيْنِ تَعْدِلُ شَهَادَةَ رَجُلٍ، فَهَذَا نُقْصَانُ الْعَقْلِ،

As for the shortcoming in her mind, the testimony of two women equals the testimony of one man, and this is the shortcoming in the mind.

وَتَمْكُثُ اللَّيَالِي لَا تُصَلِّي وَتُفْطِرُ فِي رَمَضَانَ، فَهَذَا نُقْصَانُ الدِّين

As for the shortcoming in the religion, woman remains for nights at a time when she does not pray and breaks the fast in Ramadan.

Allah's statement,

... مِمَّن تَرْضَوْنَ مِنَ الشُّهَدَاء ...

such as you agree for witnesses,

requires competency in the witnesses.

Further, Allah's statement,

... أَن تَضِلَّ إْحْدَاهُمَا ...

so that if one of them errs,

refers to the two women witnesses; whenever one of them forgets a part of the testimony.

... فَتُذَكِّرَ إِحْدَاهُمَا الأُخْرَى ...

the other can remind her,

meaning, the other woman's testimony mends the shortcoming of forgetfulness in the first woman.

Allah's statement,

... وَلاَ يَأْبَ الشُّهَدَاء إِذَا مَا دُعُواْ ...

And the witnesses should not refuse when they are called,

means, when people are called to be witnesses, they should agree, as Qatadah and Ar-Rabi bin Anas stated.

Similarly, Allah said,

... وَلاَ يَأْبَ كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللّهُ فَلْيَكْتُبْ ...

Let not the scribe refuse to write as Allah has taught him, so let him write.

Some say that;

this **Ayah** indicates that agreeing to become a witness is **Fard Kifayah** (required on at least a part of the Muslim **Ummah**).

However, the majority of the scholars say that the **Ayah**, وَلاَ يَأْبَ الشُّهَدَاء إِذَا مَا دُعُواْ (And the witnesses should not refuse when they are called),

is referring to testifying to what the witnesses actually witnessed, thus befitting their description of being `witnesses'.

Therefore, when the witness is called to testify to what he witnessed, he is required to give testimony, unless this obligation was already fulfilled, in which case such testimony becomes **Fard Kifayah**.

Mujahid and Abu Mijlaz said,

"If you are called to be a witness, then you have the choice to agree. If you witnessed and were called to testify, then come forward.''

It was reported that Ibn Abbas and Al-Hasan Al-Basri said that;

the obligation includes both cases, agreeing to be a witness and testifying to what one witnessed.

Allah's statement,

... وَلاَ تَسْأَمُوْاْ أَن تَكْتُبُوْهُ صَغِيرًا أَو كَبِيرًا إِلَى أَجَلِهِ ...

You should not become weary to write it (your contract), whether it be small or large, for its fixed term,

> perfects this direction from Allah by commanding that the debt be written, whether the amount is large or small.

Allah said, وَلاَ تَسْأَمُوْاْ (You should not become weary),

> meaning, do not be discouraged against writing transactions and their terms, whether the amount involved is large or small.

Allah's statement,

... ذَلِكُمْ أَقْسَطُ عِندَ اللّهِ وَأَقْومُ لِلشَّهَادَةِ وَأَدْنَى أَلاَّ تَرْتَابُواْ ...

that is more just with Allah; more solid as evidence, and more convenient to prevent doubts among yourselves,

> means, writing transactions that will be fulfilled at a later date is more just with Allah meaning better and more convenient in order to preserve the terms of the contract. Therefore, recording such agreements helps the witnesses, when they see their handwriting - or signatures - later on and thus remember what they witnessed, for it is possible that the witnesses might forget what they witnessed.

وَأدْنَى أَلاَّ تَرْتَابُواْ (And more convenient to prevent doubts among yourselves) meaning,

> this helps repel any doubt. Since if you need to refer to the contract that you wrote and the doubt will end.

Allah's statement,

... إِلاَّ أَن تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلاَّ تَكْتُبُوهَا ...

save when it is a present trade which you carry out on the spot among yourselves, then there is no sin on you if you do not write it down.

indicates that if the transaction will be fulfilled immediately, then there is no harm if it is not recorded.

As for requiring witnesses to be present in trading transactions, Allah said,

... وَأَشْهِدُوْاْ إِذَا تَبَايَعْتُمْ ...

But take witnesses whenever you make a commercial contract.

However, this command was abrogated by, فَإِنْ أَمِنَ بَعْضُكُم بَعْضًا فَلْيُؤَدِّ الَّذِي اؤْتُمِنَ أَمَانَتَهُ (Then if one of you entrusts the other, let the one who is entrusted discharge his trust (faithfully). (2:283)

Or, it could be that having witnesses in such cases is only recommended and not obligatory, as evident from the **Hadith** that Khuzaymah bin Thabit Al-Ansari narrated which Imam Ahmad collected.

Umarah bin Khuzaymah Al-Ansari said that his uncle, who was among the Prophet's Companions, told him that the Prophet was making a deal for a horse with a Bedouin man. The Prophet asked the Bedouin to follow him so that he could pay him the price of the horse.

The Prophet went ahead of the Bedouin. The Bedouin met several men who tried to buy his horse, not knowing if the Prophet was actually determined to buy it. Some people offered more money for the horse than the Prophet had.

The Bedouin man said to the Prophet, "If you want to buy this horse, then buy it or I will sell it to someone else.''

When he heard the Bedouin man's words, the Prophet stood up and said, "Have I not bought that horse from you?''

The Bedouin said, "By Allah! I have not sold it to you.''

The Prophet said, "Rather, I did buy it from you.''

The people gathered around the Prophet and the Bedouin while they were disputing, and the Bedouin said, "Bring forth a witness who testifies that I sold you the horse.''

Meanwhile, the Muslims who came said to the Bedouin, "Woe to you! The Prophet only says the truth.''

When Khuzaymah bin Thabit came and heard the dispute between the Prophet and the Bedouin who was saying, "Bring forth a witness who testifies that I sold you the horse,'' Khuzaymah said, "I bear witness that you sold him the horse.''

The Prophet said to Khuzaymah, "What is the basis of your testimony?''

Khuzaymah said, "That I entrusted you, O Messenger of Allah!''

Therefore, the Messenger made Khuzaymah's testimony equal to the testimony of two men.

This was also recorded by Abu Dawud and An-Nasa'i.

Allah's statement,

... وَلاَ يُضَآرَّ كَاتِبٌ وَلاَ شَهِيدٌ ...

Let neither scribe nor witness suffer (or cause) any harm,

also indicates that the scribe and the witness must not cause any harm, such as, when the scribe writes other than what he is being dictated, or the witness testifies to other than what he heard or conceals his testimony.

This is the explanation of Al-Hasan and Qatadah.

Allah's statement,

... وَإِن تَفْعَلُواْ فَإِنَّهُ فُسُوقٌ بِكُمْ ...

But if you do (such harm), it would be wickedness in you,

> means, "If you defy what you were commanded and commit what you were prohibited, then it is because of the sin that resides and remains with you; sin that you never release or rid yourselves from.''

Allah's statement,

... وَاتَّقُواْ اللّهَ ...

So have **Taqwa** of Allah,

> means, fear Him, remember His watch over you, implement His command and avoid what He prohibited.

... وَيُعَلِّمُكُمُ اللّهُ ...

And Allah teaches you.

Similarly, Allah said,

يـأَيُّهَا الَّذِينَ ءَامَنُواْ إَن تَتَّقُواْ اللَّهَ يَجْعَل لَّكُمْ فُرْقَاناً

> O you who believe! If you have **Taqwa** of Allah, He will grant you **Furqan** (a criterion to judge between right and wrong). (8:29)
>
> and,

يأَيُّهَا الَّذِينَ ءَامَنُواْ اتَّقُواْ اللَّهَ وَءَامِنُواْ بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِن رَّحْمَتِهِ وَيَجْعَل لَّكُمْ نُوراً تَمْشُونَ بِهِ

> O you who believe! Have **Taqwa** of Allah, and believe in His Messenger, He will give you a double portion of His mercy, and He will give you a light by which you shall walk (straight). (57:28)

Allah said;

... وَاللّهُ بِكُلِّ شَيْءٍ عَلِيمٌ (٢٨٢)

And Allah is the All-Knower of everything.

stating that Allah has perfect knowledge in all matters and in their benefits or repercussions, and nothing escapes His perfect watch, for His knowledge encompasses everything in existence.

وَإِن كُنتُمْ عَلَى سَفَرٍ وَلَمْ تَجِدُواْ كَاتِبًا فَرِهَـنٌ مَّقْبُوضَةٌ فَإِنْ أَمِنَ بَعْضُكُم بَعْضًا فَلْيُؤَدِّ الَّذِى اؤْتُمِنَ أَمَـنَتَهُ وَلْيَتَّقِ اللَّهَ رَبَّهُ

2:283 And if you are on a journey and cannot find a scribe, then let there be a pledge taken (mortgaging), then if one of you entrusts the other, let the one who is entrusted discharge his trust, and let him have Taqwa of Allah, his Lord.

وَلاَ تَكْتُمُواْ الشَّهَـدَةَ وَمَن يَكْتُمْهَا فَإِنَّهُ ءَاثِمٌ قَلْبُهُ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ

And conceal not the evidence, for he who hides it, surely, his heart is sinful. And Allah is All-Knower of what you do.

What is the `Mortgaging' Mentioned in the Ayah

Allah said,

وَإِن كُنتُمْ عَلَى سَفَرٍ ...

And if you are on a journey,

meaning, traveling and some of you borrowed some money to be paid at a later date.

... وَلَمْ تَجِدُواْ كَاتِبًا ...

and cannot find a scribe,

who would record the debt for you.

Ibn Abbas said,

> "And even if they find a scribe, but did not find paper, ink or pen.''

Then,

... فَرِهَانٌ مَّقْبُوضَةٌ ...

let there be a pledge taken (mortgaging),

> given to the creditor in lieu of writing the transaction.

The Two **Sahihs** recorded that;

> Anas said that the Messenger of Allah died while his shield was mortgaged with a Jew in return for thirty **Wasq** (approximately 180 kg) of barley, which the Prophet bought on credit as provisions for his household.
>
> In another narration, the **Hadith** stated that this Jew was among the Jews of Al-Madinah.

Allah said,

... فَإِنْ أَمِنَ بَعْضُكُم بَعْضًا فَلْيُؤَدِّ الَّذِي اؤْتُمِنَ أَمَانَتَهُ ...

then if one of you entrusts the other, let the one who is entrusted discharge his trust (faithfully).

Ibn Abi Hatim recorded, with a sound chain of narration, that Abu Sa`id Al-Khudri said,

> "This **Ayah** abrogated what came before it (i.e. that which required recording the transaction and having witnesses present).''

Ash-Sha`bi said,

> "If you trust each other, then there is no harm if you do not write the loan or have witnesses present.''

Allah's statement,

... وَلْيَتَّقِ اللَّهَ رَبَّهُ ...

And let him have **Taqwa** of Allah,

means, the debtor.

Imam Ahmad and the **Sunan** recorded that Qatadah said that Al-Hasan said that Samurah said that the Messenger of Allah said,

عَلَى الْيَدِ مَا أَخَذَتْ، حَتَّى تُؤَدِّيَه

The hand (of the debtor) will carry the burden of what it took until it gives it back.

Allah's statement,

... وَلاَ تَكْتُمُواْ الشَّهَادَةَ ...

And conceal not the evidence,

means, do not hide it or refuse to announce it.

Ibn Abbas and other scholars said,

"False testimony is one of the worst of the major sins, and such is the case with hiding the true testimony.

This is why Allah said,

... وَمَن يَكْتُمْهَا فَإِنَّهُ آثِمٌ قَلْبُهُ ...

For he who hides it, surely, his heart is sinful.

As-Suddi commented,

"Meaning he is a sinner in his heart.''

This is similar to Allah's statement,

وَلاَ نَكْتُمُ شَهَـدَةَ اللَّهِ إِنَّآ إِذاً لَّمِنَ الأَّثِمِينَ

We shall not hide testimony of Allah, for then indeed we should be of the sinful. (5:106)

Allah said,

يَـأَيُّهَا الَّذِينَ ءَامَنُواْ كُونُواْ قَوَّامِينَ بِالْقِسْطِ شُهَدَآءِ لِلَّهِ وَلَوْ عَلَى أَنفُسِكُمْ أَوِ الْوَلِدَيْنِ وَالاٌّقْرَبِينَ إِن يَكُنْ غَنِيّاً أَوْ فَقَيراً فَاللَّهُ أَوْلَى

بِهِمَا فَلاَ تَتَّبِعُواْ الْهَوَى أَن تَعْدِلُواْ وَإِن تَلْوُواْ أَوْ تُعْرِضُواْ فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيراً

O you who believe! Stand out firmly for justice, as witnesses to Allah, even though it be against yourselves, or your parents, or your kin, be he rich or poor, Allah is a better Protector to both (than you).

So follow not the lusts (of your hearts), lest you avoid justice; and if you distort your witness or refuse to give it, verily, Allah is Ever Well-Acquainted with what you do. (4:135)

and in this **Ayah** (2:283) He said,

... وَلاَ تَكْتُمُواْ الشَّهَادَةَ وَمَن يَكْتُمْهَا فَإِنَّهُ آثِمٌ قَلْبُهُ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ (٢٨٣)

And conceal not the evidence, for he who hides it, surely, his heart is sinful. And Allah is All-Knower of what you do.

لِّلَّهِ مَا فِي السَّمَـوتِ وَمَا فِى الاٌّرْضِ وَإِن تُبْدُواْ مَا فِي أَنفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُم بِهِ اللَّهُ

2:284 To Allah belongs all that is in the heavens and all that is on the earth, and whether you disclose what is in yourselves or conceal it, Allah will call you to account for it.

فَيَغْفِرُ لِمَن يَشَآءُ وَيُعَذِّبُ مَن يَشَآءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Then He forgives whom He wills and punishes whom He wills. And Allah is able to do all things.

Would the Servants be Accountable for What They Conceal in Their Hearts

Allah says;

لِّلَّهِ ما فِي السَّمَاواتِ وَمَا فِي الأَرْضِ وَإِن تُبْدُواْ مَا فِي أَنفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُم بِهِ اللهُ فَيَغْفِرُ لِمَن يَشَاء وَيُعَذِّبُ مَن يَشَاء وَاللّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (٢٨٤)

To Allah belongs all that is in the heavens and all that is on the earth, and whether you disclose what is in yourselves or conceal it, Allah will call you to account for it.

Allah states that His is the kingship of the heavens and earth and of what and whoever is on or between them, that He has perfect watch over them. No apparent matter or secret that the heart conceals is ever a secret to Him, however minor it is.

Allah also states that He will hold His servants accountable for what they do and what they conceal in their hearts.

In similar statements, Allah said,

قُلْ إِن تُخْفُواْ مَا فِى صُدُورِكُمْ أَوْ تُبْدُوهُ يَعْلَمْهُ اللَّهُ وَيَعْلَمُ مَا فِى السَّمَـوَتِ وَمَا فِى الاٌّرْضِ وَاللَّهُ عَلَى كُلِّ شَىْءٍ قَدِيرٌ

Say (O Muhammad): "Whether you hide what is in your breasts or reveal it, Allah knows it, and He knows what is in the heavens and what is in the earth. And Allah is able to do all things) (3:29)

and,

... يَعْلَمُ السِّرَّ وَأَخْفَى

He knows the secret and that which is yet more hidden. (20;7)

There are many other **Ayat** on this subject.

In this **Ayah** (2:284), Allah states that He has knowledge of what the hearts conceal, and consequently, He will hold the creation accountable for whatever is in their hearts. This is why when this **Ayah** was revealed, it was hard on the Companions, since out of their strong faith and conviction, they were afraid that such reckoning would diminish their good deeds.

Imam Ahmad recorded that Abu Hurayrah said,

> "When
>
> لِّلَّهِ ما فِي السَّمَاواتِ وَمَا فِي الأَرْضِ وَإِن تُبْدُواْ مَا فِي أَنفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُم بِهِ اللَّهُ فَيَغْفِرُ لِمَن يَشَاء وَيُعَذِّبُ مَن يَشَاء وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ
>
> To Allah belongs all that is in the heavens and all that is on the earth, and whether you disclose what is in yourselves or conceal it, Allah will call you to account for it. Then He forgives whom He wills and punishes whom He wills. And Allah is able to do all things.
>
> was revealed to the Messenger of Allah, it was very hard for the Companions of the Messenger.
>
> The Companions came to the Messenger and fell to their knees saying, `O Messenger of Allah! We were asked to perform what we can bear of deeds: the prayer, the fast, **Jihad** and charity. However, this **Ayah** was revealed to you, and we cannot bear it.'
>
> The Messenger of Allah said,
>
> أَتُرِيدُونَ أَنْ تَقُولُوا كَمَا قَالَ أَهْلُ الْكِتَابَيْنِ مِنْ قَبْلِكُمْ: سَمِعْنَا وَعَصَيْنَا؟ بَلْ قُولُوا: سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِير
>
> Do you want to repeat what the People of the Two Scriptures before you said, that is, `We hear and we disobey!' Rather, say, `We hear and we obey,

and we seek Your forgiveness, O our Lord, and the Return is to You.

When the people accepted this statement and their tongues recited it, Allah sent down afterwards,

آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِن رَّبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلآئِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لاَ نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِ وَقَالُواْ سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ

The Messenger believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allah, His Angels, His Books, and His Messengers. (They say,) "We make no distinction between one another of His Messengers - and they say, "We hear, and we obey. (We seek) Your forgiveness, our Lord, and to You is the return (of all).'' (2:285)

When they did that, Allah abrogated the **Ayah** (2:284) and sent down the **Ayah**,

لاَ يُكَلِّفُ اللَّهُ نَفْسًا إِلاَّ وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لاَ تُؤَاخِذْنَا إِن نَّسِينَا أَوْ أَخْطَأْنَا

Allah burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. "Our Lord! Punish us not if we forget or fall into error,'' until the end.'' (2:286)

Muslim recorded it with the wording;

"When they did that, Allah abrogated it (2:284) and sent down,

لاَ يُكَلِّفُ اللَّهُ نَفْسًا إِلاَّ وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لاَ تُؤَاخِذْنَا إِن نَّسِينَا أَوْ أَخْطَأْنَا

Allah burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has

earned. "Our Lord! Punish us not if we forget or fall into error.'' (2:286)

Allah said, `I shall (accept your supplication),'

رَبَّنَا وَلاَ تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِن قَبْلِنَا

"Our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians)'' (2:286)

Allah said, `I shall (accept your supplication),'

رَبَّنَا وَلاَ تُحَمِّلْنَا مَا لاَ طَاقَةَ لَنَا بِهِ

"Our Lord! Put not on us a burden greater than we have strength to bear.'' (2:286)

Allah said, `I shall (accept your supplication),'

وَاعْفُ عَنَّا وَاغْفِرْ لَنَا وَارْحَمْنَآ أَنتَ مَوْلاَنَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

"Pardon us and grant us forgiveness. Have mercy on us. You are our **Mawla** (Supporter and Protector) and give us victory over the disbelieving people.'' (2:286)

Allah said, `I shall.'''

Imam Ahmad recorded that Mujahid said,

"I saw Ibn Abbas and said to him,

`O Abu Abbas! I was with Ibn Umar, and he read this **Ayah** and cried.'

He asked, `Which **Ayah**?'

I said, وَإِن تُبْدُواْ مَا فِي أَنفُسِكُمْ أَوْ تُخْفُوهُ (And whether you disclose what is in yourselves or conceal it).

Ibn Abbas said, `When this **Ayah** was revealed, it was very hard on the Companions of the Messenger of Allah and worried them

tremendously. They said: O Messenger of Allah! We know that we would be punished according to our statements and our actions, but as for what occurs in our hearts, we do not control what is in them.'

The Messenger of Allah said,

قُولُوا: سَمِعْنَا وَأَطَعْنَا

Say, `We hear and we obey.'

They said, `We hear and we obey.'

Thereafter, this **Ayah** abrogated the previous **Ayah**, آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِن رَّبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ (The Messenger believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allah), until, لاَ يُكَلِّفُ اللَّهُ نَفْسًا إِلاَّ وُسْعَهَا لَهَا مَا كَسَبَتْ (Allah burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned). (2:285-286)

Therefore, they were pardoned what happens in their hearts, and were held accountable only for their actions.'''

The Group recorded that Abu Hurayrah said that the Messenger of Allah said,

إِنَّ اللهَ تَجَاوَزَ لِي عَنْ أُمَّتِي مَا حَدَّثَتْ بِهِ أَنْفُسَهَا مَالَمْ تَكَلَّمْ أَوْ تَعْمَل

Allah has pardoned my **Ummah** for what they say to themselves, as long as they do not utter it or act on it.

The Two **Sahihs** recorded that Abu Hurayrah said that the Messenger of Allah said,

قَالَ اللهُ: إِذَا هَمَّ عَبْدِي بِسَيِّئَةٍ فَلَا تَكْتُبُوهَا عَلَيهِ، فَإِنْ عَمِلَهَا فَاكْتُبُوهَا سَيِّئَةً، وَإِذَا هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا فَاكْتُبُوهَا حَسَنَةً، فَإِنْ عَمِلَهَا فَاكْتُبُوهَا عَشْرًا

Allah said (to His angels),

"If My servant intends to commit an evil deed, do not record it as such for him, and if he commits it, write it for him as one evil deed.

If he intends to perform a good deed, but did not perform it, then write it for him as one good deed, and if he performs it, write it for him as ten good deeds.''

ءَامَنَ الرَّسُولُ بِمَآ أُنزِلَ إِلَيْهِ مِن رَّبِّهِ وَالْمُؤْمِنُونَ

2:285 The Messenger believes in what has been sent down to him from his Lord, and (so do) the believers.

كُلٌّ ءَامَنَ بِاللَّهِ وَمَلَـئِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ

Each one believes in Allah, His Angels, His Books, and His Messengers.

لاَ نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِ وَقَالُواْ سَمِعْنَا وَأَطَعْنَا

(They say,) "We make no distinction between one another of His Messengers - and they say, "We hear, and we obey.

غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ

(We seek) Your forgiveness, our Lord, and to You is the return (of all).''

لاَ يُكَلِّفُ اللَّهُ نَفْسًا إِلاَّ وُسْعَهَا

2:286 Allah burdens not a person beyond his scope.

لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ

He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned.

رَبَّنَا لاَ تُؤَاخِذْنَآ إِن نَّسِينَآ أَوْ أَخْطَأْنَا

"Our Lord! Punish us not if we forget or fall into error,

رَبَّنَا وَلاَ تَحْمِلْ عَلَيْنَآ إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِن قَبْلِنَا

our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians);

رَبَّنَا وَلاَ تُحَمِّلْنَا مَا لاَ طَاقَةَ لَنَا بِهِ

our Lord! Put not on us a burden greater than we have strength to bear.

وَاعْفُ عَنَّا وَاغْفِرْ لَنَا وَارْحَمْنَآ

Pardon us and grant us forgiveness. Have mercy on us.

أَنتَ مَوْلَـنَا فَانْصُرْنَا عَلَى الْقَوْمِ الْكَـفِرِينَ

You are our Mawla (Patron, Supporter and Protector) and give us victory over the disbelieving people."

The Hadiths on the Virtue of These Two Ayat, May Allah Benefit Us by Them

Al-Bukhari recorded that Abu Mas`ud said that the Messenger of Allah said,

مَنْ قَرَأَ بِالْآيَتَيْنِ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ فِي لَيْلَةٍ، كَفَتَاه

> Whoever recites the last two **Ayat** in Surah **Al-Baqarah** at night, they will suffice for him.
>
> The rest of the six also recorded similar wording for this **Hadith**.
>
> The Two **Sahihs** recorded this **Hadith** using various chains of narration, and Imam Ahmad also recorded it.

Muslim recorded that Abdullah said,

> "When the Messenger of Allah went on the **Isra** journey, he ascended to the **Sidrat Al-Muntaha** in the sixth heaven, where whatever ascends from the earth ends at, and whatever descends from above it ends at.
>
> إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَى
>
> When that covered the **lote** tree which did cover it! (53:16)
>
> meaning, a mat made of gold.
>
> The Messenger of Allah was then given three things:
>
> - the five prayers,
> - the last **Ayat** in Surah **Al-Baqarah** and
> - forgiveness for whoever did not associate anything or anyone with Allah from his **Ummah**."

Earlier we mentioned the **Hadith** regarding the virtues of Surah **Al-Fatihah** from Ibn Abbas which stated,

> "While the Messenger of Allah was with Jibril, he heard a noise from above. Jibril lifted his sight to the sky and said, `This is a door that was opened just now in heaven, and it was never opened before.'

An angel came down through the door to the Prophet and said, `Receive the good news of two lights that you have been given and which no Prophet before you was given:

- the Opener of the Book (**Al-Fatihah**) and
- the last **Ayat** in Surah **Al-Baqarah**.

You will not read a letter of them, but you will be granted its benefit.'''

This Hadith was collected by Muslim and An-Nasa'i, and this is the wording collected by An-Nasa'i.

The Tafsir of the Last Two Ayat of Surah Al-Baqarah

Allah said,

آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِن رَّبِّهِ وَالْمُؤْمِنُونَ ...

The Messenger believes in what has been sent down to him from his Lord, and (so do) the believers.

Allah said,

... كُلٌّ آمَنَ بِاللّهِ وَمَلآئِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لاَ نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِ ...

Each one believes in Allah, His Angels, His Books, and His Messengers. (They say,) "We make no distinction between one another of His Messengers.''

Therefore, each of the believers believes that Allah is the One and Only and the Sustainer, there is no deity worthy of worship except Him and there is no Lord except Him.

The believers also believe in all Allah's Prophets and Messengers, in the Books that were revealed from heaven to the Messengers and Prophets, who are indeed the servants of Allah.

Further, the believers do not differentiate between any of the Prophets, such as, believing in some of them and rejecting others. Rather, all of Allah's Prophets and Messengers are, to the

believers, truthful, righteous, and they were each guided to the path of righteousness, even when some of them bring what abrogates the Law of some others by Allah's leave.

Later on, the Law of Muhammad, the Final Prophet and Messenger from Allah, abrogated all the laws of the Prophets before him. So the Last Hour will commence while Muhammad's Law remains the only valid Law, and all the while a group of his **Ummah** will always be on the path of truth, apparent and dominant.

Allah's statement,

... وَقَالُواْ سَمِعْنَا وَأَطَعْنَا ...

And they say, "We hear, and we obey,''

means, we heard Your statement, O our Lord, comprehended and implemented it, and adhered to its implications.

... غُفْرَانَكَ رَبَّنَا ...

"(We seek) Your forgiveness, our Lord,

contains a plea and supplication for Allah's forgiveness, mercy and kindness.

... وَإِلَيْكَ الْمَصِيرُ (٢٨٥)

and to You is the return (of all).''

Allah's statement,

لاَ يُكَلِّفُ اللّهُ نَفْسًا إِلاَّ وُسْعَهَا ...

Allah burdens not a person beyond his scope,

means, Allah does not ask a soul what is beyond its ability.

This only demonstrates Allah's kindness, compassion and generosity towards His creation.

This **Ayah** is the **Ayah** that abrogated the **Ayah** that worried the Companions, that is, Allah's statement, وَإِن تُبْدُواْ مَا فِي أَنفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُم بِهِ اللّهُ (And whether you disclose what is in yourselves or conceal it, Allah will call you to account for it), (2:284).

This indicates that although Allah will question His servants and judge them, He will only punish for what one is able to protect himself from.

As for what one cannot protect himself from, such as what one says to himself - or passing thoughts - they will not be punished for that.

We should state here that to dislike the evil thoughts that cross one's mind is a part of faith.

Allah said next,

... لَهَا مَا كَسَبَتْ ...

He gets reward for that which he has earned,

> of good.

... وَعَلَيْهَا مَا اكْتَسَبَتْ ...

And he is punished for that which he has earned,

> of evil, that is, concerning the acts that one is responsible for.

Allah then said, (mentioning what the believers said) while directing His servants to supplicate to Him, all the while promising them that He will answer their supplication:

... رَبَّنَا لاَ تُؤَاخِذْنَا إِن نَّسِينَا أَوْ أَخْطَأْنَا ...

"Our Lord! Push us not if we forget or fall into error,''

> meaning, "If we forgot an obligation or fell into a prohibition, or made an error while ignorant of its ruling.''

We mentioned the **Hadith** by Abu Hurayrah, that Muslim collected, wherein Allah said, "I shall (accept your supplication).''

There is also the **Hadith** by Ibn Abbas that Allah said,

> "I did (accept your supplication).''

... رَبَّنَا وَلاَ تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِن قَبْلِنَا ...

Our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians),

> means, "Even if we were able to perform them, do not require us to perform the difficult deeds as You required the previous nations before us, such as the burdens that were placed on them. You sent Your Prophet Muhammad, the Prophet of mercy, to abrogate these burdens through the Law that You revealed to him, the **Hanifi** (Islamic Monotheism), easy religion.''

Muslim recorded that Abu Hurayrah said that;

> the Messenger of Allah said that Allah said, "I shall (accept your supplication).''

Ibn Abbas narrated that the Messenger of Allah said that Allah said,

> "I did (accept your supplication).''

There is the **Hadith** recorded through various chains of narration that;

> the Messenger of Allah said,
>
> بُعِثْتُ بِالْحَنِيفِيَّةِ السَّمْحَة
>
> I was sent with the easy **Hanifiyyah** way.

... رَبَّنَا وَلاَ تُحَمِّلْنَا مَا لاَ طَاقَةَ لَنَا بِهِ ...

Our Lord! Put not on us a burden greater than we have strength to bear,

of obligations, hardships and afflictions, do not make us bear what we cannot bear of this.

رَبَّنَا وَلاَ تُحَمِّلْنَا مَا لاَ طَاقَةَ لَنَا بِهِ (Our Lord! Put not on us a burden greater than we have strength to bear), We mentioned that Allah said,

"I shall (accept your supplication)'' in one narration,

and,

"I did (accept your supplication),'' in another narration.

... وَاعْفُ عَنَّا ...

Pardon us,

meaning, between us and You regarding what You know of our shortcomings and errors.

... وَاغْفِرْ لَنَا ...

And grant us forgiveness,

concerning what is between us and Your servants. So do not expose our errors and evil deeds to them.

... وَارْحَمْنَآ ...

Have mercy on us,

in what will come thereafter. Therefore, do not allow us to fall into another error.

They say that those who commit error need three things:

- Allah's forgiveness for what is between Him and them,
- that He conceals these errors from His other servants, and thus does not expose them before the servants, and
- that He grants them immunity from further error.''

We mentioned before that Allah answered these pleas, "I shall,'' in one narration and, "I did,'' in another narration.

... أَنتَ مَوْلاَنَا ...

You are our **Mawla**,

> meaning, You are our supporter and helper, our trust is in You, You are sought for each and every type of help and our total reliance is on You. There is no power or strength except from You.

... فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ (٢٨٦)

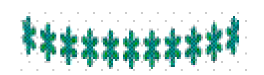
And give us victory over the disbelieving people.

> those who rejected Your religion, denied Your Oneness, refused the Message of Your Prophet, worshipped other than You and associated others in Your worship. Give us victory and make us prevail above them in this and the Hereafter.
>
> Allah said, "I shall,'' in one narration, and, "I did,'' in the **Hadith** that Muslim collected from Ibn Abbas.

Further, Ibn Jarir recorded that Abu Ishaq said that;

> whenever Mu`adh would finish reciting this **Surah**, فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ (And give us victory over the disbelieving people), he would say "**Amin**.''

This is the end of the Tafsir of Surah **At-Baqarah**, and all praise and thanks are due to Allah.





Al-Imran

Revealed in Madinah

Surah **Al Imran** was revealed in Al-Madinah, as evident by the fact that the first eighty-three **Ayat** in it relate to the delegation from Najran that arrived in Al-Madinah on the ninth year of **Hijrah** (632 CE).

We will elaborate on this subject when we explain the **Ayah** about the **Mubahalah** (3:61) in this Surah, Allah willing.

We should also state that we mentioned the virtues of Surah **Al Imran** along with the virtues of Surah **Al-Baqarah** in the beginning of the Tafsir of Surah **Al-Baqarah**.

بِسْمِ اللّهِ الرَّحْمَـنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful.

الم

3:1 Alif-Lam-Mim.

اللَّهُ لاَ إِلَـهَ إِلاَّ هُوَ الْحَىُّ الْقَيُّومُ

3:2 Allah! None has the right to be worshipped but He, the Ever Living, the One Who sustains and protects all that exists.

نَزَّلَ عَلَيْكَ الْكِتَـبَ بِالْحَقِّ مُصَدِّقاً لِّمَا بَيْنَ يَدَيْهِ

3:3 It is He Who has sent down the Book to you with truth, confirming what came before it.

وَأَنزَلَ التَّوْرَاةَ وَالإِنْجِيلَ

And He sent down the Tawrah and the Injil,

مِن قَبْلُ هُدًى لِّلنَّاسِ

3:4 Aforetime, as a guidance to mankind.

وَأَنزَلَ الْفُرْقَانَ

And He sent down the criterion.

إِنَّ الَّذِينَ كَفَرُواْ بِأيَـتِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ وَاللَّهُ عَزِيزٌ ذُو انتِقَامٍ

Truly, those who disbelieve in the Ayat of Allah, for them there is a severe torment; and Allah is All-Mighty, All-Able of Retribution.

Allah says,

الم (١)

Alif-Lam-Mim,

in the beginning of Surah **Al-Baqarah**, we discussed the meaning of the separate letters that appear in the beginnings of some **Surahs**.

اللَّهُ لا إِلَـهَ إِلاَّ هُوَ الْحَيُّ الْقَيُّومُ (٢)

Allah! None has the right to be worshipped but He, the Ever Living, the One Who sustains and protects all that exists.

We mentioned the **Hadith** in the Tafsir of **Ayat Al-Kursi** (2:255) that mentions that Allah's Greatest Name is contained in these two **Ayat**, **اللَّهُ لا إِلَـهَ إِلاَّ هُوَ الْحَيُّ الْقَيُّومُ** (Allah! None has the right to be worshipped but He, the Ever Living, the One Who sustains and protects all that exists) (2:255) and (3:2)

We also explained the Tafsir of, **Allah! La ilaha illa Huwa, Al-Hayyul-Qayyum**, in the Tafsir of **Ayat Al-Kursi**.

Allah's statement,

نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ ...

It is He Who has sent down the Book to you with truth,

means, revealed the Qur'an to you, O Muhammad, in truth, meaning there is no doubt or suspicion that it is revealed from Allah.

Verily, Allah revealed the Qur'an with His knowledge, and the angels testify to this fact, Allah is sufficient as a Witness.

Allah's statement,

... مُصَدِّقاً لِّمَا بَيْنَ يَدَيْهِ ...

Confirming what came before it,

means, from the previous divinely revealed Books, sent to the servants and Prophets of Allah.

These Books testify to the truth of the Qur'an, and the Qur'an also testifies to the truth these Books contained, including the news and glad

tidings of Muhammad's Prophethood and the revelation of the Glorious Qur'an.

Allah said,

... وَأنزَلَ التَّوْرَاةَ ...

And He sent down the **Tawrah**,

to Musa (Musa) son of Imran,

... وَالإِنجِيلَ (٣)

And the **Injil**,

to `Isa, son of Mary.

مِن قَبْلُ ...

Aforetime,

meaning, before the Qur'an was revealed.

... هُدًى لِّلنَّاسِ ...

As a guidance to mankind, (in their time).

... وَأنزَلَ الْفُرْقَانَ ...

And He sent down the criterion,

which is the distinction between misguidance, falsehood and deviation on one hand, and guidance, truth and piety on the other hand. This is because of the indications, signs, plain evidences and clear proofs that it contains, and because of its explanations, clarifications, etc.

Allah's statement,

... إِنَّ الَّذِينَ كَفَرُواْ بِآيَاتِ اللّهِ ...

Truly, those who disbelieve in the **Ayat** of Allah,

means they denied, refused and unjustly rejected them.

... لَهُمْ عَذَابٌ شَدِيدٌ ...

For them there is a severe torment, (on the Day of Resurrection).

... وَاللّهُ عَزِيزٌ ...

And Allah is All-Mighty,

meaning, His grandeur is invincible and His sovereignty is infinite,

... ذُو انتِقَامٍ (٤)

All-Able of Retribution.

from those who reject His **Ayat** and defy His honorable Messengers and great Prophets.

إِنَّ اللَّهَ لاَ يَخْفَى عَلَيْهِ شَىْءٌ فِي الاٌّرْضِ وَلاَ فِى السَّمَآءِ

3:5 Truly, nothing is hidden from Allah, in the earth or in the heaven.

هُوَ الَّذِي يُصَوِّرُكُمْ فِي الاٌّرْحَامِ كَيْفَ يَشَآءُ

3:6 He it is Who shapes you in the wombs as He wills.

لاَ إِلَـهَ إِلاَّ هُوَ الْعَزِيزُ الْحَكِيمُ

None has the right to be worshipped but He, the Almighty, the All-Wise.

Allah says;

إِنَّ اللّهَ لاَ يَخْفَىَ عَلَيْهِ شَيْءٌ فِي الأَرْضِ وَلاَ فِي السَّمَاء (٥)

Truly, nothing is hidden from Allah, in the earth or in the heaven.

Allah states that He has perfect knowledge in the heavens and earth and that nothing in them is hidden from His watch.

هُوَ الَّذِي يُصَوِّرُكُمْ فِي الأَرْحَامِ كَيْفَ يَشَاء ...

He it is Who shapes you in the wombs as He wills.

meaning, He creates you in the wombs as He wills, whether male or female, handsome or otherwise, happy or miserable.

... لاَ إِلَـهَ إِلاَّ هُوَ الْعَزِيزُ الْحَكِيمُ (٦)

La ilaha illa Huwa (none has the right to be worshipped but He), the Almighty, the All-Wise.

meaning, He is the Creator and thus is the only deity worthy of worship, without partners, and His is the perfect might, wisdom and decision.

This **Ayah** refers to the fact that `Isa, son of Mary, is a created servant, just as Allah created the rest of mankind. Allah created `Isa in the womb (of his mother) and shaped him as He willed. Therefore, how could `Isa be divine, as the Christians, may Allah's curses descend on them, claim `Isa was created in the womb and his creation changed from stage to stage, just as Allah said,

يَخْلُقُكُمْ فِى بُطُونِ أُمَّهَـتِكُمْ خَلْقاً مِّن بَعْدِ خَلْقٍ فِى ظُلُمَـتٍ ثَلَـثٍ

He creates you in the wombs of your mothers, creation after creation in three veils of darkness. (39:6)

هُوَ الَّذِى أَنزَلَ عَلَيْكَ الْكِتَـبَ مِنْهُ آيَـتٌ مُّحْكَمَـتٌ هُنَّ أُمُّ الْكِتَـبِ وَأُخَرُ مُتَشَـبِهَـتٌ

3:7 It is He Who has sent down to you the Book. In it are verses that are entirely clear, they are the foundations of the Book; and others not entirely clear.

فَأَمَّا الَّذِينَ فى قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَـبَهَ مِنْهُ ابْتِغَآءَ الْفِتْنَةِ وَابْتِغَآءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلاَّ اللَّهُ

So as for those in whose hearts there is a deviation (from the truth) they follow (only) that which is not entirely clear thereof, seeking Al-Fitnah, and seeking its Ta'wil, but none knows its Ta'wil except Allah.

وَالرَسِخُونَ فِي الْعِلْمِ يَقُولُونَ ءَامَنَّا بِهِ كُلٌّ مِّنْ عِندِ رَبِّنَا

And those who are firmly grounded in knowledge say: "We believe in it; all of it is from our Lord.''

وَمَا يَذَّكَّرُ إِلاَّ أُوْلُواْ الأَلْبَـبِ

And none receive admonition except men of understanding.

رَبَّنَا لاَ تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِن لَّدُنكَ رَحْمَةً إِنَّكَ أَنتَ الْوَهَّابُ

3:8 (They say): "Our Lord! Let not our hearts deviate (from the truth) after You have guided us, and grant us mercy from You. Truly, You are the Bestower.''

رَبَّنَآ إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لاَّ رَيْبَ فِيهِ إِنَّ اللَّهَ لاَ يُخْلِفُ الْمِيعَادَ

3:9 "Our Lord! Verily, it is You Who will gather mankind together on the Day about which there is no doubt. Verily, Allah never breaks His Promise.''

The Mutashabihat and Muhkamat Ayat

Allah said,

هُوَ الَّذِيَ أَنزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُّحْكَمَاتٌ ...

It is He Who has sent down to you the Book. In it are verses that are entirely clear,

> Allah states that in the Qur'an, there are **Ayat** that are **Muhkamat**, entirely clear and plain, and these are the foundations of the Book which are plain for everyone.
>
> And there are **Ayat** in the Qur'an that are **Mutashabihat** not entirely clear for many, or some people. So those who refer to the **Muhkam Ayat** to understand the **Mutashabih Ayat**, will have acquired the correct guidance, and vice versa.

This is why Allah said,

... هُنَّ أُمُّ الْكِتَابِ ...

They are the foundations of the Book,

> meaning, they are the basis of the Qur'an, and should be referred to for clarification, when warranted.

... وَأُخَرُ مُتَشَابِهَاتٌ ...

And others not entirely clear,

> as they have several meanings, some that agree with the **Muhkam** and some that carry other literal indications, although these meaning might not be desired.

The **Muhkamat** are the **Ayat**,

- that explain the abrogating rulings, the allowed, prohibited, laws, limits, obligations and rulings that should be believed in and implemented.

As for the **Mutashabihat Ayat**,

- they include the abrogated **Ayat**, parables, oaths, and what should be believed in, but not implemented.

Muhammad bin Ishaq bin Yasar commented on, مِنْهُ آيَاتٌ مُّحْكَمَاتٌ (In it are verses that are entirely clear) as,

> "Containing proof of the Lord, immunity for the servants and a refutation of opponents and of falsehood. They cannot be changed or altered from what they were meant for.''
>
> He also said,
>
> "As for the unclear **Ayat**, they can (but must not) be altered and changed, and this is a test from Allah to the servants, just as He tested them with the allowed and prohibited things. So these **Ayat** must not be altered to imply a false meaning or be distorted from the truth.''

Therefore, Allah said,

... فَأَمَّا الَّذِينَ في قُلُوبِهِمْ زَيْغٌ ...

So as for those in whose hearts there is a deviation,

> meaning, those who are misguided and deviate from truth to falsehood.

... فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ...

they follow that which is not entirely clear thereof,

> meaning, they refer to the **Mutashabih**, because they are able to alter its meanings to conform with their false interpretation since the wordings of the **Mutashabihat** encompass such a wide area of meanings.
>
> As for the **Muhkam Ayat**, they cannot be altered because they are clear and, thus, constitute unequivocal proof against the misguided people.

This is why Allah said,

... ابْتِغَاء الْفِتْنَةِ ...

seeking **Al-Fitnah**,

meaning, they seek to misguide their following by pretending to prove their innovation by relying on the Qur'an -- the **Mutashabih** of it -- but, this is proof against and not for them.

For instance, Christians might claim that (`Isa is divine because) the Qur'an states that he is **Ruhullah** and His Word, which He gave to Mary, all the while ignoring Allah's statements, **إِنْ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ** (He (`Isa) was not more than a servant. We granted Our favor to him.) (43:59) and,

إِنَّ مَثَلَ عِيسَى عِندَ اللّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِن تُرَابٍ ثِمَّ قَالَ لَهُ كُن فَيَكُونُ

Verily, the likeness of `Isa before Allah is the likeness of Adam. He created him from dust, then (He) said to him: "Be!'' and he was. (3:59)

There are other **Ayat** that clearly assert that `Isa is but one of Allah's creatures and that he is the servant and Messenger of Allah, among other Messengers.

Allah's statement,

... وَابْتِغَاء تَأْوِيلِهِ ...

And seeking for its **Ta'wil**,

to alter them as they desire.

Imam Ahmad recorded that Aishah said,

"The Messenger of Allah recited, **هُوَ الَّذِيَ أَنزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُّحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ** (It is He Who has sent down to you the Book. In it are verses that are entirely clear, they are the foundations of the Book; and others not entirely clear), until, **أُوْلُواْ الأَلْبَابِ** (Men of understanding) and he said,

فَإِذَا رَأَيْتُمُ الَّذِين يُجَادِلُونَ فِيهِ، فَهُمُ الَّذِينَ عَنَى اللهُ، فَاحْذَرُوهُم

When you see those who argue in it (using the **Mutashabihat**), then they are those whom Allah meant. Therefore, beware of them.''

Al-Bukhari recorded a similar **Hadith** in the **Tafsir** of this **Ayah** (3:7) as did Muslim in the book of **Qadar** (the Divine Will) in his **Sahih**, and Abu Dawud in the **Sunnah** section of his **Sunan**, from Aishah;

"The Messenger of Allah recited this **Ayah**, هُوَ الَّذِيَ أَنزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُّحْكَمَاتٌ (It is He Who has sent down to you the Book. In it are verses that are entirely clear), until, وَمَا يَذَّكَّرُ إِلاَّ أُوْلُواْ الأَلْبَابِ (And none receive admonition except men of understanding). He then said,

فَإِذَا رَأَيْتِ الَّذِينَ يَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ؛ فَأُولئِكَ الَّذِينَ سَمَّى اللهُ، فَاحْذَرُوهُم

When you see those who follow what is not so clear of the Qur'an, then they are those whom Allah described, so beware of them.''

This is the wording recorded by Al-Bukhari.

Only Allah Knows the True Ta'wil (Interpretation) of the Mutashabihat

Allah said,

... وَمَا يَعْلَمُ تَأْوِيلَهُ إِلاَّ اللّهُ ...

But none knows its **Ta'wil** except Allah.

Similarly, as preceded in what has been reported from Ibn Abbas,

"Tafsir is of four types:

- Tafsir that the Arabs know in their language;
- Tafsir that no one is excused of being ignorant of;
- Tafsir that the scholars know; and
- Tafsir that only Allah knows.''

Scholars of Qur'an recitation have different opinions about pausing at Allah's Name in this **Ayah**. This stop was reported from Aishah, Urwah, Abu Ash-Sha`tha' and Abu Nahik.

Some pause after reciting, وَالرَّاسِخُونَ فِي الْعِلْمِ (And those who are firmly grounded in knowledge), saying that the Qur'an does not address the people with what they cannot understand.

Ibn Abi Najih said that Mujahid said that Ibn Abbas said,

> "I am among those who are firmly grounded in its **Ta'wil** interpretation.''
>
> The Messenger of Allah supplicated for the benefit of Ibn Abbas,
>
> اللَّهُمَّ فقِّههُ فِي الدِّين وَعَلِّمْهُ التَّأْوِيل
>
> > O Allah! Bestow on him knowledge in the religion and teach him the **Ta'wil** (interpretation).

Ta'wil has two meanings in the Qur'an,

- the true reality of things, and
- what they will turn out to be.

For instance, Allah said,

> وَقَالَ يأَبَتِ هَـذَا تَأْوِيلُ رُؤْيَـى مِن قَبْلُ
>
> And he said: "O my father! This is the **Ta'wil** of my dream aforetime!'' (12:100)
>
> and,
>
> هَلْ يَنظُرُونَ إِلاَّ تَأْوِيلَهُ يَوْمَ يَأْتِى تَأْوِيلُهُ
>
> Await they just for it's **Ta'wil** On the Day (Day of Resurrection) it's **Ta'wil** is finally fulfilled. (7:53)
>
> refers to the true reality of Resurrection that they were told about.

If this is the meaning desired in the **Ayah** above (3:7) then pausing after reciting Allah's Name is warranted, because only Allah knows the true reality of things.

In this case, Allah's statement, وَالرَّاسِخُونَ فِي الْعِلْمِ (And those who are firmly grounded in knowledge) is connected to His statement, يَقُولُونَ آمَنَّا بِهِ (say: "We believe in it'').

If the word **Ta'wil** means the second meaning, that is, explaining and describing, such as what Allah said, نَبِّئْنَا بِتَأْوِيلِهِ ((They said): "Inform us of the **Ta'wil** of this''), (12:36) meaning its explanation, then pausing after reciting, وَالرَّاسِخُونَ فِي الْعِلْمِ (And those who are firmly grounded in knowledge) is warranted. This is because the scholars have general knowledge in, and understand what they were addressed with, even though they do not have knowledge of the true reality of things. Therefore, Allah's statement, يَقُولُونَ آمَنَّا بِهِ (say: "We believe in it'') describes the conduct of the scholars.

Similarly, Allah said,

وَجَآءَ رَبُّكَ وَالْمَلَكُ صَفّاً صَفّاً

And your Lord comes, and the angels, in rows. (89:22)

means, your Lord will come, and the angels will come in rows.

Allah's statement that the knowledgeable people proclaim,

... يَقُولُونَ آمَنَّا بِهِ ...

We believe in it,

means, they believe in the **Mutashabih**.

... كُلٌّ مِّنْ عِندِ رَبِّنَا ...

all of it is from our Lord,

meaning, both the **Muhkam** and the **Mutashabih** are true and authentic, and each one of them testifies to the truth of the other. This is because they both are from Allah and nothing that comes from Allah is ever met by contradiction or discrepancy.

Allah said,

أَفَلاَ يَتَدَبَّرُونَ الْقُرْءَانَ وَلَوْ كَانَ مِنْ عِندِ غَيْرِ اللَّهِ لَوَجَدُواْ فِيهِ اخْتِلَـفاً كَثِيراً

Do they not then consider the Qur'an carefully! Had it been from other than Allah, they would surely have found therein many a contradiction. (4:82)

Allah said in this **Ayah**,

... وَمَا يَذَّكَّرُ إِلاَّ أُوْلُواْ الأَلْبَابِ (٧)

And none receive admonition except men of understanding.

meaning, those who have good minds and sound comprehension, understand, contemplate and comprehend the meaning in the correct manner.

Further, Ibn Al-Mundhir recorded in his Tafsir that Nafi` bin Yazid said,

"Those firmly grounded in knowledge are those who are modest for Allah's sake, humbly seek His pleasure, and do not exaggerate regarding those above them, or belittle those below them.''

Allah said that they supplicate to their Lord,

رَبَّنَا لاَ تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا ...

Our Lord! Let not our hearts deviate (from the truth) after You have guided us.

meaning, "Do not deviate our hearts from the guidance after You allowed them to acquire it. Do

not make us like those who have wickedness in their hearts, those who follow the **Mutashabih** in the Qur'an. Rather, make us remain firmly on Your straight path and true religion.''

... وَهَبْ لَنَا مِن لَّدُنكَ ...

And grant us from **Ladunka**,

meaning, from You,

... رَحْمَةً ...

Mercy,

with which You make our hearts firm, and increase in our Faith and certainty,

... إِنَّكَ أَنتَ الْوَهَّابُ (٨)

Truly, You are the Bestower.

Ibn Abi Hatim and Ibn Jarir recorded that Umm Salamah said that the Prophet used to supplicate,

يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِك

O You Who changes the hearts, make my heart firm on Your religion.

He then recited,

رَبَّنَا لاَ تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِن لَّدُنكَ رَحْمَةً إِنَّكَ أَنتَ الْوَهَّابُ

"Our Lord! Let not our hearts deviate (from the truth) after You have guided us, and grant us mercy from You. Truly, You are the Bestower.''

The **Ayah** continues,

رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لاَّ رَيْبَ فِيهِ ...

"Our Lord! Verily, it is You Who will gather mankind together on the Day about which there is no doubt''

> meaning, they say in their supplication: O our Lord! You will gather Your creation on the Day of Return, judge between them and decide over what they disputed about. Thereafter, You will reward or punish each according to the deeds they did in this life.

... إِنَّ اللّهَ لاَ يُخْلِفُ الْمِيعَادَ (٩)

Verily, Allah never breaks His Promise.''

إِنَّ الَّذِينَ كَفَرُواْ لَن تُغْنِىَ عَنْهُمْ أَمْوَلُهُمْ وَلاَ أَوْلَـدُهُم مِّنَ اللَّهِ شَيْئًا وَأُولَـئِكَ هُمْ وَقُودُ النَّارِ

3:10 Verily, those who disbelieve, neither their properties nor their offspring will avail them whatsoever against Allah; and it is they who will be fuel of the Fire.

كَدَأْبِ ءَالِ فِرْعَوْنَ وَالَّذِينَ مِن قَبْلِهِمْ كَذَّبُواْ بِأَيَـتِنَا فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ وَاللَّهُ شَدِيدُ الْعِقَابِ

3:11 Like the behavior of the people of Fir`awn and those before them; they belied Our Ayat. So Allah punished them for their sins. And Allah is severe in punishment.

On the Day of Resurrection, No Wealth or Offspring Shall Avail

Allah says;

إِنَّ الَّذِينَ كَفَرُواْ لَن تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلاَ أَوْلاَدُهُم مِّنَ اللَّهِ شَيْئًا وَأُولَـئِكَ هُمْ وَقُودُ النَّارِ (١٠)

Verily, those who disbelieve, neither their properties nor their offspring will avail them whatsoever against Allah; and it is they who will be fuel of the Fire.

Allah states that the disbelievers shall be fuel for the Fire,

يَوْمَ لاَ يَنفَعُ الظَّـلِمِينَ مَعْذِرَتُهُمْ وَلَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ

The Day when their excuses will be of no profit to wrongdoers. Theirs will be the curse, and theirs will be the evil abode (i.e. painful torment in Hell-fire). (40:52)

Further, what they were granted in this life of wealth and offspring shall not avail them with Allah, or save them from His punishment and severe torment.

Similarly, Allah said,

فَلاَ تُعْجِبْكَ أَمْوَلُهُمْ وَلاَ أَوْلَـدُهُمْ إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ بِهَا فِي الْحَيَوةِ الدُّنْيَا وَتَزْهَقَ أَنفُسُهُمْ وَهُمْ كَـفِرُونَ

So let not their wealth nor their children amaze you; in reality Allah's plan is to punish them with these things in the life of this world, and that their souls shall depart (die) while they are disbelievers. (9:55)

and,

لاَ يَغُرَّنَّكَ تَقَلُّبُ الَّذِينَ كَفَرُواْ فِى الْبِلَـدِ

مَتَـعٌ قَلِيلٌ ثُمَّ مَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمِهَادُ

Let not the free disposal (and affluence) of the disbelievers throughout the land deceive you. A brief enjoyment; then, their ultimate abode is Hell; and worst indeed is that place for rest. (3:196-197)

Allah said in this **Ayah**,,

إِنَّ الَّذِينَ كَفَرُواْ ...

Verily, those who disbelieve,

meaning, disbelieved in Allah's **Ayat**, denied His Messengers, defied His Books and did not benefit from His revelation to His Prophets.

... لَن تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلاَ أَوْلاَدُهُم مِّنَ اللّهِ شَيْئًا وَأُولَـئِكَ هُمْ وَقُودُ النَّارِ

Neither their properties nor their offspring will avail them whatsoever against Allah; and it is they who will be fuel of the Fire.

meaning, they will be the wood with which the Fire is kindled and fed.

Similarly, Allah said,

إِنَّكُمْ وَمَا تَعْبُدُونَ مِن دُونِ اللَّهِ حَصَبُ جَهَنَّمَ

Certainly you (disbelievers) and that which you are worshipping now besides Allah, are (but) fuel for Hell! (21:98)

Allah said next,

كَدَأْبِ آلِ فِرْعَوْنَ ...

Like the **Da'b** of the people of Fir`awn.

Ad-Dahhak said that Ibn Abbas said that the **Ayah** means,

"Like the behavior of the people of Fir`awn.''

This is the same Tafsir of Ikrimah, Mujahid, Abu Malik, Ad-Dahhak, and others.

Other scholars said that the **Ayah** means,

"Like the practice, conduct, likeness of the people of Fir`awn.''

These meanings are all plausible,

> for the **Da'b** means practice, behavior, tradition and habit.

The **Ayah** indicates that the disbelievers will not benefit from their wealth or offspring. Rather, they will perish and be punished.

... وَالَّذِينَ مِن قَبْلِهِمْ كَذَّبُواْ بِآيَاتِنَا فَأَخَذَهُمُ اللّهُ بِذُنُوبِهِمْ ...

and those before them; they belied Our **Ayat**. So Allah punished them for their sins.

> This is the same end the people of Fir`awn and the previous nations met, those who rejected the Messengers, the **Ayat**, and proofs of Allah that they were sent with.

... وَاللّهُ شَدِيدُ الْعِقَابِ (١١)

And Allah is severe in punishment.

> meaning, His punishment is severe and His torment is painful. None can escape Allah's grasp, nor does anything escape His knowledge. Allah does what He wills and prevails over all things, it is He to Whom everything is humbled and there is no deity worthy of worship, nor any Lord except Him.

قُلْ لِّلَّذِينَ كَفَرُواْ سَتُغْلَبُونَ وَتُحْشَرُونَ إِلَى جَهَنَّمَ وَبِئْسَ الْمِهَادُ

3:12 Say to those who disbelieve: "You will be defeated and gathered together to Hell, and worst indeed is that place of rest.''

قَدْ كَانَ لَكُمْ ءَايَةٌ فِي فِئَتَيْنِ الْتَقَتَا فِئَةٌ تُقَـتِلُ فِى سَبِيلِ اللَّهِ وَأُخْرَى كَافِرَةٌ يَرَوْنَهُمْ مِّثْلَيْهِمْ رَأْىَ الْعَيْنِ وَاللَّهُ يُؤَيِّدُ بِنَصْرِهِ مَن يَشَآءُ

3:13 There has already been a sign for you in the two armies that met. One was fighting in the cause of Allah, and as for the other, in disbelief. They saw them with their own eyes twice their number. And Allah supports with His aid whom He wills.

إِنَّ فِى ذَلِكَ لَعِبْرَةً لاوْلِى الأَبْصَـرِ

Verily, in this is a lesson for those who understand.

Threatening the Jews With Defeat and Encouraging Them to Learn a Lesson From the Battle of Badr

Allah commands the Prophet Muhammad to;

قُل لِّلَّذِينَ كَفَرُوا ...

Say to those who disbelieve:

Allah commanded the Prophet Muhammad to proclaim to the disbelievers.

... سَتُغْلَبُونَ ...

You will be defeated, (in this life),

... وَتُحْشَرُونَ ...

And gathered together, (on the Day of Resurrection),

... إِلَى جَهَنَّمَ وَبِئْسَ الْمِهَادُ (١٢)

to Hell, and worst indeed is that place of rest.

Muhammad bin Ishaq bin Yasar recorded that Asim bin Umar bin Qatadah said that;

> when the Messenger of Allah gained victory in the battle of **Badr** and went back to Al-Madinah, he gathered the Jews in the marketplace of Bani Qaynuqa.

Therefore, Allah said,

قَدْ كَانَ لَكُمْ آيَةٌ ...

There has already been a sign for you,

> meaning, O Jews, who said what you said! You have an **Ayah**, meaning proof, that Allah will make His religion prevail, award victory to His Messenger, make His Word apparent and His religion the highest.

... فِي فِئَتَيْنِ ...

In the two armies,

> meaning, two camps,

... الْتَقَتَا ...

that met,

> in combat (in **Badr**).

... فِئَةٌ تُقَاتِلُ فِي سَبِيلِ اللّهِ ...

One was fighting in the Cause of Allah, (the Muslims),

... وَأُخْرَى كَافِرَةٌ ...

And as for the other, in disbelief.

> meaning, the idolators of Quraysh at **Badr**.

Allah's statement,

... يَرَوْنَهُم مِّثْلَيْهِمْ رَأْيَ الْعَيْنِ ...

They saw them with their own eyes twice their number,

> means, the idolators thought that the Muslims were twice as many as they were, for Allah made

this illusion a factor in the victory that Islam had over them.

It was said that the meaning of Allah's statement, يَرَوْنَهُم مِّثْلَيْهِمْ رَأْيَ الْعَيْنِ (They saw them with their own eyes twice their number),

is that the Muslims saw twice as many idolators as they were, yet Allah gave them victory over the disbelievers.

Abdullah bin Mas`ud said,

"When we looked at the disbelievers' forces, we found that they were twice as many as we were. When we looked at them again, we thought they did not have one man more than we had. So Allah's statement,

وَإِذْ يُرِيكُمُوهُمْ إِذِ الْتَقَيْتُمْ فِى أَعْيُنِكُمْ قَلِيلاً وَيُقَلِّلُكُمْ فِى أَعْيُنِهِمْ

And (remember) when you met, He showed them to you as few in your eyes and He made you appear as few in their eyes." (8:44)

When the two camps saw each other, the Muslims thought that the idolators were twice as many as they were, so that they would trust in Allah and seek His help. The idolators thought that the believers were twice as many as they were, so that they would feel fear, horror, fright and despair. When the two camps stood in lines and met in battle, Allah made each camp look smaller in the eyes of the other camp, so that they would be encouraged to fight each other,

لِّيَقْضِيَ اللَّهُ أَمْراً كَانَ مَفْعُولاً

so that Allah might accomplish a matter already ordained. (8:42),

meaning, so that the truth and falsehood are distinguishable, and thus the word of faith

prevails over disbelief and deviation, so that the believers prevail and the disbelievers are humiliated.

In a similar statement, Allah said;

وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنتُمْ أَذِلَّةٌ

And Allah has already made you victorious at **Badr**, when you were a weak little force. (3:123)

In this **Ayah** Allah said,

... وَاللَّهُ يُؤَيِّدُ بِنَصْرِهِ مَن يَشَاء إِنَّ فِي ذَلِكَ لَعِبْرَةً لَّأُوْلِي الأَبْصَارِ (١٣)

And Allah supports with His victory whom He wills. Verily, in this is a lesson for those who understand.

meaning, this should be an example for those who have intelligence and sound comprehension. They should contemplate about Allah's wisdom, decisions and decree, that He gives victory to His believing servants in this life and on the Day the witnesses stand up to testify.

زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَتِ مِنَ النِّسَآءِ وَالْبَنِينَ وَالْقَنَـطِيرِ الْمُقَنطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالاٌّنْعَـمِ وَالْحَرْثِ

3:14 Beautified for men is the love of things they covet; women, children, Qanatir Al-Muqantarah of gold and silver, branded beautiful horses (Musawwamah), cattle and fertile land.

ذلِكَ مَتَـعُ الْحَيَوةِ الدُّنْيَا وَاللَّهُ عِندَهُ حُسْنُ الْمَأَبِ

This is the pleasure of the present world's life; but Allah has the excellent return with Him.

قُلْ أَؤُنَبِّئُكُمْ بِخَيْرٍ مِّن ذلِكُمْ

3:15 Say: "Shall I inform you of things far better than those!

لِلَّذِينَ اتَّقَوْاْ عِندَ رَبِّهِمْ جَنَّـتٌ تَجْرِى مِن تَحْتِهَا الاٌّنْهَارُ خَـالِدِينَ فِيهَا وَأَزْوَجٌ مُّطَهَّرَةٌ

For those who have Taqwa there are Gardens (Paradise) with their Lord, underneath which rivers flow. Therein (is their) eternal (home) and Azwajun Mutahharatun (purified mates or wives).

وَرِضْوَنٌ مِّنَ اللَّهِ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ

And Allah will be pleased with them. And Allah is All-Seer of the servants.''

The True Value of This Earthly Life

Allah says;

زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاء وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالأَنْعَامِ وَالْحَرْثِ ...

Beautified for men is the love of things they covet; women, children, **Qanatir Al-Muqantarah** of gold and silver, branded beautiful horses (**Musawwamah**), cattle and fertile land.

Allah mentions the delights that He put in this life for people, such as women and children, and He started with women, because the test with them is more tempting.

For instance, the **Sahih** recorded that the Messenger said,

مَا تَرَكْتُ بَعْدِي فِتْنَةً أَضَرَّ عَلَى الرِّجَالِ مِنَ النِّسَاء

I did not leave behind me a test more tempting to men than women.

When one enjoys women for the purpose of having children and preserving his chastity, then he is encouraged to do so.

There are many **Hadiths** that encourage getting married, such as,

وَإِنَّ خَيْرَ هذِهِ الْأُمَّةِ مَنْ كَانَ أَكْثَرَهَا نِسَاء

Verily, the best members of this **Ummah** are those who have the most wives.

He also said,

الدُّنْيَا مَتَاعٌ، وَخَيْرُ مَتَاعِهَا الْمَرْأَةُ الصَّالِحَة

This life is a delight, and the best of its delight is a righteous wife.

The Prophet said in another **Hadith**,

حُبِّبَ إِلَيَّ النِّسَاءُ وَالطِّيبُ، وَجُعِلَتْ قُرَّةُ عَيْنِي فِي الصَّلَاة

I was made to like women and perfume, and the comfort of my eye is the prayer.

Aishah, may Allah be pleased with her, said,

"Nothing was more beloved to the Messenger of Allah than women, except horses,''

and in another narration,

"...than horses except women.''

The desire to have children is sometimes for the purpose of pride and boasting, and as such, is a temptation. When the purpose for having children is to reproduce and increase the **Ummah** of Muhammad with those who worship Allah alone without partners, then it is encouraged and praised.

A **Hadith** states,

تَزَوَّجُوا الْوَدُودَ الْوَلُودَ، فَإِنِّي مُكَاثِرٌ بِكُمُ الْأُمَمَ يَوْمَ الْقِيَامَةِ

> Marry the **Wadud** (kind) and **Walud** (fertile) woman, for I will compare your numbers to the rest of the nations on the Day of Resurrection.

The desire of wealth sometimes results out of arrogance, and the desire to dominate the weak and control the poor, and this conduct is prohibited. Sometimes, the want for more money is for the purpose of spending it on acts of worship, being kind to the family, the relatives, and spending on various acts of righteousness and obedience; this behavior is praised and encouraged in the religion.

Scholars of Tafsir have conflicting opinions about the amount of the **Qintar**, all of which indicate that;

> the **Qintar** is a large amount of money, as Ad-Dahhak and other scholars said.

Abu Hurayrah said

> "The **Qintar** is twelve thousand **Uwqiyah**, each **Uwqiyah** is better than what is between the heavens and earth.''
>
> This was recorded by Ibn Jarir.

The desire to have horses can be one of three types.

- Sometimes, owners of horses collect them to be used in the cause of Allah, and when warranted, they use their horses in battle. This type of owner shall be rewarded for this good action.
- Another type collects horses to boast, and out of enmity to the people of Islam, and this type earns a burden for his behavior.
- Another type collects horses to fulfill their needs and to collect their offspring, and they do not forget Allah's right due on their horses.

This is why in this case, these horses provide a shield of sufficiency for their owner, as evident by a **Hadith** that we will mention, Allah willing, when we explain Allah's statement,

وَأَعِدُّواْ لَهُمْ مَّا اسْتَطَعْتُم مِّن قُوَّةٍ وَمِن رِّبَاطِ الْخَيْلِ

And make ready against them all you can of power, including steeds of war. (8:60)

As for the **Musawwamah** horses, Ibn Abbas said that;

they are the branded, beautiful horses.

This is the same explanation of Mujahid, Ikrimah, Sa`id bin Jubayr, Abdur-Rahman bin Abdullah bin Abza, As-Suddi, Ar-Rabi bin Anas and Abu Sinan and others.

Makhul said,

the **Musawwamah** refers to the horse with a white spotted faced, and the horse with white feet.

Imam Ahmad recorded that Abu Dharr said that the Messenger of Allah said,

لَيْسَ مِنْ فَرَسٍ عَرَبِي إِلَّا يُؤْذَنُ لَهُ مَعَ كُلِّ فَجْرٍ يَدْعُو بِدَعْوَتَيْنِ يَقُولُ: اللَّهُمَّ إِنَّكَ خَوَّلْتَنِي مِنْ بَنِي آدَمَ، فَاجْعَلْنِي مِنْ أَحَبِّ مَالِهِ وَأَهْلِهِ إِلَيْهِ أَوْ أَحَبَّ أَهْلِهِ وَمَالِهِ إِلَيْه

Every Arabian horse is allowed to have two supplications every dawn, and the horse supplicates, `O Allah! You made me subservient to the son of Adam. Therefore, make me among the dearest of his wealth and household to him, or, ...make me the dearest of his household and wealth to him.

Allah's statement,

... وَالأَنْعَامِ ...

Cattle,

means, camels, cows and sheep.

.... وَالْحَرْثِ ...

And fertile land,

> meaning, the land that is used to farm and grow plants.

Allah then said,

... ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا ...

This is the pleasure of the present world's life,

> meaning, these are the delights of this life and its short lived joys.

... وَاللّهُ عِندَهُ حُسْنُ الْمَآبِ (١٤)

But Allah has the excellent return with Him.

> meaning, the best destination and reward.

The Reward of the Those Who Have Taqwa is Better Than All Joys of This World

This is why Allah said,

قُلْ أَؤُنَبِّئُكُم بِخَيْرٍ مِّن ذَلِكُمْ ...

Say: "Shall I inform you of things far better than those!''

> This **Ayah** means, "Say, O Muhammad, to the people, `Should I tell you about what is better than the delights and joys of this life that will soon perish!'''

Allah informed them of what is better when He said,

... لِلَّذِينَ اتَّقَوْا عِندَ رَبِّهِمْ جَنَّاتٌ تَجْرِي مِن تَحْتِهَا الأَنْهَارُ ...

For those who have **Taqwa** there are Gardens (Paradise) with their Lord, underneath which rivers flow,

> meaning, rivers run throughout it.

These rivers carry various types of drinks: honey, milk, wine and water such that no eye has ever seen, no ear has ever heard, and no heart has ever imagined.

... خَالِدِينَ فِيهَا ...

Therein (is their) eternal (home),

meaning, they shall remain in it forever and ever and will not want to be removed from it.

... وَأَزْوَاجٌ مُّطَهَّرَةٌ ...

And **Azwajun Mutahharatun** (purified mates or wives),

meaning, from filth, dirt, harm, menstruation, post birth bleeding, and other things that affect women in this world.

... وَرِضْوَانٌ مِّنَ اللّهِ ...

And Allah will be pleased with them.

meaning, Allah's pleasure will descend on them and He shall never be angry with them after that. This is why Allah said in in Surah **Bara`ah**,

وَرِضْوَنٌ مِّنَ اللَّهِ أَكْبَرُ

But the pleasure of Allah is greater. (9:72)

meaning, greater than the eternal delight that He has granted them.

Allah then said,

... وَاللّهُ بَصِيرٌ بِالْعِبَادِ (١٥)

And Allah is All-Seer of the (His) servants.

and, He gives each provisions according to what they deserve.

الَّذِينَ يَقُولُونَ رَبَّنَآ إِنَّنَآ ءَامَنَّا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ

3:16 Those who say: "Our Lord! We have indeed believed, so forgive us our sins and save us from the punishment of the Fire.''

الصَّـبِرِينَ وَالصَّـدِقِينَ وَالْقَـنِتِينَ وَالْمُنفِقِينَ وَالْمُسْتَغْفِرِينَ بِالاٌّسْحَارِ

3:17 (They are) the patient, the true believers, and obedient with sincere devotion in worship to Allah. Those who spend (in good) and those who pray and beg Allah's pardon in the last hours of the night.

The Supplication and Description of Al-Muttaqin

Allah describes the **Muttaqin**, His pious servants, whom He promised tremendous rewards,

الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا آمَنَّا ...

Those who say: "Our Lord! We have indeed believed,''

in You, Your Book and Your Messenger.

... فَاغْفِرْ لَنَا ذُنُوبَنَا ...

so forgive us our sins,

because of our faith in You and in what You legislated for us. Therefore, forgive us our errors and shortcomings, with Your bounty and mercy,

... وَقِنَا عَذَابَ النَّارِ (١٦)

and save us from the punishment of the Fire.

Allah then said,

الصَّابِرِينَ ...

(They are) those who are patient,

while performing acts of obedience and abandoning the prohibitions.

... وَالصَّادِقِينَ ...

those who are true,

concerning their proclamation of faith, by performing the difficult deeds.

... وَالْقَانِتِينَ ...

and obedient,

meaning, they submit and obey Allah,

... وَالْمُنفِقِينَ ...

those who spend,

from their wealth on all the acts of obedience they were commanded, being kind to kith and kin, helping the needy, and comforting the destitute.

... وَالْمُسْتَغْفِرِينَ بِالأَسْحَارِ (١٧)

and those who pray and beg Allah's pardon in the last hours of the night.

and this testifies to the virtue of seeking Allah's forgiveness in the latter part of the night.

It was reported that when Yaqub said to his children, سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي (I will ask my Lord for forgiveness for you) (12:98) he waited until the latter part of the night to say his supplication.

Furthermore, the Two **Sahihs**, the **Musnad** and **Sunan** collections recorded through several Companions that the Messenger of Allah said,

يَنْزِلُ اللهُ تَبَارَكَ وَتَعَالى فِي كُلِّ لَيْلَةٍ إِلى سَمَاءِ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الْآخِرُ، فَيَقُولُ:

هَلْ مِنْ سَائِلٍ فَأُعْطِيَهُ ؟

هَلْ مِنْ دَاعٍ فَأَسْتَجِيبَ لَهُ ؟

هَلْ مِنْ مُسْتَغْفِرٍ فَأَغْفِرَ لَهُ ؟

> Every night, when the last third of it remains, our Lord, the Blessed, the Superior, descends to the lowest heaven saying,
>
> "Is there anyone to ask Me, so that I may grant him his request?
>
> Is there anyone to invoke Me, so that I may respond to his invocation?
>
> Is there anyone seeking My forgiveness, so that I may forgive him?''

The Two **Sahihs** recorded that Aishah said,

> "The Messenger of Allah performed **Witr** during the first part, the middle and latter parts of the night. Then, later (in his life), he would perform it (only) during the latter part.''

Abdullah bin Umar used to pray during the night and would ask,

> "O Nafi! Is it the latter part of the night yet?''
>
> and if Nafi said, "Yes,'' Ibn Umar would start supplicating to Allah and seeking His forgiveness until dawn.
>
> This **Hadith** was collected by Ibn Abi Hatim.

شَهِدَ اللَّهُ أَنَّهُ لاَ إِلَـهَ إِلاَّ هُوَ وَالْمَلَـئِكَةُ وَأُوْلُواْ الْعِلْمِ

3:18 Allah bears witness that none has the right to be worshipped but He, and the angels, and those having knowledge (also bear witness to this);

قَآئِمَاً بِالْقِسْطِ

(He always) maintains His creation in justice.

لاَ إِلَـهَ إِلاَّ هُوَ الْعَزِيزُ الْحَكِيمُ

None has the right to be worshipped but He, the Almighty, the All-Wise.

إِنَّ الدِّينَ عِندَ اللَّهِ الإِسْلَـمُ

3:19 Truly, the religion with Allah is Islam.

وَمَا اخْتَلَفَ الَّذِينَ أُوتُواْ الْكِتَـبَ إِلاَّ مِن بَعْدِ مَا جَآءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ

Those who were given the Scripture (Jews and Christians) did not differ except out of rivalry, after knowledge had come to them.

وَمَن يَكْفُرْ بِآيَـتِ اللَّهِ فَإِنَّ اللَّهِ سَرِيعُ الْحِسَابِ

And whoever disbelieves in the Ayat of Allah, then surely, Allah is Swift in reckoning.

فَإنْ حَآجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِىَ لِلَّهِ وَمَنِ اتَّبَعَنِ

3:20 So if they dispute with you say: "I have submitted myself to Allah, and (so have) those who follow me.''

وَقُلْ لِّلَّذِينَ أُوتُواْ الْكِتَـبَ وَالاٌّمِّيِّينَ ءَأَسْلَمْتُمْ فَإِنْ أَسْلَمُواْ

And say to those who were given the Scripture (Jews and Christians) and to those who are illiterate (Arab pagans): "Do you (also) submit yourselves!''

فَقَدِ اهْتَدَواْ وَّإِن تَوَلَّوْاْ فَإِنَّمَا عَلَيْكَ الْبَلَـغُ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ

If they do, they are rightly guided; but if they turn away, your duty is only to convey the Message; and Allah sees the servants.

The Testimony of Tawhid

Allah says;

شَهِدَ اللّهُ ...

Allah bears witness,

Allah bears witness, and verily, Allah is sufficient as a Witness, and He is the Most Truthful and Just Witness there is;

His statement is the absolute truth,

... أَنَّهُ لاَ إِلَـهَ إِلاَّ هُوَ ...

that **La ilaha illa Huwa**,

meaning, He Alone is the Lord and God of all creation; everyone and everything are His servants, creation and in need of Him. Allah is the Most Rich, Free from needing anyone or anything.

Allah said in another Ayah,

لَّـكِنِ اللَّهُ يَشْهَدُ بِمَآ أَنزَلَ إِلَيْكَ

But Allah bears witness to that which He has sent down (the Qur'an) unto you (O Muhammad). (4:166)

Allah then mentioned the testimony of His angels and those who have knowledge after he mentioned His own testimony,

شَهِدَ اللّهُ أَنَّهُ لاَ إِلَـهَ إِلاَّ هُوَ وَالْمَلاَئِكَةُ وَأُوْلُوا الْعِلْمِ ...

Allah bears witness that none has the right to be worshipped but He), and the angels, and those having knowledge (also bear witness to this).

This **Ayah** emphasizes the great virtue of those who have knowledge.

... قَآئِمَاً بِالْقِسْطِ ...

(He) maintains His creation in justice,

in all that He does.

... لاَ إِلَـهَ إِلاَّ هُوَ ...

None has the right to be worshipped but He,

thus emphasizing this fact.

... الْعَزِيزُ الْحَكِيمُ (١٨)

the Almighty, the All-Wise.

the Mighty that does not submit to weakness due to His might and greatness, the Wise in all His statements, actions, legislation and decrees.

The Religion with Allah is Islam

Allah said,

إِنَّ الدِّينَ عِندَ اللّهِ الإِسْلاَمُ ...

Truly, the religion with Allah is Islam.

Allah states that there is no religion accepted with Him from any person, except Islam.

Islam includes obeying all of the Messengers until Muhammad who finalized their commission, thus closing all paths to Allah except through Muhammad. Therefore, after Allah sent Muhammad, whoever meets Allah following a path other than Muhammad's, it will not be accepted of him.

In another **Ayah**, Allah said,

وَمَن يَبْتَغِ غَيْرَ الإِسْلَـمِ دِينًا فَلَن يُقْبَلَ مِنْهُ

> And whoever seeks a religion other than Islam, it will never be accepted of him. (3:85)

In this **Ayah** (3:19) Allah said, asserting that the only religion accepted with Him is Islam, إِنَّ الدِّينَ عِندَ اللّهِ الإِسْلاَمُ (Truly, the religion with Allah is Islam).

Allah then states that those who were given the Scripture beforehand divided in the religion after Allah sent the Messengers and revealed the Books to them providing them the necessary proofs to not do so.

Allah said,

... وَمَا اخْتَلَفَ الَّذِينَ أُوْتُواْ الْكِتَابَ إِلاَّ مِن بَعْدِ مَا جَاءهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ...

Those who were given the Scripture (Jews and Christians) did not differ except out of rivalry, after knowledge had come to them.

> meaning, some of them wronged others. Therefore, they differed over the truth, out of envy, hatred and enmity for each other. This hatred made some of them defy those whom they hated even if they were correct.

Allah then said,

... وَمَن يَكْفُرْ بِآيَاتِ اللّهِ ...

And whoever disbelieves in the **Ayat** of Allah,

> meaning, whoever rejects what Allah sent down in His Book.

... فَإِنَّ اللّهِ سَرِيعُ الْحِسَابِ (١٩)

then surely, Allah is Swift in reckoning.

Allah will punish him for his rejection, reckon him for his denial, and torment him for defying His Book.

Thereafter, Allah said.

فَإنْ حَآجُّوكَ ...

So if they dispute with you (Muhammad),

so if they argue with you about **Tawhid**.

... فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلّهِ وَمَنِ اتَّبَعَنِ ...

Say: "I have submitted myself to Allah (in Islam), and (so have) those who follow me.''

meaning, Say, `I have made my worship sincere for Allah Alone without partners, rivals, offspring or companion, **وَمَنِ اتَّبَعَنِ** (and those who follow me) who followed my religion and embraced my creed.'

In another **Ayah**, Allah said,

قُلْ هَـذِهِ سَبِيلِى أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَاْ وَمَنِ اتَّبَعَنِى

Say (O Muhammad): "This is my way; I invite unto Allah with sure knowledge, I and whosoever follows me...'' (12:108)

Islam is the Religion of Mankind and the Prophet Was Sent to all Mankind

Allah commanded His servant and Messenger, Muhammad, to call the People of the Two Scriptures and the unlettered idolators to his religion, way, Law and all that Allah sent him with.

Allah said,

... وَقُل لِّلَّذِينَ أُوْتُواْ الْكِتَابَ وَالأُمِّيِّينَ أَأَسْلَمْتُمْ فَإِنْ أَسْلَمُواْ فَقَدِ اهْتَدَواْ وَّإِن تَوَلَّوْاْ فَإِنَّمَا عَلَيْكَ الْبَلاَغُ ...

And say to those who were given the Scripture (Jews and Christians) and to those who are illiterates (Arab pagans): "Do you (also) submit yourselves!'' If they do, they are rightly guided; but if they turn away, your duty is only to convey the Message.

> meaning, their reckoning is with Allah and their return and final destination is to Him. It is He Who guides whom He wills and allows whom He wills to stray, and He has the perfect wisdom and the unequivocal proof for all of this.

This is why Allah said,

... وَاللَّهُ بَصِيرٌ بِالْعِبَادِ (٢٠)

And Allah sees the servants.

> for He has perfect knowledge of who deserves to be guided and who does not deserve to be guided. Verily, لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ (He cannot be questioned for what He does, while they will be questioned) (21:23) because of His perfect wisdom and mercy.

This and similar **Ayat** are clear proofs that the Message of Muhammad is universal to all creation, as it is well established in the religion, according to the various texts of the Book and **Sunnah**. For instance, Allah said,

> قُلْ يَأَيُّهَا النَّاسُ إِنِّى رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا
>
> Say (O Muhammad): "O mankind! Verily, I am sent to you all as the Messenger of Allah.'' (7:158)
>
> تَبَارَكَ الَّذِى نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَـلَمِينَ نَذِيراً
>
> Blessed be He Who sent down the criterion to His servant that he may be a warner to the **Alamin** (mankind and Jinn). (25:1)

The Two **Sahihs** and other collections of **Hadith** recorded that;

the Prophet sent letters to the kings of the earth during his time and to different peoples, Arabs and non-Arabs, People of the Book and the unlettered, just as Allah had commanded him.

Abdur-Razzaq recorded that Ma`mar said, that Hammam said that Abu Hurayrah said that the Prophet said,

وَالَّذِي نَفْسِي بِيَدِهِ، لَا يَسْمَعُ بِي أَحَدٌ مِنْ هَذِهِ الْأُمَّةِ: يَهُودِيٌّ وَلَا نَصْرَانِيٌّ، وَمَاتَ وَلَمْ يُؤْمِنْ بِالَّذِي أُرْسِلْتُ بِهِ، إِلَّا كَانَ مِنْ أَهْلِ النَّار

By He in Whose Hand is my soul! No member of this **Ummah**, no Jew or Christian, hears of me but dies without believing in what I was sent with, but will be among the people of the Fire.

Muslim recorded this **Hadith**.

The Prophet said,

بُعِثْتُ إِلَى الْأَحْمَرِ وَالْأَسْوَد

I was sent to the red and black.

and,

كَانَ النَّبِيُّ يُبْعَثُ إِلَى قَوْمِهِ خَاصَّةً، وَبُعِثْتُ إِلَى النَّاسِ عَامَّةً

A Prophet used to be sent to his people, but I was sent to all mankind.

إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَـتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ حَقٍّ وَيَقْتُلُونَ الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ

3:21 Verily, those who disbelieve in the Ayat of Allah and kill the Prophets without right, and kill those men who order just dealings, then announce to them a painful torment.

أُولَـئِكَ الَّذِينَ حَبِطَتْ أَعْمَـلُهُمْ فِي الدُّنْيَا وَالاٌّخِرَةِ وَمَا لَهُم مِّن نَّـصِرِينَ

3:22 They are those whose works will be lost in this world and in the Hereafter, and they will have no helpers.

Chastising the Jews for Their Disbelief and for Killing the Prophets and Righteous People

Allah says;

إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ حَقٍّ ...

Verily, those who disbelieve in the **Ayat** of Allah and kill the Prophets without right,

This **Ayah** chastises the People of the Book for the transgression and prohibitions they committed by their denials in the past and more recent times, of Allah's **Ayat** and the Messengers.

They did this due to their defiance and rejection of the Messengers, denial of the truth and refusal to follow it. They also killed many Prophets when they conveyed to them what Allah legislated for them, without cause or criminal behavior committed by these Prophets, for they only called them to the truth.

... وَيَقْتُلُونَ الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ ...

And kill those men who order just dealings,

thus, demonstrating the worst type of arrogance.

Indeed, the Prophet said,

الْكِبْرُ بَطَرُ الْحَقِّ وَغَمْطُ النَّاس

Kibr (arrogance) is refusing the truth and degrading people.

This is why when they rejected the truth and acted arrogantly towards the creation, Allah punished them with humiliation and disgrace in this life, and humiliating torment in the Hereafter.

Allah said,

... فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ (٢١)

then announce to them a painful torment.

meaning, painful and humiliating.

أُولَـئِكَ الَّذِينَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالآخِرَةِ وَمَا لَهُم مِّن نَّاصِرِينَ (٢٢)

They are those whose works will be lost in this world and in the Hereafter, and they will have no helpers.

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُواْ نَصِيبًا مِّنَ الْكِتَـبِ

3:23 Have you not seen those who have been given a portion of the Scripture!

يُدْعَوْنَ إِلَى كِتَـبِ اللَّهِ لِيَحْكُمَ بَيْنَهُمْ ثُمَّ يَتَوَلَّى فَرِيقٌ مِّنْهُمْ وَهُم مُّعْرِضُونَ

They are being invited to the Book of Allah to settle their dispute, then a party of them turned away, and they are averse.

ذَلِكَ بِأَنَّهُمْ قَالُواْ لَن تَمَسَّنَا النَّارُ إِلاَ أَيَّامًا مَّعْدُودَتٍ

3:24 This is because they say: "The Fire shall not touch us but for a number of days.''

وَغَرَّهُمْ فِى دِينِهِم مَّا كَانُواْ يَفْتَرُونَ

And that which they used to invent in their religion has deceived them.

فَكَيْفَ إِذَا جَمَعْنَـهُمْ لِيَوْمٍ لاَّ رَيْبَ فِيهِ

3:25 How (will it be) when We gather them together on the Day about which there is no doubt (i.e. the Day of Resurrection).

وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لاَ يُظْلَمُونَ

And each person will be paid in full what he has earned And they will not be dealt with unjustly.

Chastising the People of the Book for Not Referring to the Book of Allah for Judgment

Allah says;

أَلَمْ تَرَ إِلَى الَّذِينَ أُوْتُواْ نَصِيبًا مِّنَ الْكِتَابِ يُدْعَوْنَ إِلَى كِتَابِ اللّهِ لِيَحْكُمَ بَيْنَهُمْ ثُمَّ يَتَوَلَّى فَرِيقٌ مِّنْهُمْ وَهُم مُّعْرِضُونَ (٢٣)

Have you not seen those who have been given a portion of the Scripture! They are being invited to the Book of Allah to settle their dispute, then a party of them turned away, and they are averse.

Allah criticizes the Jews and Christians who claim to follow their Books, the **Tawrah** and the **Injil**, because when they are called to refer to these Books where Allah commanded them to follow Muhammad, they turn away with aversion.

This censure and criticism from Allah was all because of their defiance and rejection.

Allah said next,

ذَلِكَ بِأَنَّهُمْ قَالُواْ لَن تَمَسَّنَا النَّارُ إِلاَّ أَيَّامًا مَّعْدُودَاتٍ ...

This is because they say: "The Fire shall not touch us but for a number of days.''

meaning, what made them dare to challenge and defy the truth is their false claim that Allah will

only punish them for seven days in the Fire, a day for every one thousand years in this life.

We mentioned this subject in the Tafsir of Surah **Al-Baqarah**.

Allah then said,

... وَغَرَّهُمْ فِي دِينِهِم مَّا كَانُواْ يَفْتَرُونَ (٢٤)

And that which they used to invent regarding their religion has deceived them.

meaning, what caused them to remain on their false creed is that they deceived themselves, believing that the Fire will only touch them for a few days for their errors. However, it is they who have invented this notion, and Allah did not grant them authority to support this claim.

Allah said, while threatening and warning them,

فَكَيْفَ إِذَا جَمَعْنَاهُمْ لِيَوْمٍ لاَّ رَيْبَ فِيهِ ...

How (will it be) when We gather them together on the Day about which there is no doubt (i. e. the Day of Resurrection).

meaning, what will their condition be like after they have uttered this lie about Allah, rejected His Messengers and killed His Prophets and their scholars who enjoined righteousness and forbade evil Allah will ask them about all this and punish them for what they have done.

This is why Allah said, **فَكَيْفَ إِذَا جَمَعْنَاهُمْ لِيَوْمٍ لاَّ رَيْبَ فِيهِ** (How (will it be) when We gather them together on the Day about which there is no doubt.) meaning, there is no doubt that this Day will come,

... وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لاَ يُظْلَمُونَ (٢٥)

And each person will be paid in full what he has earned And they will not be dealt with unjustly.

قُلِ اللَّهُمَّ مَـلِكَ الْمُلْكِ تُؤْتِى الْمُلْكَ مَن تَشَآءُ وَتَنزِعُ الْمُلْكَ مِمَّن تَشَآءُ وَتُعِزُّ مَن تَشَآءُ وَتُذِلُّ مَن تَشَآءُ

3:26 Say: "O Allah! Possessor of the power, You give power to whom You will, and You take power from whom You will, and You endue with honor whom You will, and You humiliate whom You will.

بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَى كُلِّ شَىْءٍ قَدِيرٌ

In Your Hand is the good. Verily, You are able to do all things.

تُولِجُ الَّيْلَ فِى النَّهَارِ وَتُولِجُ النَّهَارَ فِى الَّيْلِ وَتُخْرِجُ الْحَىَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الَمَيِّتَ مِنَ الْحَىِّ

3:27 You make the night to enter into the day, and You make the day to enter into the night, You bring the living out of the dead, and You bring the dead out of the living.

وَتَرْزُقُ مَن تَشَآءُ بِغَيْرِ حِسَابٍ

And You give wealth and sustenance to whom You will, without limit.

Encouraging Gratitude

Allah said,

قُلِ...

Say,

O Muhammad, while praising your Lord, thanking Him, relying in all matters upon Him and trusting in Him.

... اللَّهُمَّ مَالِكَ الْمُلْكِ ...

O Allah! Possessor of the power,

> meaning, all sovereignty is Yours.

... تُؤْتِي الْمُلْكَ مَن تَشَاء وَتَنزِعُ الْمُلْكَ مِمَّن تَشَاء وَتُعِزُّ مَن تَشَاء وَتُذِلُّ مَن تَشَاء ...

You give power to whom You will, and You take power from whom You will, and You endue with honor whom You will, and You humiliate whom You will.

> meaning, You are the Giver, You are the Taker, it is Your will that occurs and whatever You do not will, does not occur.

This **Ayah** encourages thanking Allah for the favors He granted His Messenger and his **Ummah**. Allah transferred the Prophethood from the Children of Israel to the Arab, Qurashi, Makkan, unlettered Prophet, the Final and Last of all Prophets and the Messenger of Allah to all mankind and Jinn.

Allah endowed the Prophet with the best of qualities from the prophets before him. Allah also granted him extra qualities that no other Prophet or Messenger before him was endowed with, such as granting him (more) knowledge of Allah and His Law, knowledge of more of the matters of the past and the future, such as what will occur in the Hereafter.

Allah allowed Muhammad's **Ummah** to reach the eastern and western parts of the world and gave dominance to his religion and Law over all other religions and laws. May Allah's peace and blessings be on the Prophet until the Day of Judgment, and as long as the day and night succeed each other.

This is why Allah said, **قُلِ اللَّهُمَّ مَالِكَ الْمُلْكِ** (Say: "O Allah! Possessor of the power''),

> meaning, You decide what You will concerning Your creation and You do what you will.

Allah refutes those who thought that they could decide for Allah,

وَقَالُواْ لَوْلاَ نُزِّلَ هَـذَا الْقُرْءَانُ عَلَى رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ

And they say: "Why is not this Qur'an sent down to some great man of the two towns (Makkah and Ta'if)!'' (43:31)

Allah refuted them by saying,

أَهُمْ يَقْسِمُونَ رَحْمَةَ رَبِّكَ

Is it they who would portion out the Mercy of your Lord! (43:32),

meaning, "We decide for Our creation what We will, without resistance or hindrance by anyone. We have the perfect wisdom and the unequivocal proof in all of this, and We give the Prophethood to whom We will.''

Similarly, Allah said,

اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ

Allah knows best with whom to place His Message.

انظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ

See how We prefer one above another (in this world). (17: 21)

... بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (٢٦)

In Your Hand is the good. Verily, You are able to do all things.

Allah said,

تُولِجُ اللَّيْلَ فِي النَّهَارِ وَتُولِجُ النَّهَارَ فِي اللَّيْلِ ...

You make the night enter into the day, and You make the day enter into the night,

meaning, You take from the length of one of them and add it to the shortness of the other, so that they become equal, and take from the length of one of them and add it to the other so that they are not equal. This occurs throughout the seasons of the year: spring, summer, fall and winter.

Allah's statement,

... وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيَّتَ مِنَ الْحَيِّ ...

You bring the living out of the dead, and You bring the dead out of the living.

means, You bring out the seed from the plant and the plant from the seed; the date from its seed and the date's seed from the date; the faithful from the disbeliever and the disbeliever from the faithful; the chicken from the egg and the egg from the chicken, etc.

... وَتَرْزُقُ مَن تَشَاء بِغَيْرِ حِسَابٍ (٢٧)

And You give wealth and sustenance to whom You will, without limit.

meaning, You give whomever You will innumerable amounts of wealth while depriving others from it, out of wisdom, and justice.

لاَّ يَتَّخِذِ الْمُؤْمِنُونَ الْكَـفِرِينَ أَوْلِيَآءَ مِن دُونِ الْمُؤْمِنِينَ وَمَن يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَىْءٍ إِلاَ أَن تَتَّقُواْ مِنْهُمْ تُقَـةً وَيُحَذِّرْكُمُ اللَّهُ نَفْسَهُ وَإِلَى اللَّهِ الْمَصِيرُ

3:28 Let not the believers take the disbelievers as friends instead of the believers, and whoever does that, will never be helped by Allah in any way, unless you indeed fear a danger from them. And Allah warns you against Himself, and to Allah is the final return.

The Prohibition of Supporting the Disbelievers

Allah says;

لاَّ يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاء مِن دُوْنِ الْمُؤْمِنِينَ ...

Let not the believers take the disbelievers as friends instead of the believers,

Allah prohibited His believing servants from becoming supporters of the disbelievers, or to take them as comrades with whom they develop friendships, rather than the believers.

Allah warned against such behavior when He said,

... وَمَن يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللّهِ فِي شَيْءٍ ...

And whoever does that, will never be helped by Allah in any way,

meaning, whoever commits this act that Allah has prohibited, then Allah will discard him.

Similarly, Allah said,

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاء تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ

O you who believe! Take not My enemies and your enemies as friends, showing affection towards them, until, **وَمَن يَفْعَلْهُ مِنكُمْ فَقَدْ ضَلَّ سَوَاء السَّبِيلِ** And whosoever of you does that, then indeed he has gone astray from the straight path. (60:1)

Allah said,

يَـأَيُّهَا الَّذِينَ ءَامَنُواْ لاَ تَتَّخِذُواْ الْكَـفِرِينَ أَوْلِيَآءَ مِن دُونِ الْمُؤْمِنِينَ أَتُرِيدُونَ أَن تَجْعَلُواْ للَّهِ عَلَيْكُمْ سُلْطَاناً مُّبِيناً

O you who believe! Take not for friends disbelievers instead of believers. Do you wish to offer Allah a manifest proof against yourselves! (4:144)

and,

يَـأَيُّهَا الَّذِينَ ءَامَنُواْ لاَ تَتَّخِذُواْ الْيَهُودَ وَالنَّصَـرَى أَوْلِيَآءَ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ وَمَن يَتَوَلَّهُمْ مِّنكُمْ فَإِنَّهُ مِنْهُمْ

O you who believe! Take not the Jews and the Christians as friends, they are but friends of each other. And whoever befriends them, then surely, he is one of them. (5:51)

Allah said, after mentioning the fact that the faithful believers gave their support to the faithful believers among the **Muhajirin**, **Ansar** and **Bedouins**,

وَالَّذينَ كَفَرُواْ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ إِلاَّ تَفْعَلُوهُ تَكُنْ فِتْنَةٌ فِى الاٌّرْضِ وَفَسَادٌ كَبِيرٌ

And those who disbelieve are allies of one another, (and) if you do not behave the same, there will be **Fitnah** and oppression on the earth, and a great mischief and corruption. (8:73)

Allah said next,

... إِلاَّ أَن تَتَّقُواْ مِنْهُمْ تُقَاةً ...

unless you indeed fear a danger from them,

meaning, except those believers who in some areas or times fear for their safety from the disbelievers.

In this case, such believers are allowed to show friendship to the disbelievers outwardly, but never inwardly.

For instance, Al-Bukhari recorded that Abu Ad-Darda' said,

"We smile in the face of some people although our hearts curse them.''

Al-Bukhari said that Al-Hasan said,

> "The **Tuqyah** is allowed until the Day of Resurrection.''

Allah said,

... وَيُحَذِّرُكُمُ اللّهُ نَفْسَهُ ...

And Allah warns you against Himself.

> meaning, He warns you against His anger and the severe torment He prepared for those who give their support to His enemies, and those who have enmity with His friends.

... وَإِلَى اللّهِ الْمَصِيرُ (٢٨)

And to Allah is the final return.

> meaning, the return is to Him and He will reward or punish each person according to their deeds.

قُلْ إِن تُخْفُواْ مَا فِى صُدُورِكُمْ أَوْ تُبْدُوهُ يَعْلَمْهُ اللَّهُ وَيَعْلَمُ مَا فِى السَّمَـوَتِ وَمَا فِى الاٌّرْضِ

3:29 Say: "Whether you hide what is in your breasts or reveal it, Allah knows it, and He knows what is in the heavens and what is in the earth.

وَاللَّهُ عَلَى كُلِّ شَىْءٍ قَدِيرٌ

And Allah is able to do all things.''

يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحْضَرًا وَمَا عَمِلَتْ مِن سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدَا بَعِيدًا

3:30 On the Day when every person will be confronted with the good he has done, and all the evil he has done, he will wish that there were a great distance between him and his evil.

وَيُحَذِّرُكُمُ اللّهُ نَفْسَهُ وَاللّهُ رَءُوفُ بِالْعِبَادِ

And Allah warns you against Himself and Allah is full of kindness with the servants.

Allah Knows What the Hearts Conceal

Allah says;

قُلْ إِن تُخْفُواْ مَا فِي صُدُورِكُمْ أَوْ تُبْدُوهُ يَعْلَمْهُ اللّهُ وَيَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الأَرْضِ ...

Say: "Whether you hide what is in your breasts or reveal it, Allah knows it, and He knows what is in the heavens and what is in the earth.

Allah tells His servants that He knows the secrets and apparent matters and that nothing concerning them escapes His observation. Rather, His knowledge encompasses them in all conditions, time frames, days and instances. His knowledge encompasses all that is in heaven and earth, and nothing not even the weight of an atom, or what is smaller than that in the earth, seas and mountains, escapes His observation.

Indeed,

... وَاللّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (٢٩)

And Allah is able to do all things.

and His ability encompasses everything.

This **Ayah** alerts Allah's servants that they should fear Him enough to not commit what He prohibits and dislikes, for He has perfect knowledge in all they do and is able to punish them promptly. And He gives respite to some of them, then He punishes them, and He is Swift and Mighty in taking account.

This is why Allah said afterwards,

يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحْضَرًا ...

On the Day when every person will be confronted with all the good he has done,

meaning, on the Day of Resurrection, Allah brings the good and evil deeds before the servant, just as He said,

يُنَبَّأُ الإِنسَـنُ يَوْمَئِذِ بِمَا قَدَّمَ وَأَخَّرَ

On that Day man will be informed of what he sent forward, and what he left behind. (75:13)

When the servant sees his good deeds, he becomes happy and delighted. When he sees the evil deeds he committed, he becomes sad and angry. Then he will wish that he could disown his evil work and that a long distance separated it from him. He will also say to the devil who used to accompany him in this life, and who used to encourage him to do evil;

يلَيْتَ بَيْنِي وَبَيْنَكَ بُعْدَ الْمَشْرِقَيْنِ فَبِئْسَ الْقَرِينُ

"Would that between me and you were the distance of the two easts - a horrible companion (indeed)! (43:38)

... وَمَا عَمِلَتْ مِن سُوَءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا ...

and all the evil he has done, he will wish that there were a great distance between him and his evil.

Allah then said, while threatening and warning,

... وَيُحَذِّرُكُمُ اللّهُ نَفْسَهُ ...

And Allah warns you against Himself,

meaning, He warns you against His punishment.

Allah then said, while bringing hope to His servants, so that they do not despair from His mercy or feel hopeless of His kindness,

... وَاللّهُ رَؤُوفُ بِالْعِبَادِ (٣٠)

And Allah is full of kindness with the servants.

Al-Hasan Al-Basri said,

> "Allah is so kind with them that He warns them against Himself.'' Others commented, "He is merciful with His creation and likes for them to remain on His straight path and chosen religion, and to follow His honorable Messenger.''

قُلْ إِن كُنتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِى يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ

3:31 Say (O Muhammad to mankind): "If you (really) love Allah, then follow me (i.e. Muhammad), Allah will love you and forgive you your sins. And Allah is Oft-Forgiving, Most Merciful.''

قُلْ أَطِيعُواْ اللَّهَ وَالرَّسُولَ فإِن تَوَلَّوْاْ فَإِنَّ اللَّهَ لاَ يُحِبُّ الْكَـفِرِينَ

3:32 Say: "Obey Allah and the Messenger.'' But if they turn away, then Allah does not like the disbelievers.

Allah's Love is Attained by Following the Messenger

Allah says;

قُلْ إِن كُنتُمْ تُحِبُّونَ اللّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللّهُ ...

Say (O Muhammad to mankind): "If you (really) love Allah, then follow me (i.e. Muhammad), Allah will love you,

This honorable **Ayah** judges against those who claim to love Allah, yet do not follow the way of Muhammad. Such people are not true in their claim until they follow the **Shariah** (Law) of Muhammad and his religion in all his statements, actions and conditions.

It is recorded in the **Sahih** that the Messenger of Allah said,

مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَد

Whoever commits an act that does not conform with our matter (religion), then it will be rejected of him.

This is why Allah said here,

قُلْ إِن كُنتُمْ تُحِبُّونَ اللّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللّهُ ...

Say (O Muhammad to mankind): "If you (really) love Allah, then follow me, Allah will love you...,''

meaning, what you will earn is much more than what you sought in loving Him, for Allah will love you.

Al-Hasan Al-Basri and several scholars among the **Salaf** commented,

"Some people claimed that they love Allah. So Allah tested them with this **Ayah**; قُلْ إِن كُنتُمْ تُحِبُّونَ اللّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللّهُ (Say (O Muhammad to mankind): "If you (really) love Allah, then follow me, Allah will love you...'').''

Allah then said,

... وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللّهُ غَفُورٌ رَّحِيمٌ (٣١)

"And forgive you your sins. And Allah is Oft-Forgiving, Most Merciful.''

meaning, by your following the Messenger, you will earn all this with the blessing of his mission.

Allah next commands everyone,

قُلْ أَطِيعُواْ اللّهَ وَالرَّسُولَ فإِن تَوَلَّوْاْ ...

Say: "Obey Allah and the Messenger.'' But if they turn away,

by defying the Prophet,

... فَإِنَّ اللّهَ لاَ يُحِبُّ الْكَافِرِينَ (٣٢)

then Allah does not like the disbelievers.

thus, testifying that defiance of the Messenger's way constitutes **Kufr**.

Indeed, Allah does not like whoever does this, even if he claims that he loves Allah and seeks a means of approach to Him, unless, and until, he follows the unlettered Prophet, the Final Messenger from Allah to the two creations: mankind and the Jinn.

This is the Prophet who, if the previous Prophets and mighty Messengers were to have been alive during his time, they would have no choice but to follow, obey him, and to abide by his Law. Allah willing, we will mention this fact when we explain the **Ayah**, وَإِذْ أَخَذَ اللّهُ مِيثَاقَ النَّبِيِّيْنَ (And (remember) when Allah took the Covenant of the Prophets). (3:81)

إِنَّ اللَّهَ اصْطَفَى آدَمَ وَنُوحًا وَءَالَ إِبْرَهِيمَ وَءَالَ عِمْرَنَ عَلَى الْعَـلَمِينَ

3:33 Allah chose Adam, Nuh (Noah), the family of Ibrahim and the family of `Imran above the nations.

ذُرِّيَّةً بَعْضُهَا مِن بَعْضٍ وَاللَّهُ سَمِيعٌ عَلِيمٌ

3:34 Offspring, one of the other, and Allah is All-Hearer, All-Knower.

The Chosen Ones Among the People of the Earth

Allah says;

إِنَّ اللّهَ اصْطَفَى آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ (٣٣)

ذُرِّيَّةً بَعْضُهَا مِن بَعْضٍ وَاللّهُ سَمِيعٌ عَلِيمٌ (٣٤)

Allah chose Adam, Nuh (Noah), the family of Ibrahim and the family of Imran above the nations. Offspring, one of the other, and Allah is All-Hearer, All-Knower.

Allah states that He has chosen these households over the people of the earth.

For instance, Allah chose Adam, created him with His Hand and blew life into him. Allah commanded the angels to prostrate before Adam, taught him the names of everything and allowed him to dwell in Paradise, but then sent him down from it out of His wisdom.

Allah chose Nuh and made him the first Messenger to the people of the earth, when the people worshipped idols and associated others with Allah in worship. Allah avenged the way Nuh was treated, for he kept calling his people day and night, in public and in secret, for a very long time. However, his calling them only made them shun him more, and this is when Nuh supplicated against them. So Allah caused them to drown, and none among them was saved, except those who followed the religion that Allah sent to Nuh.

Allah also chose the household of Ibrahim, including the master of all mankind, and the Final Prophet, Muhammad, peace be upon him.

Allah also chose the household of Imran, the father of Maryam bint Imran, the mother of `Isa, peace be upon them. So `Isa is from the offspring of Ibrahim, as we will mention in the Tafsir of Surah **Al-An`am**, Allah willing, and our trust is in Him.

إِذْ قَالَتِ امْرَأَتُ عِمْرَنَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي إِنَّكَ أَنتَ السَّمِيعُ الْعَلِيمُ

3:35 (Remember) when the wife of `Imran said: "O my Lord! I have vowed to You what is in my womb to be dedicated for Your services, so accept this from me. Verily, You are the All-Hearer, the All-Knowing.''

فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّى وَضَعْتُهَآ أُنثَى

3:36 Then when she gave birth to her, she said: "O my Lord! I have given birth to a female child,

وَاللَّهُ أَعْلَمُ بِمَا وَضَعَتْ

- and Allah knew better what she bore, -

وَلَيْسَ الذَّكَرُ كَالاٍّنثَى وَإِنِّى سَمَّيْتُهَا مَرْيَمَ وِإِنِّى أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَـنِ الرَّجِيمِ

"And the male is not like the female, and I have named her Maryam, and I seek refuge with You for her and for her offspring from Shaytan, the outcast.''

The Story of Maryam's Birth

Allah tells;

إِذْ قَالَتِ امْرَأَةُ عِمْرَانَ ...

(Remember) when the wife of Imran said:

The wife of Imran mentioned here is the mother of Maryam, and her name is Hannah bint Faqudh.

Muhammad bin Ishaq mentioned that Hannah could not have children and that one day, she saw a bird feeding its chick. She wished she could have children and supplicated to Allah to grant her offspring. Allah accepted her supplication, and when her husband slept with her, she became pregnant. She vowed to make her child concentrate on worship and serving **Bayt Al-Maqdis** (the **Masjid** in Jerusalem), when she became aware that she was pregnant.

She said,

... رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي إِنَّكَ أَنتَ السَّمِيعُ الْعَلِيمُ (٣٥)

O my Lord! I have vowed to You what is in my womb to be dedicated for Your services, so accept this from me. Verily, You are the All-Hearer, the All-Knowing.

> meaning, You hear my supplication and You know my intention. She did not know then what she would give birth to, a male or a female.

فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنثَى وَاللّهُ أَعْلَمُ بِمَا وَضَعَتْ ...

Then when she gave birth to her, she said: "O my Lord! I have given birth to a female child, - and Allah knew better what she bore.

... وَلَيْسَ الذَّكَرُ كَالأُنثَى ...

And the male is not like the female,

> in strength and the commitment to worship Allah and serve the **Masjid** in Jerusalem.

... وَإِنِّي سَمَّيْتُهَا مَرْيَمَ ...

And I have named her Maryam,

> thus, testifying to the fact that it is allowed to give a name to the newly born the day it is born,

as is apparent from the **Ayah**, which is also a part of the law of those who were before us.

Further, the **Sunnah** of the Messenger of Allah mentioned that the Prophet said,

وُلِدَ لِيَ اللَّيْلَةَ وَلَدٌ، سَمَّيْتُهُ بِاسْمِ أَبِي إِبْرَاهِيم

This night, a son was born for me and I called him by my father's name, Ibrahim.

Al-Bukhari and Muslim collected this **Hadith**.

They also recorded that;

Anas bin Malik brought his newborn brother to the Messenger of Allah who chewed a piece of date and put it in the child's mouth and called him Abdullah.

Other new born infants were also given names on the day they were born.

Qatadah narrated that Al-Hasan Al-Basri said, that Samurah bin Jundub said that the Messenger of Allah said,

كُلُّ غُلَامٍ رَهِينٌ بِعَقِيقَتِهِ، يُذْبَحُ عَنْهُ يَوْمَ سَابِعِهِ، وَيُسَمَّى وَيُحْلَقُ رَأْسُه

Every new born boy held in security by his **Aqiqah**, until his seventh day, a sacrifice is offered on his behalf, he is given a name, and the hair on his head is shaved.

This **Hadith** was collected by Ahmad and the collectors of the **Sunan**, and was graded **Sahih** by At-Tirmidhi.

We should mention that another narration for this **Hadith** contained the wording, "and blood is offered on his behalf,'' which is more famous and established than the former narration, and Allah knows best.

Allah's statement that Maryam's mother said,

... وإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ (٣٦)

"...And I seek refuge with You for her and for her offspring from **Shaytan**, the outcast.''

> means, that she sought refuge with Allah from the evil of **Shaytan**, for her and her offspring, i.e., `Isa, peace be upon him.

Allah accepted her supplication, for Abdur-Razzaq recorded that Abu Hurayrah said that the Messenger of Allah said,

> مَا مِنْ مَوْلُودٍ يُولَدُ إِلَّا مَسَّهُ الشَّيْطَانُ حِينَ يُولَدُ، فَيَسْتَهِلُّ صَارِخًا مِنْ مَسِّهِ إِيَّاهُ، إِلَّا مَرْيَمَ وَابْنَهَا
>
> Every newly born baby is touched by **Shaytan** when it is born, and the baby starts crying because of this touch, except Maryam and her son.
>
> Abu Hurayrah then said,
>
> "Read if you will, **وإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ** (And I seek refuge with You for her and for her offspring from Shaytan, the outcast).''
>
> The Two **Sahihs** recorded this **Hadith**.

فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا

3:37 So her Lord (Allah) accepted her with goodly acceptance. He made her grow in a good manner and put her under the care of Zakariyya.

كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِندَهَا رِزْقًا

Every time he entered the Mihrab to (visit) her, he found her supplied with sustenance.

قَالَ يمَرْيَمُ أَنَّى لَكِ هَـذَا

He said: "O Maryam! From where have you gotten this?''

قَالَتْ هُوَ مِنْ عِندِ اللَّهِ

She said, "This is from Allah.''

إنَّ اللَّهَ يَرْزُقُ مَن يَشَآءُ بِغَيْرِ حِسَابٍ

Verily, Allah provides sustenance to whom He wills, without limit.

Maryam Grows Up; Her Honor is with Allah

Allah tells;

فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ ...

So her Lord (Allah) accepted her with goodly acceptance.

Allah states that He has accepted Maryam as a result of her mother's vow and that,

... وَأَنبَتَهَا نَبَاتًا حَسَنًا ...

He made her grow in a good manner,

meaning, made her conduct becoming, her mannerism delightful and He made her well liked among people. He also made her accompany the righteous people, so that she learned righteousness, knowledge and religion.

... وَكَفَّلَهَا زَكَرِيَّا ...

And put her under the care of Zakariyya,

meaning, Allah made Zakariyya her sponsor.

Allah made Zakariyya Maryam's guardian for her benefit, so that she would learn from his tremendous knowledge and righteous conduct. He was the husband of her maternal aunt, as Ibn Ishaq and Ibn Jarir stated, or her brother-in-law, as mentioned in the **Sahih**,

فَإِذَا بِيَحْيَى وَعِيسى، وَهُمَا ابْنَا الْخَالَة

I saw John and `Isa, who are maternal cousins.

We should state that in general terms, what Ibn Ishaq said is plausible, and in this case, Maryam was under the care of her maternal aunt.

The Two **Sahihs** recorded that;

the Messenger of Allah decided that Amarah, the daughter of Hamzah, be raised by her maternal aunt, the wife of Jafar bin Abi Talib, saying,

الْخَالَةُ بِمَنْزِلَةِ الْأُم

The maternal aunt is just like the mother.

Allah then emphasizes Maryam's honor and virtue at the place of worship she attended,

... كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِندَهَا رِزْقاً ...

Every time he entered the **Mihrab** to (visit) her, he found her supplied with sustenance.

Mujahid, Ikrimah, Sa`id bin Jubayr, Abu Ash-Sha`tha, Ibrahim An-Nakhai, Ad-Dahhak, Qatadah, Ar-Rabi bin Anas, Atiyah Al-Awfi and As-Suddi said,

"He would find with her the fruits of the summer during winter, and the fruits of the winter during summer.''

When Zakariyya would see this;

... قَالَ يَا مَرْيَمُ أَنَّى لَكِ هَـذَا ...

He said: "O Maryam! From where have you gotten this!''

meaning, where did you get these fruits from!

... قَالَتْ هُوَ مِنْ عِندِ اللّهِ ...

She said, "This is from Allah.''

... إنَّ اللّهَ يَرْزُقُ مَن يَشَاء بِغَيْرِ حِسَابٍ (٣٧)

Verily, Allah provides sustenance to whom He wills, without limit.

هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ قَالَ رَبِّ هَبْ لِى مِن لَّدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَآءِ

3:38 At that time Zakariyya invoked his Lord, saying: "O my Lord! Grant me from You, a good offspring. You are indeed the All-Hearer of invocation.''

فَنَادَتْهُ الْمَلَـئِكَةُ وَهُوَ قَائِمٌ يُصَلِّى فِى الْمِحْرَابِ

3:39 Then the angels called him, while he was standing in prayer in the Mihrab, (saying):

أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَـى مُصَدِّقاً بِكَلِمَةٍ مِّنَ اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِّنَ الصَّـلِحِينَ

"Allah gives you glad tidings of Yahya, believing in the Word from Allah, and Sayyidan, and Hasuran, a Prophet, from among the righteous.''

قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَـمٌ وَقَدْ بَلَغَنِيَ الْكِبَرُ وَامْرَأَتِى عَاقِرٌ

3:40 He said: "O my Lord! How can I have a son when I am very old, and my wife is barren!''

قَالَ كَذَلِكَ اللَّهُ يَفْعَلُ مَا يَشَآءُ

(He) said: "Thus Allah does what He wills.''

قَالَ رَبِّ اجْعَل لِّى ءَايَةً

3:41 He said: "O my Lord! Make a sign for me.''

قَالَ ءَايَتُكَ أَلاَّ تُكَلِّمَ النَّاسَ ثَلَـثَةَ أَيَّامٍ إِلاَّ رَمْزًا وَاذْكُر رَّبَّكَ كَثِيرًا وَسَبِّحْ بِالْعَشِىِّ وَالإِبْكَـرِ

(Allah) said: "Your sign is that you shall not speak to the people for three days except by signals. And remember your Lord much, and glorify (Him) in the afternoon and in the morning.''

The Supplication of Zakariyya, and the Good News of Yahya's Birth

Allah tells;

هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ قَالَ ...

At that time Zakariyya invoked his Lord, saying:

When Zakariyya saw that Allah provided sustenance for Maryam by giving her the fruits of winter in summer and the fruits of summer in winter, he was eager to have a child of his own.

By then, Zakariyya had become an old man, his bones feeble and his head full of gray hair. His

wife was an old women who was barren. Yet, he still supplicated to Allah and called Him in secret,

... رَبِّ هَبْ لِي مِن لَّدُنْكَ ...

O my Lord! Grant me from **Ladunka**, (from You),

... ذُرِّيَّةً طَيِّبَةً ...

A good offspring,

meaning, a righteous offspring,

... إِنَّكَ سَمِيعُ الدُّعَاء (٣٨)

You are indeed the All-Hearer of invocation.

Allah said,

فَنَادَتْهُ الْمَلآئِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ ...

Then the angels called him, while he was standing in prayer in the **Mihrab**,

meaning, the angels spoke to him directly while he was secluded, standing in prayer at his place of worship.

Allah told us about the good news that the angels delivered to Zakariyya,

... أَنَّ اللّهَ يُبَشِّرُكَ بِيَحْيَـى ...

Allah gives you glad tidings of Yahya,

of a child from your offspring, his name is Yahya.

Qatadah and other scholars said that;

he was called Yahya (literally, `he lives') because Allah filled his life with faith.

Allah said next,

... مُصَدِّقًا بِكَلِمَةٍ مِّنَ اللّهِ ...

believing in the Word from Allah.

Al-Awfi reported that Ibn Abbas said, and also Al-Hasan, Qatadah, Ikrimah, Mujahid, Abu Ash-Sha`tha, As-Suddi, Ar-Rabi bin Anas, Ad-Dahhak, and several others said that the **Ayah**, **مُصَدِّقًا بِكَلِمَةٍ مِّنَ اللّهِ** (believing in the Word from Allah) means,

> "Believing in `Isa, son of Maryam.''

... وَسَيِّدًا ...

And **Sayyidan**,

Abu Al-Aliyah, Ar-Rabi bin Anas, Qatadah and Sa`id bin Jubayr said that;

> **Sayyidan**, means, a wise man.

Ibn Abbas, Ath-Thawri and Ad-Dahhak said that;

> **Sayyidan** means, "The noble, wise and pious man.''

Sa`id bin Al-Musayyib said that Sayyid is the scholar and Faqih. `Atiyah said that Sayyid is the man noble in behavior and piety. `Ikrimah said that it refers to a person who is not overcome by anger, while Ibn Zayd said that it refers to the noble man. Mujahid said that Sayyidan means, honored by Allah.

Allah's statement,

... وَحَصُورًا ...

And **Hasuran**, (chaste),

> does not mean he refrains from sexual relations with women, but that he is immune from illegal sexual relations.
>
> This does not mean that he does not marry women and have legal sexual relations with them, for Zakariyya said in his supplication for the benefit of Yahya, **هَبْ لِي مِن لَّدُنْكَ ذُرِّيَّةً طَيِّبَةً** (Grant me from You, a good offspring), meaning, grant me a son who will have offspring, and Allah knows best.

Allah's statement,

... وَنَبِيًّا مِّنَ الصَّالِحِينَ (٣٩)

A Prophet, from among the righteous.

delivers more good news of sending Yahya as Prophet after the good news that he will be born. This good news was even better than the news of Yahya's birth.

In a similar statement, Allah said to the mother of Musa,

إِنَّا رَآدُّوهُ إِلَيْكِ وَجَـعِلُوهُ مِنَ الْمُرْسَلِينَ

Verily, We shall bring him back to you, and shall make him one of the Messengers. (28:7)

When Zakariyya heard the good news, he started contemplating about having children at his age.

Allah said,

قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلاَمٌ وَقَدْ بَلَغَنِيَ الْكِبَرُ وَامْرَأَتِي عَاقِرٌ ...

"O my Lord! How can I have a son when I am very old, and my wife is barren!''

... قَالَ ...

(He) said...,

meaning the angel said,

... كَذَلِكَ اللّهُ يَفْعَلُ مَا يَشَاء (٤٠)

"Thus Allah does what He wills.''

meaning, this is Allah's matter, He is so Mighty that nothing escapes His power, nor is anything beyond His ability.

قَالَ رَبِّ اجْعَل لِّيَ آيَةً ...

He said: "O my Lord! Make a sign for me.''

meaning make a sign that alerts me that the child will come.

... قَالَ آيَتُكَ أَلاَّ تُكَلِّمَ النَّاسَ ثَلاثَةَ أَيَّامٍ إِلاَّ رَمْزًا ...

(Allah) said: "Your sign is that you shall not speak to the people for three days except by signals.''

meaning, you will not be able to speak except with signals, although you are not mute.

In another **Ayah**, Allah said,

ثَلَـثَ لَيَالٍ سَوِيّاً

For three nights, though having no bodily defect. (19:10)

Allah then commanded Zakariyya to supplicate, thank and praise Him often in that condition,

... وَاذْكُر رَّبَّكَ كَثِيرًا وَسَبِّحْ بِالْعَشِيِّ وَالإِبْكَارِ (٤١)

And remember your Lord much and glorify (Him) in the afternoon and in the morning.

We will elaborate more on this subject in the beginning of Surah **Maryam**, Allah willing.

وَإِذْ قَالَتِ الْمَلَـئِكَةُ يمَرْيَمُ إِنَّ اللَّهَ اصْطَفَكِ وَطَهَّرَكِ وَاصْطَفَكِ عَلَى نِسَآءِ الْعَـلَمِينَ

3:42 And (remember) when the angels said: "O Maryam! Verily, Allah has chosen you, purified you, and chosen you above the women of the nations.''

يمَرْيَمُ اقْنُتِى لِرَبِّكِ وَاسْجُدِى وَارْكَعِى مَعَ الرَكِعِينَ

3:43 "O Maryam! Submit yourself with obedience (Aqnuti) to your Lord and prostrate yourself, and bow down along with Ar-Raki`in.''

ذَلِكَ مِنْ أَنبَآءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ

3:44 This is a part of the news of the Ghayb (Unseen) which We reveal to you.

وَمَا كُنتَ لَدَيْهِمْ إِذْ يُلْقُون أَقْلَـمَهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ وَمَا كُنتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ

You were not with them, when they cast lots with their pens as to which of them should be charged with the care of Maryam; nor were you with them when they disputed.

The Virtue of Maryam Over the Women of Her Time

Allah tells;

وَإِذْ قَالَتِ الْمَلاَئِكَةُ يَا مَرْيَمُ إِنَّ اللّهَ اصْطَفَاكِ وَطَهَّرَكِ وَاصْطَفَاكِ عَلَى نِسَاء الْعَالَمِينَ (٤٢)

And (remember) when the angels said: "O Maryam! Verily, Allah has chosen you, purified you, and chosen you above the women of the nations.''

Allah states that the angels spoke to Maryam by His command and told her that He chose her because of her service to Him, because of her modesty, honor, innocence, and conviction.

Allah also chose her because of her virtue over the women of the world.

At-Tirmidhi recorded that Ali bin Abi Talib said,

"I heard the Messenger of Allah say,

خَيْرُ نِسَائِهَا مَرْيَمُ بِنْتُ عِمْرَانَ، وَخَيْرُ نِسَائِهَا خَدِيجَةُ بِنْتُ خُوَيْلِد

The best woman (in her time) was Maryam, daughter of Imran, and the best woman (of the

Prophet's time) is Khadijah (his wife), daughter of Khuwaylid.''

The Two **Sahihs** recorded this **Hadith**.

Ibn Jarir recorded that Abu Musa Al-Ashari said that the Messenger of Allah said,

كَمُلَ مِنَ الرِّجَالِ كَثِيرٌ، وَلَمْ يَكْمُلْ مِنَ النِّسَاءِ إِلَّا مَرْيَمُ بِنْتُ عِمْرَانَ وَ آسِيَةُ امْرَأَةُ فِرْعَوْن

Many men achieved perfection, but among women, only Maryam the daughter of Imran and Asiah, the wife of Fir`awn, achieved perfection.

The Six -- with the exception of Abu Dawud - recorded it.

Al-Bukhari's wording for it reads,

كَمُلَ مِنَ الرِّجَالِ كَثِيرٌ، وَلَمْ يَكْمُلْ مِنَ النِّسَاءِ إِلَّا آسِيَةُ امْرَأَةُ فِرْعَوْنَ، وَمَرْيَمُ بِنْتُ عِمْرَانَ،

وَإِنَّ فَضْلَ عَائِشَةَ عَلَى النِّسَاءِ كَفَضْلِ الثَّرِيدِ عَلى سَائِرِ الطَّعَام

Many men reached the level of perfection, but no woman reached such a level except Asiah, the wife of Fir`awn, and Maryam, the daughter of Imran.

The superiority of Aishah (his wife) to other women, is like the superiority of **Tharid** (meat and bread dish) to other meals.

We mentioned the various chains of narration and wordings for this **Hadith** in the story of `Isa, son of Maryam, in our book, Al-Bidayah wan-Nihayah, all the thanks are due to Allah.

Allah states that the angels commanded Maryam to increase acts of worship, humbleness, submission, prostration, bowing, and so forth, so that she would acquire what Allah had decreed for her, as a test for her. Yet, this test also earned her a higher grade in this life and the Hereafter, for Allah demonstrated His might by creating a son inside her without male intervention.

Allah said,

يَا مَرْيَمُ اقْنُتِي لِرَبِّكِ وَاسْجُدِي وَارْكَعِي مَعَ الرَّاكِعِينَ (٤٣)

"O Maryam! Submit yourself with obedience (**Aqnuti**) and prostrate yourself, and bow down along with **Ar-Raki`in**.''

As for **Qunut** (**Aqnuti** in the **Ayah**),

it means to submit with humbleness.

In another **Ayah**, Allah said,

بَل لَّهُ مَا فِي السَّمَـوَتِ وَالاٌّرْضِ كُلٌّ لَّهُ قَـنِتُونَ

Nay, to Him belongs all that is in the heavens and on earth, and all surrender with obedience (**Qanitun**) to Him. (2:116)

Allah next said to His Messenger after He mentioned Maryam's story,

ذَلِكَ مِنْ أَنبَاء الْغَيْبِ نُوحِيهِ إِلَيكَ ...

This is a part of the news of the **Ghayb** which We reveal.

"and narrate to you (O Muhammad),''

... وَمَا كُنتَ لَدَيْهِمْ إِذْ يُلْقُون أَقْلاَمَهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ وَمَا كُنتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ (٤٤)

You were not with them, when they cast lots with their pens as to which of them should be charged with the care of Maryam; nor were you with them when they disputed.

meaning, "You were not present, O Muhammad, when this occurred, so you cannot narrate what happened to the people as an eye witness. Rather, Allah disclosed these facts to you as if you were a witness, when they conducted a lottery to choose the custodian of Maryam, seeking the reward of this good deed.''

Ibn Jarir recorded that Ikrimah said,

> "Maryam's mother left with Maryam, carrying her in her infant cloth, and took her to the rabbis from the offspring of Aaron, the brother of Musa. They were responsible for taking care of **Bayt Al-Maqdis** (the **Masjid**) at that time, just as there were those who took care of the **Ka`bah**.
>
> Maryam's mother said to them, `Take this child whom I vowed (to serve the **Masjid**), I have set her free, since she is my daughter, for no menstruating woman should enter the **Masjid**, and I shall not take her back home.'
>
> They said, `She is the daughter of our Imam,' as Imran used to lead them in prayer, `who took care of our sacrificial rituals.'
>
> Zakariyya said, `Give her to me, for her maternal aunt is my wife.'
>
> They said, `Our hearts cannot bear that you take her, for she is the daughter of our Imam.' So they conducted a lottery with the pens with which they wrote the **Tawrah**, and Zakariyya won the lottery and took Maryam into his care.'"

Ikrimah, As-Suddi, Qatadah, Ar-Rabi bin Anas, and several others said that;

> the rabbis went into the Jordan river and conducted a lottery there, deciding to throw their pens into the river. The pen that remained afloat and idle would indicate that its owner would take care of Maryam.
>
> When they threw their pens into the river, the water took all the pens under, except Zakariyya's pen, which remained afloat in its place.
>
> Zakariyya was also their master, chief, scholar, Imam and Prophet, may Allah's peace and blessings be on him and the rest of the Prophets.

إِذْ قَالَتِ الْمَلَـئِكَةُ يمَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِّنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَالاٌّخِرَةِ وَمِنَ الْمُقَرَّبِينَ

3:45 (Remember) when the angels said: "O Maryam! Verily, Allah gives you the glad tidings of a Word from Him, his name will be Al-Masih, `Isa, the son of Maryam, held in honor in this world and in the Hereafter, and he will be one of those who are near to Allah.''

وَيُكَلِّمُ النَّاسَ فِى الْمَهْدِ وَكَهْلاً وَمِنَ الصَّـلِحِينَ

3:46 "He will speak to the people, in the cradle and in manhood, and he will be one of the righteous.''

قَالَتْ رَبِّ أَنَّى يَكُونُ لِى وَلَدٌ وَلَمْ يَمْسَسْنِى بَشَرٌ

3:47 She said: "O my Lord! How shall I have a son when no man has touched me.''

قَالَ كَذَلِكَ اللَّهُ يَخْلُقُ مَا يَشَآءُ

He said: "So (it will be) for Allah creates what He wills.

إِذَا قَضَى أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُن فَيَكُونُ

When He has decreed something, He says to it only: `Be! - and it is.''

Delivering the Good News to Maryam of `Isa's Birth

This **Ayah** contains the glad tidings the angels brought to Maryam that she would give birth to a mighty son who will have a great future.

Allah said,

إِذْ قَالَتِ الْمَلآئِكَةُ يَا مَرْيَمُ إِنَّ اللّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِّنْهُ ...

(Remember) when the angels said: "O Maryam! Verily, Allah gives you the glad tidings of a Word from Him,

> a son who will come into existence with a word from Allah, `Be', and he was.
>
> According to the majority of the scholars, this is the meaning of Allah's statement (about Yahya) مُصَدِّقًا بِكَلِمَةٍ مِّنَ اللّهِ (Believing in the Word from Allah), (3:39).

... اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ ...

His name will be **Al-Masih**, `Isa, the son of Maryam,

> and he will be known by this name in this life, especially by the believers.
>
> `Isa was called "**Al-Masih**'' (the Messiah) because when he touched (Mash) those afflicted with an illness, they would be healed by Allah's leave.

Allah's statement, عِيسَى ابْنُ مَرْيَمَ (`Isa, the son of Maryam),

> relates `Isa to his mother, because he did not have a father.

... وَجِيهًا فِي الدُّنْيَا وَالآخِرَةِ وَمِنَ الْمُقَرَّبِينَ (٤٥)

Held in honor in this world and in the Hereafter, and will be one of those who are near to Allah.

> meaning, he will be a leader and honored by Allah in this life, because of the Law that Allah will reveal to him, sending down the Scripture to him, along with the other bounties that Allah will grant him with.

`Isa will be honored in the Hereafter and will intercede with Allah, by His leave, on behalf of some people, just as is the case with his brethren the mighty Messengers of Allah, peace be upon them all.

`Isa Spoke When He was Still in the Cradle

Allah said,

وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلاً ...

He will speak to the people, in the cradle and in manhood,

calling to the worship of Allah Alone without partners, while still in the cradle, as a miracle from Allah, and when he is a man, by Allah's revelation to him.

Muhammad bin Ishaq recorded that Abu Hurayrah said that the Messenger of Allah said,

مَا تَكَلَّمَ مَوْلُودٌ فِي صِغَرِهِ إِلَّا عِيسَى وَصَاحِبُ جُرَيْج

No infant spoke in the cradle except `Isa and the companion of Jurayj.

Ibn Abi Hatim recorded that Abu Hurayrah said that the Prophet said,

لَمْ يَتَكَلَّمْ فِي الْمَهْدِ إِلَّا ثَلَاثَةٌ: عِيسَى، وَصَبِيٌّ كَانَ فِي زَمَنِ جُرَيْجٍ، وَصَبِيٌّ آخَر

No infant spoke in the cradle except three, `Isa, the boy during the time of Jurayj, and another boy.

... وَمِنَ الصَّالِحِينَ (٤٦)

And he will be one of the righteous.

in his statements and actions, for he will possess, pure knowledge and righteous works.

`Isa was Created Without a Father

When Maryam heard the good news that the angels conveyed from Allah, she said;

قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمْسَسْنِي بَشَرٌ ...

"O my Lord! How shall I have a son when no man has touched me.''

Mary said, "How can I have a son while I did not marry, nor intend to marry, nor am I an indecent woman, may Allah forbid''

The angel conveyed to Maryam, Allah's answer,

... قَالَ كَذَلِكِ اللّهُ يَخْلُقُ مَا يَشَاء ...

He said: "So (it will be) for Allah creates what He wills.

He is Mighty in power and nothing escapes His ability.

Allah used the word `create' here instead of the word `does' as in the tale about Zakariyya (3:40), to eradicate any evil thought concerning `Isa.

Allah next emphasized this fact when He said,

... إِذَا قَضَى أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُن فَيَكُونُ (٤٧)

When He has decreed something, He says to it only: "Be! - and it is.

meaning, what Allah wills, comes into existence instantly and without delay.

In another **Ayah**, Allah said,

وَمَآ أَمْرُنَآ إِلاَّ وَحِدَةٌ كَلَمْحٍ بِالْبَصَرِ

And Our commandment is but one as the twinkling of an eye. (54:50),

meaning, "We only issue the command once, and it comes into existence instantly, as fast as, and faster than, a blink of the eye.''

وَيُعَلِّمُهُ الْكِتَـبَ وَالْحِكْمَةَ وَالتَّوْرَاةَ وَالإِنجِيلَ

3:48 And He will teach him the Book and Al-Hikmah, and the Tawrah and the Injil.

وَرَسُولاً إِلَى بَنِى إِسْرَءِيلَ

3:49 And will make him a Messenger to the Children of Israel (saying):

أَنِّى قَدْ جِئْتُكُمْ بِآيَةٍ مِّن رَّبِّكُمْ أَنِى أَخْلُقُ لَكُمْ مِّنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ وَأُبْرِىءُ الأَكْمَهَ والأَبْرَصَ وَأُحْىِ الْمَوْتَى بِإِذْنِ اللَّهِ

"I have come to you with a sign from your Lord, that I design for you out of clay, a figure like that of a bird, and breathe into it, and it becomes a bird by Allah's leave; and I heal the blind, and the leper, and I bring the dead to life by Allah's leave.

وَأُنَبِّئُكُم بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ فِى بُيُوتِكُمْ

And I inform you of what you eat, and what you store in your houses.

إِنَّ فِي ذَلِكَ لآيَةً لَّكُمْ إِن كُنتُم مُّؤْمِنِينَ

Surely, therein is a sign for you, if you believe.''

وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَاةِ وَلأُحِلَّ لَكُم بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ وَجِئْتُكُمْ بِآيَةٍ مِّن رَّبِّكُمْ فَاتَّقُواْ اللَّهَ وَأَطِيعُونِ

3:50 "(And I have come) confirming that which was before me of the Tawrah, and to make lawful to you part of what was forbidden to you, and I have come to you with a proof from your Lord. So have Taqwa of Allah and obey me.''

إِنَّ اللَّهَ رَبِّى وَرَبُّكُمْ فَاعْبُدُوهُ هَـذَا صِرَطٌ مُّسْتَقِيمٌ

3:51 "Truly, Allah is my Lord and your Lord, so worship Him (Alone). This is the straight path.''

The Description of `Isa and the Miracles He Performed

Allah tells;

وَيُعَلِّمُهُ ...

And He will teach him,

Allah states that the good news brought to Maryam about `Isa was even better because Allah would teach him,

... الْكِتَابَ وَالْحِكْمَةَ ...

the Book and **Al-Hikmah**.

It appears that the `Book' the **Ayah** mentioned here refers to writing. We explained the meaning of **Al-Hikmah** in the Tafsir of Surah **Al-Baqarah**.

... وَالتَّوْرَاةَ وَالإِنجِيلَ (٤٨)

the **Tawrah** and the **Injil**.

The **Tawrah** is the Book that Allah sent down to Musa, son of Imran, while the **Injil** is what Allah sent down to `Isa, son of Maryam, peace be upon them, and `Isa memorized both Books.

Allah's statement,

وَرَسُولاً إِلَى بَنِي إِسْرَائِيلَ ...

And will make him a Messenger to the Children of Israel,

means, that Allah will send `Isa as a Messenger to the Children of Israel, proclaiming to them,

... أَنِّي قَدْ جِئْتُكُم بِآيَةٍ مِّن رَّبِّكُمْ أَنِّي أَخْلُقُ لَكُم مِّنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللّهِ ...

I have come to you with a sign from your Lord, that I design for you out of clay, a figure like that of a bird, and breathe into it, and it becomes a bird by Allah's leave.

> These are the miracles that `Isa performed; he used to make the shape of a bird from clay and blow into it, and it became a bird by Allah's leave. Allah made this a miracle for `Isa to testify that He had sent him.

... وَأُبْرِىءُ الأكْمَهَ ...

And I heal him who is **Akmah**,

> meaning, `a person who was born blind,' which perfects this miracle and makes the challenge more daring.

... والأَبْرَصَ ...

And the leper,

> which is a known disease.

... وَأُحْيِـي الْمَوْتَى بِإِذْنِ اللّهِ ...

And I bring the dead to life by Allah's leave.

Many scholars stated that Allah sent every Prophet with a miracle suitable to his time.

For instance, in the time of Musa, magic was the trade of the time, and magicians held a high position. So Allah sent Musa with a miracle that captured the eyes and bewildered every magician. When the magicians realized that Musa's miracle came from the Almighty, Most Great, they embraced Islam and became pious believers.

As for `Isa, he was sent during a time when medicine and knowledge in physics were advancing. `Isa brought them the types of miracles that could not be performed, except by one sent by Allah. How can any physician

bring life to clay, cure blindness and leprosy and bring back to life those entrapped in the grave!

Muhammad was sent during the time of eloquent people and proficient poets. He brought them a Book from Allah; if mankind and the Jinn tried to imitate ten chapters, or even one chapter of it, they will utterly fail in this task, even if they tried to do it by collective cooperation. This is because the Qur'an is the Word of Allah and is nothing like that of the creatures.

`Isa's statement,

... وَأُنَبِّئُكُم بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ فِي بُيُوتِكُمْ ...

And I inform you of what you eat, and what you store in your houses,

> means, I tell you about what one of you has just eaten and what he is keeping in his house for tomorrow.

... إِنَّ فِي ذَلِكَ ...

Surely, therein,

> all these miracles.

... لآيَةً لَّكُمْ ...

is a sign for you,

> testifying to the truth of what I was sent to you with.

... إِن كُنتُم مُّؤْمِنِينَ (٤٩)

وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَاةِ ...

If you believe. And I have come confirming that which was before me of the **Tawrah**,

> affirming the **Tawrah** and upholding it,

... وَلِأُحِلَّ لَكُم بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ ...

and to make lawful to you part of what was forbidden to you.

This part of the **Ayah** indicates that `Isa abrogated some of the Laws of the **Tawrah** and informed the Jews of the truth regarding some issues that they used to dispute about.

In another **Ayah**;

وَلأُبَيِّنَ لَكُم بَعْضَ الَّذِى تَخْتَلِفُونَ فِيهِ

And in order to make clear to you some of the (points) in which you differ. (43;63)

`Isa said next,

... وَجِئْتُكُم بِآيَةٍ مِّن رَّبِّكُمْ ...

And I have come to you with a proof from your Lord.

"Containing affirmation and evidence to the truth of what I am conveying to you.''

... فَاتَّقُواْ اللّهَ وَأَطِيعُونِ (٥٠)

إِنَّ اللّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ ...

So have **Taqwa** of Allah and obey me. Truly, Allah is my Lord and your Lord, so worship Him (Alone).

for I and you are equal in our servitude, submission and humbleness to Him.

... هَـذَا صِرَاطٌ مُّسْتَقِيمٌ (٥١)

This is the straight path.

فَلَمَّآ أَحَسَّ عِيسَى مِنْهُمُ الْكُفْرَ قَالَ مَنْ أَنصَارِى إِلَى اللَّهِ

3:52 Then when `Isa came to know of their disbelief, he said: "Who will be my helpers in Allah's cause!''

قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ ءَامَنَّا بِاللَّهِ وَاشْهَدْ بِأَنَّا مُسْلِمُونَ

Al-Hawariyyun said: "We are the helpers of Allah; we believe in Allah, and bear witness that we are Muslims.''

رَبَّنَآ ءَامَنَّا بِمَآ أَنزَلَتْ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّـهِدِينَ

3:53 "Our Lord! We believe in what You have sent down, and we follow the Messenger (`Isa); so write us down among those who bear witness.''

وَمَكَرُواْ وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرُ الْمَـكِرِينَ

3:54 And they (disbelievers) plotted and Allah planned too. And Allah is the Best of those who plot.

The Disciples Give Their Support to `Isa

Allah said,

فَلَمَّا أَحَسَّ عِيسَى ...

Then when `Isa came to know,

meaning, `Isa felt that they were adamant in disbelief and continuing in misguidance.

... مِنْهُمُ الْكُفْرَ قَالَ ...

of their disbelief, he said:

He said to them.

... مَنْ أَنصَارِي إِلَى اللَّهِ ...

Who will be my helper in Allah's cause.

Mujahid commented,

"Meaning, who would follow me to Allah.''

However, it appears that `Isa was asking,

"Who would help me convey the Message of Allah!''

The Prophet said during the **Hajj** season, before the **Hijrah**,

مَنْ رَجُلٌ يُؤْوِينِي حَتَّى أُبَلِّغَ كَلَامَ رَبِّي؟، فَإِنَّ قُرَيْشًا قَدْ مَنَعُونِي أَنْ أُبَلِّغَ كَلَامَ رَبِّي

Who will give me asylum so that I can convey the Speech of my Lord, for the Quraysh have prevented me from conveying the Speech of my Lord.

until he found the **Ansar**. The **Ansar** helped the Prophet and gave him refuge. He later migrated to them, they comforted the Prophet and protected him from all his enemies, may Allah be pleased with them all.

This is similar to what happened with `Isa, for some of the Children of Israel believed in him, gave him their aid and support and followed the light that was sent with him. This is why Allah said about them;

... قَالَ الْحَوَارِيُّونَ نَحْنُ أَنصَارُ اللّهِ آمَنَّا بِاللّهِ وَاشْهَدْ بِأَنَّا مُسْلِمُونَ (٥٢)

رَبَّنَا آمَنَّا بِمَا أَنزَلَتْ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ (٥٣)

Al-Hawariyyun said: "We are the helpers of Allah; we believe in Allah, and bear witness that we are Muslims.

Our Lord! We believe in what You have sent down, and we follow the Messenger; so write us down among those who bear witness.''

Hawari in Arabic - means `support'.

The Two **Sahihs** recorded that;

> when the Prophet encouraged the people to fight during the battle of **Al-Ahzab**, Az-Zubayr came forward, and again, when the Prophet asked for fighters a second time. The Prophet said,
>
> إِنَّ لِكُلِّ نَبِيَ حَوَارِيًّا، وَحَوَارِيِّي الزُّبَيْرْ
>
> Every Prophet has a **Hawari**, and Az-Zubayr is my Hawari.

Ibn Abi Hatim recorded that Ibn Abbas said about, **فَاكْتُبْنَا مَعَ الشَّاهِدِينَ** (so write us down among those who bear witness),

> "Meaning among the Ummah of Muhammad."
>
> This **Hadith** has a good chain of narration.

The Jews Plot to Kill `Isa

Allah tells;

وَمَكَرُواْ وَمَكَرَ اللّهُ وَاللّهُ خَيْرُ الْمَاكِرِينَ (٥٤)

And they plotted, and Allah planned too. And Allah is the Best of those who plot.

> Allah states that the Children of Israel tried to kill `Isa by conspiring to defame him and crucify him.

They complained about him to the king who was a disbeliever. They claimed that `Isa was a man who misguided people, discouraged them from obeying the king, caused division, and separated between man and his own son. They also said other lies about `Isa, which they will carry on their necks, including accusing him of being an illegitimate son.

The king became furious and sent his men to capture `Isa to torture and crucify him. When they surrounded `Isa's home and he thought that they would surely capture him, Allah saved him from them, raising him up from the house to heaven.

Allah put the image of `Isa on a man who was in the house; when the unjust people went in the house while it was still dark, they thought that he was `Isa. They captured that man, humiliated and crucified him. They also placed thorns on his head.

However, Allah deceived these people. He saved and raised His Prophet from them, leaving them in disarray in the darkness of their transgression, thinking that they had successfully achieved their goal.

Allah made their hearts hard, and defiant of the truth, disgracing them in such disgrace that it will remain with them until the Day of Resurrection. This is why Allah said, وَمَكَرُواْ وَمَكَرَ اللّهُ وَاللّهُ خَيْرُ الْمَاكِرِينَ (And they plotted, and Allah planned too. And Allah is the Best of those who plot).

إِذْ قَالَ اللَّهُ يعِيسَى إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَىَّ وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُواْ وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُواْ إِلَى يَوْمِ الْقِيَـمَةِ

3:55 And (remember) when Allah said: "O `Isa! I will take you and raise you to Myself and purify (save) you from those who disbelieve, and I will make those who follow you superior to those who disbelieve till the Day of Resurrection.

ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ

Then you will return to Me and I will judge between you in the matters in which you used to dispute.''

فَأَمَّا الَّذِينَ كَفَرُواْ فَأُعَذِّبُهُمْ عَذَاباً شَدِيداً فِي الدُّنْيَا وَالاٌّخِرَةِ وَمَا لَهُمْ مِّن نَّـصِرِينَ

3:56 "As to those who disbelieve, I will punish them with severe torment in this world and in the Hereafter, and they will have no helpers.''

وَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّـلِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ

3:57 And as for those who believe and do righteous good deeds, Allah will pay them their reward in full.

وَاللَّهُ لاَ يُحِبُّ الظَّـلِمِينَ

And Allah does not like the wrongdoers.

ذَلِكَ نَتْلُوهُ عَلَيْكَ مِنَ الآيَـتِ وَالذِّكْرِ الْحَكِيمِ

3:58 This is what We recite to you of the verses and the Wise Reminder.

Meaning of "Take You"

Allah tells,

إِذْ قَالَ اللّهُ يَا عِيسَى ...

And (remember) when Allah said: "O `Isa!

... إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ ...

I will take you and raise you to Myself,

while you are asleep.

Allah said in a similar **Ayat**,

وَهُوَ الَّذِى يَتَوَفَّـكُم بِالَّيْلِ

It is He Who takes your souls by night (when you are asleep). (6:60)

اللَّهُ يَتَوَفَّى الاٌّنفُسَ حِينَ مِوْتِـهَا وَالَّتِى لَمْ تَمُتْ فِى مَنَامِـهَا

It is Allah Who takes away the souls at the time of their death, and those that die not during their sleep. (39:42)

The Messenger of Allah used to recite the following words when he would awaken;

الْحَمْدُ للهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا، وَإِلَيْهِ النُّشُور

All the thanks are due to Allah Who brought us back to life after He had caused us to die (sleep), and the Return is to Him.

Allah said,

وَبِكُفْرِهِمْ وَقَوْلِهِمْ عَلَى مَرْيَمَ بُهْتَانًا عَظِيمًا

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَـكِن شُبِّهَ لَهُمْ وَإِنَّ الَّذِينَ اخْتَلَفُواْ فِيهِ لَفِي شَكٍّ مِّنْهُ مَا لَهُم بِهِ مِنْ عِلْمٍ إِلاَّ اتِّبَاعَ الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا

بَل رَّفَعَهُ اللّهُ إِلَيْهِ وَكَانَ اللّهُ عَزِيزًا حَكِيمًا

وَإِن مِّنْ أَهْلِ الْكِتَابِ إِلاَّ لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا

And because of their saying, "We killed Al-Masih `Isa, son of Maryam, the Messenger of Allah,'' but they killed him not, nor crucified him, but it appeared as that to them, and those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture. For surely; they killed him not.

But Allah raised him up unto Himself. And Allah is Ever All-Powerful, All-Wise.

And there is none of the People of the Scripture, but must believe in him, before his death. And on the Day of Resurrection, he will be a witness against them. (4:156-159)

`His death' refers to `Isa, and the **Ayah** means that;

the People of the Book will believe in `Isa, before `Isa dies. This will occur when `Isa comes back to this world before the Day of Resurrection, as we will explain.

By that time, all the People of the Book will believe in `Isa, for he will annul the **Jizyah** and he will only accept Islam from people.

Ibn Abi Hatim recorded that Al-Hasan said that Allah's statement, **إِنِّي مُتَوَفِّيكَ** (I will take you),

> is in reference to sleep, for Allah raised `Isa while he was asleep.

Altering the Religion of `Isa

Allah said,

... وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُواْ ...

And purify (save) you from those who disbelieve,

> by raising you to heaven,

... وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُواْ إِلَى يَوْمِ الْقِيَامَةِ ...

And I will make those who follow you superior to those who disbelieve, till the Day of Resurrection.

This is what happened. When Allah raised `Isa to heaven, his followers divided into sects and groups.

- Some of them believed in what Allah sent `Isa as, a servant of Allah, His Messenger, and the son of His female-servant.
- However, some of them went to the extreme over `Isa, believing that he was the son of Allah.
- Some of them said that `Isa was Allah Himself, while others said that he was one of a Trinity.

Allah mentioned these false creeds in the Qur'an and refuted them.

The Christians remained like this until the third century CE, when a Greek king called, Constantine, became a Christian for the purpose of destroying Christianity.

Constantine was either a philosopher, or he was just plain ignorant. Constantine changed the religion of `Isa

by adding to it and deleting from it. He established the rituals of Christianity and the so-called Great Trust, which is in fact the Great Treachery. He also allowed them to eat the meat of swine, changed the direction of the prayer that `Isa established to the east, built churches for `Isa, and added ten days to the fast as compensation for a sin that he committed, as claimed. So the religion of `Isa became the religion of Constantine, who built more then twelve thousand churches, temples and monasteries for the Christians as well as the city that bears his name, Constantinople (Istanbul).

Throughout this time, the Christians had the upper hand and dominated the Jews. Allah aided them against the Jews because they used to be closer to the truth than the Jews, even though both groups were and still are disbelievers, may Allah's curse descend on them.

When Allah sent Muhammad, those who believed in him also believed in Allah, His Angels, Books and Messengers in the correct manner. So they were the true followers of every Prophet who came to earth. They believed in the unlettered Prophet, the Final Messenger and the master of all mankind, who called them to believe in the truth in its entirety. This is why they had more right to every Prophet than his own nation, especially those who claim to follow their Prophet's way and religion, yet change and alter his religion.

Furthermore, Allah abrogated all the laws that were sent down to the Prophets with the Law. He sent Muhammad with, which consists of the true religion that shall never change or be altered until the commencement of the Last Hour. Muhammad's religion shall always be dominant and victorious over all other religions. This is why Allah allowed Muslims to conquer the eastern and western parts of the world and the kingdoms of the earth.

Furthermore, all countries submitted to them; they demolished **Kisra** (king of Persia) and destroyed the Czar, ridding them of their treasures and spending these treasures for Allah's sake. All this occurred just as their

Prophet told them it would, when he conveyed Allah's statement,

وَعَدَ اللَّهُ الَّذِينَ ءامَنُواْ مِنْكُمْ وَعَمِلُواْ الصَّـلِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِى الاٌّرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِى ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِّن بَعْدِ خَوْفِهِمْ أَمْناً يَعْبُدُونَنِى لاَ يُشْرِكُونَ بِى شَيْئاً

Allah has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession in the land, as He granted it to those before them, and that He will grant them the authority to practice their religion which He has chosen for them. And He will surely give them in exchange a safe security after their fear (provided) they worship Me and do not associate anything with Me. (24:55)

Therefore, Muslims are the true believers in `Isa.

The Muslims then acquired Ash-Sham from the Christians, causing them to evacuate to Asia Minor, to their fortified city in Constantinople. The Muslims will be above them until the Day of Resurrection. Indeed, he, Muhammad, who is truthful and who received the true news, has conveyed to Muslims that they will conquer Constantinople in the future, and seize its treasures.

Threatening the Disbelievers with Torment in This Life and the Hereafter

Allah said,

... وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُواْ إِلَى يَوْمِ الْقِيَامَةِ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ (٥٥)

فَأَمَّا الَّذِينَ كَفَرُواْ فَأُعَذِّبُهُمْ عَذَابًا شَدِيدًا فِي الدُّنْيَا وَالآخِرَةِ وَمَا لَهُم مِّن نَّاصِرِينَ (٥٦)

And I will make those who follow you superior to those who disbelieve till the Day of Resurrection. Then you will

return to Me and I will judge between you in the matters in which you used to dispute.

As to those who disbelieve, I will punish them with a severe torment in this world and in the Hereafter, and they will have no helpers.

This is what Allah did to the Jews who disbelieved in `Isa and the Christians who went to the extreme over him.

Allah tormented them in this life; they were killed, captured, and lost their wealth and kingdoms. Their torment in the Hereafter is even worse and more severe,

وَمَا لَهُم مِّنَ اللَّهِ مِن وَاقٍ

> And they have no **Waq** (defender or protector) against Allah. (13:34)

وَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ ...

And as for those who believe and do righteous good deeds, Allah will pay them their reward in full.

> in this life, with victory and domination, and in the Hereafter, with Paradise and high grades.

... وَاللّهُ لاَ يُحِبُّ الظَّالِمِينَ (٥٧)

And Allah does not like the wrongdoers.

Allah then said,

ذَلِكَ نَتْلُوهُ عَلَيْكَ مِنَ الآيَاتِ وَالذِّكْرِ الْحَكِيمِ (٥٨)

This is what We recite to you of the verses and the Wise Reminder.

> meaning, "What We narrated to you, O Muhammad, regarding `Isa, his birth and his life, is what Allah conveyed and revealed to you, sent down from the **Al-Lawh Al-Mahfuz** (The Preserved Tablet). So there is no doubt in it.

Similarly, Allah said in Surah **Maryam**;

ذلِكَ عِيسَى ابْنُ مَرْيَمَ قَوْلَ الْحَقِّ الَّذِى فِيهِ يَمْتُرُونَ

مَا كَانَ للَّهِ أَن يَتَّخِذَ مِن وَلَدٍ سُبْحَـنَهُ إِذَا قَضَى أَمْراً فَإِنَّمَا يَقُولُ لَهُ كُن فَيَكُونُ

Such is `Isa, son of Maryam. (It is) a statement of truth, about which they doubt (or dispute). It befits not Allah that He should beget a son. Glorified be He. When He decrees a thing, He only says to it: "Be!'' and it is. (19:34-35)

إِنَّ مَثَلَ عِيسَى عِندَ اللَّهِ كَمَثَلِ ءَادَمَ خَلَقَهُ مِن تُرَابٍ ثُمَّ قَالَ لَهُ كُن فَيَكُونُ

3:59 Verily, the likeness of `Isa before Allah is the likeness of Adam. He created him from dust, then said to him: "Be!'' and he was.

الْحَقُّ مِن رَّبِّكَ فَلاَ تَكُنْ مِّن الْمُمْتَرِينَ

3:60 (This is) the truth from your Lord, so be not of those who doubt.

فَمَنْ حَآجَّكَ فِيهِ مِن بَعْدِ مَا جَآءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْاْ نَدْعُ أَبْنَآءَنَا وَأَبْنَآءَكُمْ وَنِسَآءَنَا وَنِسَآءَكُمْ وَأَنفُسَنَا وأَنفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَل لَّعْنَتُ اللَّهِ عَلَى الْكَـذِبِينَ

3:61 Then whoever disputes with you concerning him after the knowledge that has come to you, say: "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves, then we pray and we invoke Allah's curse upon the liars.''

إِنَّ هَـذَا لَهُوَ الْقَصَصُ الْحَقُّ وَمَا مِنْ إِلَـهٍ إِلاَّ اللَّهُ وَإِنَّ اللَّهَ لَهُوَ الْعَزِيزُ الْحَكِيمُ

3:62 Verily, this is the true narrative, and there is no god except Allah. And indeed, Allah is the Almighty, the All-Wise.

فَإِن تَوَلَّوْاْ فَإِنَّ اللَّهَ عَلِيمٌ بِالْمُفْسِدِينَ

3:63 And if they turn away, then surely, Allah is All-Aware of those who do mischief.

The Similarities Between the Creation of Adam and the Creation of `Isa

Allah said,

إِنَّ مَثَلَ عِيسَى عِندَ اللّهِ ...

Verily, the likeness of `Isa before Allah,

regarding Allah's ability, since He created him without a father.

... كَمَثَلِ آدَمَ ...

is the likeness of Adam,

for Allah created Adam without a father or a mother.

Rather,

... خَلَقَهُ مِن تُرَابٍ ثِمَّ قَالَ لَهُ كُن فَيَكُونُ (٥٩)

He created him from dust, then (He) said to him: "Be!'' and he was.

Therefore, He Who created Adam without a father or a mother is able to create `Isa, as well, without a father. If the claim is made that `Isa is Allah's son because he was

created without a father, then the same claim befits Adam even more. However, since such a claim regarding Adam is obviously false, then making the same claim about `Isa is even more false.

Furthermore, by mentioning these facts, Allah emphasizes His ability, by creating Adam without a male or female, Hawwa from a male without a female, and `Isa from a mother without a father, compared to His creating the rest of creation from male and female. This is why Allah said in Surah **Maryam**, وَلِنَجْعَلَهُ آيَةً لِلنَّاسِ (And We made him a sign for mankind), (19: 21).

Allah said in this **Ayah**,

الْحَقُّ مِن رَّبِّكَ فَلاَ تَكُن مِّن الْمُمْتَرِينَ (٦٠)

(This is) the truth from your Lord, so be not of those who doubt.

meaning, this is the only true story about `Isa, and what is beyond truth save falsehood.

The Challenge to the Mubahalah

Allah next commands His Messenger to call those who defy the truth, regarding `Isa, to the **Mubahalah** (the curse).

فَمَنْ حَآجَّكَ فِيهِ مِن بَعْدِ مَا جَاءكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْاْ نَدْعُ أَبْنَاءنَا وَأَبْنَاءكُمْ وَنِسَاءنَا وَنِسَاءكُمْ وَأَنفُسَنَا وأَنفُسَكُمْ ...

Then whoever disputes with you concerning him after the knowledge that has come to you, say: "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves''

for the **Mubahalah**,

... ثُمَّ نَبْتَهِلْ ...

then we pray, (supplicate),

... فَنَجْعَل لَّعْنَةُ اللّهِ عَلَى الْكَاذِبِينَ (٦١)

and we invoke Allah's curse upon the liars,

among the two of us.

The reason for the call to **Mubahalah** and the revelation of the **Ayat** from the beginning of this **Surah** until here, is that;

> a delegation from the Christians of Najran (in Yemen) came to Al-Madinah to argue about `Isa, claiming that he was divine and the son of Allah.
>
> Allah sent down the beginning of this Surah until here, to refute their claims, as Imam Muhammad bin Ishaq bin Yasar and other scholars stated.

Muhammad bin Ishaq bin Yasar said in his famous **Sirah**,

> "The delegation of Christians from Najran came to the Messenger of Allah. The delegation consisted of sixty horsemen, including fourteen of their chiefs who make decisions.
>
> These men were;
>
> - Al-Aqib, also known as Abdul-Masih,
> - As-Sayyid, also known as Al-Ayham,
> - Abu Harithah bin Alqamah, of (the family of) Bakr bin Wa`il and
> - Uways bin Al-Harith.
>
> They also included,
>
> - Zayd,
> - Qays,
> - Yazid,
> - Nabih,
> - Khuwaylid,
> - `Amr,
> - Khalid, A
> - bdullah and
> - Yuhannas.
>
> Three of these men were chiefs of this delegation,
>
> - Al-`Aqib, their leader and to whom they referred for advice and decision;

- As-Sayyid, their scholar and leader in journeys and social gatherings;
- and Abu Harithah bin Alqamah, their patriarch, priest and religious leader.

Abu Harithah was an Arab man from (the family of) Bakr bin Wa`il, but when he embraced Christianity, the Romans and their kings honored him and built churches for him (or in his honor). They also supported him financially and gave him servants, because they knew how firm his faith in their religion was.''

Abu Harithah knew the description of the Messenger of Allah from what he read in earlier divine Books. However, his otherwise ignorance led him to insist on remaining a Christian, because he was honored and had a high position with the Christians.

Ibn Ishaq said,

"Muhammad bin Jafar bin Az-Zubayr said that, `The (Najran) delegation came to the Messenger of Allah in Al-Madinah, entered his **Masjid** wearing robes and garments, after the Prophet had prayed the **Asr** prayer. They accompanied a caravan of camels led by Bani Al-Harith bin Ka`b.

The Companions of the Messenger of Allah who saw them said that they never saw a delegation like them after that... Then Abu Harithah bin Alqamah and Al-Aqib Abdul-Masih or As-Sayyid Al-Ayham spoke to the Messenger of Allah, and they were Christians like the king (Roman King).

However, they disagreed about `Isa;

- some of them said, `He is Allah,'
- while some said, `He is the son of Allah,'
- and some others said, `He is one of a trinity.'

Allah is far from what they attribute to Him.''

Indeed, these are the creeds of the Christians.

- They claim that `Isa is God, since he brought the dead back to life, healed blindness, leprosy and various illnesses, told about matters of the future, created the shape of birds and blew life into them, bringing them to life. However, all these miracles occurred by Allah's leave, so that `Isa would be a sign from Allah for people.
- They also claim that `Isa is the son of Allah, since he did not have a father and he spoke when he was in the cradle, a miracle which had not occurred by any among the Children of Adam before him, so they claim.
- They also claim that `Isa is one of a trinity, because Allah would say, `We did, command, create and demand.'

They said, `If Allah were one, he would have said, `I did, command, create and decide.' This is why they claim that `Isa and Allah are one (Trinity).

Allah is far from what they attribute to Him, and we should mention that the Qur'an refuted all these false Christian claims.

Ibn Ishaq continued,

"When these **Ayat** came to the Messenger from Allah, thus judging between him and the People of the Book, Allah also commanded the Prophet to call them to the **Mubahalah** if they still refused the truth.

The Prophet called them to the **Mubahalah**. They said, `O Abu Al-Qasim! Let us think about this matter and get back to you with our decision to what we want to do.'

They left the Prophet and conferred with Al-Aqib, to whom they referred to for advice. They said to him, `O Abdul-Masih! What is your advice?'

He said, `By Allah, O Christian fellows! You know that Muhammad is a Messenger and that he brought you the final word regarding your fellow (`Isa). You also know that no Prophet conducted **Mubahalah** with any people, and the old persons among them remained safe and the young people grew up. Indeed, it will be the end of you if you do it. If you have already decided that you will remain in your religion and your creed regarding your fellow (`Isa), then conduct a treaty with the man (Muhammad) and go back to your land.'

They came to the Prophet and said, `O Abu Al-Qasim! We decided that we cannot do **Mubahalah** with you and that you remain on your religion, while we remain on our religion. However, send with us a man from your Companions whom you are pleased with to judge between us regarding our monetary disputes, for you are acceptable to us in this regard.'''

Al-Bukhari recorded that Hudhayfah said,

"Al-Aqib and As-Sayyid, two leaders from Najran, came to the Messenger of Allah seeking to invoke Allah for curses (against whoever is unjust among them), and one of them said to the other, `Let us not do that. By Allah, if he were truly a Prophet and we invoke Allah for curses, we and our offspring shall never succeed afterwards.'

So they said, `We will give you what you asked and send a trusted man with us, just a trusted man.'

The Messenger of Allah said;

لَأَبْعَثَنَّ مَعَكُمْ رَجُلًا أَمِينًا حَقَّ أَمِين

"Verily, I will send a trusted man with you, a truly trustworthy man.''

The Companions of the Messenger of Allah all felt eager to be that man.

The Messenger said,

قُمْ يَا أَبَا عُبَيْدَةَ بْنَ الْجَرَّاح

"O Abu Ubaydah bin Al-Jarrah! Stand up.''

When Abu Ubaydah stood up, the Messenger of Allah said,

هَذَا أَمِينُ هذِهِ الْأُمَّة

"This is the trustee of this **Ummah**.'''

Al-Bukhari recorded that Anas said that the Messenger of Allah said on another occasion,

لِكُلِّ أُمَّةٍ أَمِينٌ، وَأَمِينُ هذِهِ الْأُمَّةِ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاح

Every **Ummah** has a trustee, and the trustee of this **Ummah** is Abu Ubaydah bin Al-Jarrah.

Imam Ahmad recorded that Ibn Abbas said,

"Abu Jahl, may Allah curse him, said, `If I see Muhammad praying next to the **Ka`bah**, I will step on his neck.'

The Prophet later said,

لَوْ فَعَلَ لَأَخَذَتْهُ الْمَلَائِكَةُ عِيَانًا،

Had he tried to do it, the angels would have taken him publicly.

ولو أن اليهود تمنوا الموت لماتوا، ورأوا مقاعدهم من النار،

Had the Jews wished for death, they would have perished and would have seen their seats in the Fire.

ولو خرج الذين يباهلون رسول اللهصلى الله عليه وسلّم لرجعوا لا يجدون مالًا ولا أهلًا

Had those who sought **Mubahalah** with the Messenger of Allah, went ahead with it, they

would not have found estates or families when they returned home.''

Al-Bukhari, At-Tirmidhi and An-Nasa'i also recorded this **Hadith**, which At-Tirmidhi graded **Hasan Sahih**.

Allah then said,

إِنَّ هَـذَا لَهُوَ الْقَصَصُ الْحَقُّ ...

Verily, this is the true narrative,

meaning, what we narrated to you, O Muhammad, about `Isa is the plain truth that cannot be avoided.

... وَمَا مِنْ إِلَـهٍ إِلاَّ اللّهُ وَإِنَّ اللّهَ لَهُوَ الْعَزِيزُ الْحَكِيمُ (٦٢)

and none has the right to be worshipped but Allah. And indeed, Allah is the All-Mighty, the All-Wise.

فَإِن تَوَلَّوْاْ ...

And if they turn away,

by abandoning this truth,

... فَإِنَّ اللّهَ عَلِيمٌ بِالْمُفْسِدِينَ (٦٣)

then surely, Allah is All-Aware of those who do mischief.

for those who abandon the truth for falsehood commit mischief, and Allah has full knowledge of them and will subject them to the worst punishment.

Verily, Allah is able to control everything, all praise and thanks are due to Him, and we seek refuge with Him from His revenge.

قُلْ يأَهْلَ الْكِتَـبِ تَعَالَوْاْ إِلَى كَلِمَةٍ سَوَآءٍ بَيْنَنَا وَبَيْنَكُمْ أَلاَّ نَعْبُدَ إِلاَّ اللَّهَ وَلاَ نُشْرِكَ بِهِ شَيْئاً وَلاَ يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّن دُونِ اللَّهِ

3:64 Say: "O people of the Scripture: Come to a word that is just between us and you, that we worship none but Allah the same, and that we associate no partners with Him, and that none of us shall take others as lords besides Allah.''

فَإِن تَوَلَّوْاْ فَقُولُواْ اشْهَدُواْ بِأَنَّا مُسْلِمُونَ

Then, if they turn away, say: "Bear witness that we are Muslims.''

Every Person Knows about Tawhid

This **Ayah** includes the People of the Book, the Jews and Christians, and those who follow their ways.

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْاْ إِلَى كَلَمَةٍ ...

Say: "O people of the Scripture! Come to a word.''

`Word' - in Arabic - also means a complete sentence, as evident from this **Ayah**. Allah described this word as being one,

... سَوَاء بَيْنَنَا وَبَيْنَكُمْ ...

that is the same between us and you,

an honest and righteous word that is fair to both parties.

Allah then explained this word,

... أَلاَّ نَعْبُدَ إِلاَّ اللّهَ وَلاَ نُشْرِكَ بِهِ شَيْئًا ...

that we worship none but Allah (Alone), and that we associate no partners with Him,

we worship neither a statue, cross, idol, **Taghut** (false gods), fire or anything else. Rather, we worship Allah Alone without partners, and this is the message of all of Allah's Messengers.

Allah said,

وَمَآ أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلاَّ نُوحِى إِلَيْهِ أَنَّهُ لا إِلَـهَ إِلاَّ أَنَاْ فَاعْبُدُونِ

And We did not send any Messenger before you but We revealed to him (saying): "None has the right to be worshipped but I (Allah), so worship Me (Alone and none else).'' (21:25)

and,

وَلَقَدْ بَعَثْنَا فِى كُلِّ أُمَّةٍ رَّسُولاً أَنِ اعْبُدُواْ اللَّهَ وَاجْتَنِبُواْ الْطَّـغُوتَ

And verily, We have sent among every Ummah a Messenger (proclaiming): "Worship Allah (Alone), and avoid (or keep away from) **Taghut** (all false deities).'' (16:36)

Allah said next,

... وَلاَ يَتَّخِذَ بَعْضُنَا بَعْضاً أَرْبَابًا مِّن دُونِ اللّهِ ...

"and that none of us shall take others as lords besides Allah.''

Ibn Jurayj commented,

"We do not obey each other in disobedience to Allah.''

... فَإِن تَوَلَّوْاْ فَقُولُواْ اشْهَدُواْ بِأَنَّا مُسْلِمُونَ (٦٤)

Then, if they turn away, say: "Bear witness that we are Muslims.''

if they abandon this fair call, then let them know that you will remain in Islam as Allah has legislated for you.

We should mention that the letter that the Prophet sent to Heraclius reads,

"In the Name of Allah, the Most Gracious, the Most Merciful.

From Muhammad, the Messenger of Allah, to Heraclius, Leader of the Romans:

peace be upon those who follow the true guidance. Embrace Islam and you will acquire safety, embrace Islam and Allah will grant you a double reward. However, if you turn away from it, then you will carry the burden of the peasants,

and,

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْاْ إِلَى كَلَمَةٍ ... فَإِن تَوَلَّوْاْ فَقُولُواْ اشْهَدُواْ بِأَنَّا مُسْلِمُونَ

"O people of the Scripture: Come to a word that is the same between us and you, that we worship none but Allah (Alone), and that we associate no partners with Him, and that none of us shall take others as lords besides Allah.''

Then, if they turn away, say: "Bear witness that we are Muslims.''" (3:64)

Muhammad bin Ishaq and other scholars said that;

the beginning of Surah **Al Imran**, and more than eighty verses thereafter; were revealed about the delegation of Najran.

Az-Zuhri stated that;

the people of Najran were the first people to pay the **Jizyah** (tax money paid to the Muslim State). However, there is no disagreement that the **Ayah** that ordained the **Jizyah** (9:29) was revealed after the **Fath** (conquering Makkah, and therefore, after the delegation of Najran came to Al-Madinah).

So, how can this **Ayah** (3:64) be contained in the Prophet's letter to Heraclius before the victory of Makkah, and how can we harmonize between the statements of Muhammad bin Ishaq and Az-Zuhri

The answer is that the delegation of Najran came before Al-Hudaybiyyah (before the victory of Makkah), and what they paid was in lieu of the **Mubahalah**; not as **Jizyah**.

The **Ayah** about the **Jizyah** was later revealed, and its ruling supported what occurred with the Najran people.

In support of this opinion, we should mention that in another instance, the ruling on dividing the booty into one - fifth (for the Prophet) and four-fifths (for the fighters) agreed with the practice of Abdullah bin Jahsh during the raid that he led before **Badr**.

An **Ayah** later on upheld the way Abdullah divided the booty. Therefore, it is possible that the Prophet wrote this statement (Say, "O People of the Scripture. ..'') in his letter to Heraclius before the **Ayah** was revealed. Later on, the Qur'an agreed with the Prophet's statement, word by word.

It is also a fact that the Qur'an was revealed in agreement with what Umar said regarding the captured disbelievers at **Badr**, the **Hijab** (Muslim woman code of dress), refraining from performing prayer for the hypocrites, and regarding his statements:

وَاتَّخِذُوا۟ مِن مَّقَامِ إِبْرَٰهِيمَ مُصَلًّى

> And take you the **Maqam** (place) of Ibrahim as a place of prayer. (2:125)
>
> and,

عَسَىٰ رَبُّهُۥٓ إِن طَلَّقَكُنَّ أَن يُبْدِلَهُۥٓ أَزْوَٰجًا خَيْرًا مِّنكُنَّ

> It may be if he divorced you (all) that his Lord will give him instead of you, wives better than you. (66:5)

يأَهْلَ الْكِتَـبِ لِمَ تُحَآجُّونَ فِى إِبْرَهِيمَ وَمَآ أُنزِلَتِ التَّورَاةُ وَالإْنْجِيلُ إِلاَّ مِن بَعْدِهِ أَفَلاَ تَعْقِلُونَ

3:65 O people of the Scripture! Why do you dispute about Ibrahim, while the Tawrah and the Injil were not revealed till after him! Have you then no sense!

هأَنتُمْ هَـؤُلاءِ حَـجَجْتُمْ فِيمَا لَكُم بِهِ عِلمٌ فَلِمَ تُحَآجُّونَ فِيمَا لَيْسَ لَكُمْ بِهِ عِلْمٌ

3:66 Verily, you are those who have disputed about that of which you have knowledge. Why do you then dispute concerning that of which you have no knowledge!

وَاللَّهُ يَعْلَمُ وَأَنتُمْ لاَ تَعْلَمُونَ

It is Allah Who knows, and you know not.

مَا كَانَ إِبْرَهِيمُ يَهُودِيًّا وَلاَ نَصْرَانِيًّا وَلَكِن كَانَ حَنِيفًا مُّسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ

3:67 Ibrahim was neither a Jew nor a Christian, but he was a true Muslim Hanifa and he was not of the Mushrikin.

إِنَّ أَوْلَى النَّاسِ بِإِبْرَهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَـذَا النَّبِىُّ وَالَّذِينَ ءَامَنُواْ

3:68 Verily, among mankind who have the best claim to Ibrahim are those who followed him, and this Prophet and those who have believed.

وَاللَّهُ وَلِىُّ الْمُؤْمِنِينَ

And Allah is the Wali (Protector and Helper) of the believers.

Disputing with the Jews and Christians About the Religion of Ibrahim

Allah censures the Jews and Christians for their dispute with Muslims over Ibrahim **Al-Khalil** and the claim each group made that he was one of them.

Muhammad bin Ishaq bin Yasar reported that Ibn Abbas said,

> "The Christians of Najran and Jewish rabbis gathered before the Messenger of Allah and disputed in front of him. The rabbis said, `Ibrahim was certainly Jewish.' The Christians said, `Certainly, Ibrahim was Christian.'
>
> So Allah sent down,
>
> يَا أَهْلَ الْكِتَابِ لِمَ تُحَآجُّونَ فِي إِبْرَاهِيمَ ...
>
> O people of the Scripture (Jews and Christians)! Why do you dispute about Ibrahim,
>
>> meaning, `How is it that you, Jews, claim that Ibrahim was Jew, although he lived before Allah sent down the **Tawrah** to Musa!
>>
>> How is it that you, Christians, claim that Ibrahim was Christian, although Christianity came after his time''
>>
>> ... وَمَا أُنزِلَتِ التَّورَاةُ وَالإنجِيلُ إِلاَّ مِن بَعْدِهِ ...
>>
>> while the **Tawrah** and the **Injil** were not revealed till after him!
>
> This is why Allah said,
>
> ... أَفَلاَ تَعْقِلُونَ (٦٥)
>
> Have you then no sense!

Allah then said,

هَاأَنتُمْ هَؤُلاء حَاجَجْتُمْ فِيمَا لَكُم بِهِ عِلمٌ فَلِمَ تُحَآجُّونَ فِيمَا لَيْسَ لَكُم بِهِ عِلْمٌ ...

> Verily, you are those who have disputed about that of which you have knowledge. Why do you then dispute concerning that of which you have no knowledge!

This **Ayah** criticizes those who argue and dispute without knowledge, just as the Jews and Christians did concerning Ibrahim. Had they disputed about their religions, which they had knowledge of, and about the Law that was legislated for them until Muhammad was sent, it would have been better for them. Rather, they disputed about what they had no knowledge of, so Allah criticized them for this behavior. Allah commanded them to refer what they have no knowledge of to He Who knows the seen and unseen matters and Who knows the true reality of all things.

This is why Allah said,

... وَاللّهُ يَعْلَمُ وَأَنتُمْ لاَ تَعْلَمُونَ (٦٦)

It is Allah Who knows, and you know not.

Allah said,

مَا كَانَ إِبْرَاهِيمُ يَهُودِيًّا وَلاَ نَصْرَانِيًّا وَلَكِن كَانَ حَنِيفًا مُّسْلِمًا ...

Ibrahim was neither a Jew nor a Christian, but he was a true Muslim **Hanifa**,

shunning **Shirk** and living in **Iman**,

... وَمَا كَانَ مِنَ الْمُشْرِكِينَ (٦٧)

and he was not of the **Mushrikin**.

This **Ayah** is similar to the **Ayah** in Surah **Al-Baqarah**,

وَقَالُواْ كُونُواْ هُودًا أَوْ نَصَـرَى تَهْتَدُواْ

And they say, "Be Jews or Christians, then you will be guided...'' (2:135)

Allah said next,

إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَـذَا النَّبِيُّ وَالَّذِينَ آمَنُواْ وَاللّهُ وَلِيُّ الْمُؤْمِنِينَ (٦٨)

Verily, among mankind who have the best claim to Ibrahim are those who followed him, and this Prophet

and those who have believed. And Allah is the **Wali** (Protector and Helper) of the believers.

This **Ayah** means,

> "The people who have the most right to be followers of Ibrahim are those who followed his religion and this Prophet, Muhammad, and his Companions from the **Muhajirin**, **Ansar** and those who followed their lead.''

Sa`id bin Mansur recorded that Ibn Mas`ud said that the Messenger of Allah said,

> إِنَّ لِكُلِّ نَبِيَ وُلَاةً مِنَ النَّبِيِّينَ، وَإِنَّ وَلِيِّي مِنْهُمْ أَبِي وَخَلِيلُ رَبِّي عَزَّ وَجَلَ

> Every Prophet had a **Wali** (supporter, best friend) from among the Prophets. My Wali among them is my father Ibrahim, the **Khalil** (intimate friend) of my Lord, the Exalted and Most Honored.

> The Prophet then recited, إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ (Verily, among mankind who have the best claim to Ibrahim are those who followed him...).

Allah's statement,

... وَاللّهُ وَلِيُّ الْمُؤْمِنِينَ

And Allah is the **Wali** (Protector and Helper) of the believers.

> means, Allah is the Protector of all those who believe in His Messengers.

وَدَّت طَّآئِفَةٌ مِّنْ أَهْلِ الْكِتَـبِ لَوْ يُضِلُّونَكُمْ وَمَا يُضِلُّونَ إِلاَّ أَنفُسَهُمْ وَمَا يَشْعُرُونَ

3:69 A party of the People of the Scripture wish to lead you astray. But they shall not lead astray anyone except themselves, and they perceive not.

يأَهْلَ الْكِتَـبِ لِمَ تَكْفُرُونَ بِأَيَـتِ اللَّهِ وَأَنتُمْ تَشْهَدُونَ

3:70 "O People of the Scripture! Why do you disbelieve in the Ayat of Allah, while you bear witness.''

يأَهْلَ الْكِتَـبِ لِمَ تَلْبِسُونَ الْحَقَّ بِالْبَـطِلِ وَتَكْتُمُونَ الْحَقَّ وَأَنتُمْ تَعْلَمُونَ

3:71 "O People of the Scripture! Why do you mix truth with falsehood and conceal the truth while you know!''

وَقَالَت طَّآئِفَةٌ مِّنْ أَهْلِ الْكِتَـبِ ءَامِنُواْ بِالَّذِي أُنزِلَ عَلَى الَّذِينَ ءَامَنُواْ وَجْهَ النَّهَارِ وَاكْفُرُواْ ءَاخِرَهُ لَعَلَّهُمْ يَرْجِعُونَ

3:72 And a party of the People of the Scripture say: "Believe in the morning in that which is revealed to the believers, and reject it at the end of the day, so that they may turn back.

وَلاَ تُؤْمِنُواْ إِلاَّ لِمَن تَبِعَ دِينَكُمْ

3:73 And believe no one except the one who follows your religion.''

قُلْ إِنَّ الْهُدَى هُدَى اللَّهِ

Say (O Prophet): "Verily, right guidance is the guidance of Allah.''

أَن يُؤْتَى أَحَدٌ مِّثْلَ مَآ أُوتِيتُمْ أَوْ يُحَآجُّوكُمْ عِندَ رَبِّكُمْ

(And they say:) "Do not believe that anyone can receive like that which you have received, otherwise they would engage you in argument before your Lord.''

قُلْ إِنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَن يَشَآءُ وَاللَّهُ وَسِعٌ عَلِيمٌ

Say: "All the bounty is in the Hand of Allah; He grants to whom He wills. And Allah is All-Sufficient for His creatures' needs, All-Knower.''

يَخْتَصُّ بِرَحْمَتِهِ مَن يَشَآءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

3:74 He selects for His Mercy whom He wills and Allah is the Owner of great bounty.

The Envy the Jews Feel Towards Muslims; Their Wicked Plots Against Muslims

Allah says;

وَدَّت طَّآئِفَةٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يُضِلُّونَكُمْ وَمَا يُضِلُّونَ إِلاَّ أَنفُسَهُمْ وَمَا يَشْعُرُونَ (٦٩)

A party of the People of the Scripture wish to lead you astray. But they shall not lead astray anyone except themselves, and they perceive not.

Allah states that the Jews envy the faithful and wish they could misguide them.

Allah states that the punishment of this behavior will fall back upon them, while they are unaware.

Allah criticizes them,

يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللّهِ وَأَنتُمْ تَشْهَدُونَ (٧٠)

O People of the Scripture!: Why do you disbelieve in the **Ayat** of Allah, while you bear witness.)

You know for certain that Allah's **Ayat** are true and authentic.

يَا أَهْلَ الْكِتَابِ لِمَ تَلْبِسُونَ الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُونَ الْحَقَّ وَأَنتُمْ تَعْلَمُونَ (٧١)

O People of the Scripture: Why do you mix truth with falsehood and conceal the truth while you know!

> by hiding what is in your Books about the description of Muhammad, while you know what you do.

وَقَالَت طَّآئِفَةٌ مِّنْ أَهْلِ الْكِتَابِ آمِنُواْ بِالَّذِيَ أُنزِلَ عَلَى الَّذِينَ آمَنُواْ وَجْهَ النَّهَارِ وَاكْفُرُواْ آخِرَهُ ...

And a party of the People of the Scripture say: "Believe in the morning in that which is revealed to the believers, and reject it at the end of the day,

> This is a wicked plan from the People of the Book to deceive Muslims who are weak in the religion. They decided that they would pretend to be believers in the beginning of the day, by attending the dawn prayer with the Muslims. However, when the day ended, they would revert to their old religion so that the ignorant people would say, "They reverted to their old religion because they uncovered some shortcomings in the Islamic religion.''

This is why they said next.

... لَعَلَّهُمْ يَرْجِعُونَ (٧٢)

so that they may turn back.

Ibn Abi Najih said that Mujahid commented about this **Ayah**, which refers to the Jews,

> "They attended the dawn prayer with the Prophet and disbelieved in the end of the day in order to misguide the people. This way, people would think that they have uncovered shortcomings in the religion that they briefly followed.''

وَلاَ تُؤْمِنُواْ إِلاَّ لِمَن تَبِعَ دِينَكُمْ ...

"And believe no one except the one who follows your religion.''

> They said, do not trust anyone with your secret knowledge, except those who follow your religion. Therefore, they say, do not expose your knowledge to Muslims in order to prevent them from believing in it and, thus, use it as proof against you.

Allah replied,

... قُلْ إِنَّ الْهُدَى هُدَى اللّهِ ...

Say: (O Prophet) "Verily, right guidance is the guidance of Allah.''

> Allah guides the hearts of the faithful to the perfect faith through the clear **Ayat**, plain proofs and unequivocal evidence that He has sent down to His servant and Messenger Muhammad. This occurs, O you Jews, even though you hide the description of Muhammad. the unlettered Prophet whom you find in your Books that you received from the earlier Prophets.

Allah's statement;

... أَن يُؤْتَى أَحَدٌ مِّثْلَ مَا أُوتِيتُمْ أَوْ يُحَآجُّوكُمْ عِندَ رَبِّكُمْ ...

(And they say:) "Do not believe that anyone can receive like that which you have received, otherwise they would engage you in argument before your Lord.''

> They say, "Do not disclose the knowledge that you have to the Muslims, to prevent them from learning it and thus becoming your equals. They will be even better because they will believe in it or will use it against you as evidence with your Lord, and thus establish Allah's proof against you in this life and the Hereafter.''

Allah said,

... قُلْ إِنَّ الْفَضْلَ بِيَدِ اللّهِ يُؤْتِيهِ مَن يَشَاء ...

Say: "All the bounty is in the Hand of Allah; He grants to whom He wills.

meaning, all affairs are under His control, and He gives and takes. Verily, Allah gives faith, knowledge and sound comprehension to whomever He wills. He also misguides whomever He wills by blinding his sight, mind, sealing his heart, hearing and stamping his eyes closed. Allah has the perfect wisdom and the unequivocal proofs.

... وَاللّهُ وَاسِعٌ عَلِيمٌ (٧٣)

And Allah is All-Sufficient for His creatures' needs, All-Knower.''

يَخْتَصُّ بِرَحْمَتِهِ مَن يَشَاء وَاللّهُ ذُو الْفَضْلِ الْعَظِيمِ (٧٤)

He selects for His mercy whom He wills and Allah is the Owner of great bounty.

meaning, He has endowed you, O believers, with tremendous virtue, in that He honored your Prophet Muhammad over all other prophets, and by directing you to the best **Shariah** there is.

وَمِنْ أَهْلِ الْكِتَـبِ مَنْ إِن تَأْمَنْهُ بِقِنْطَارٍ يُؤَدِّهِ إِلَيْكَ

3:75 Among the People of the Scripture is he who, if entrusted with a Qintar (a great amount of wealth), will readily pay it back;

وَمِنْهُمْ مَّنْ إِن تَأْمَنْهُ بِدِينَارٍ لاَّ يُؤَدِّهِ إِلَيْكَ إِلاَّ مَا دُمْتَ عَلَيْهِ قَآئِمًا ذَلِكَ بِأَنَّهُمْ قَالُواْ لَيْسَ عَلَيْنَا فِى الأُمِّيِّينَ سَبِيلٌ

and among them there is he who, if entrusted with a single silver coin, will not repay it unless you constantly stand demanding, because they say: "There is no blame on us to betray and take the properties of the illiterates (Arabs).''

وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ

But they tell a lie against Allah while they know it.

بَلَى مَنْ أَوْفَى بِعَهْدِهِ وَاتَّقَى فَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ

3:76 Yes, whoever fulfills his pledge and fears Allah much; verily, then Allah loves the Muttaqin (the pious).

How Trustworthy Are the Jews

Allah says;

وَمِنْ أَهْلِ الْكِتَابِ ...

Among the People of the Scripture is he who,

Allah states that there are deceitful people among the Jews. He also warns the faithful against being deceived by them, because some of them,

... مَنْ إِن تَأْمَنْهُ بِقِنطَارٍ ...

if entrusted with a **Qintar** (a great amount) of money,

... يُؤَدِّهِ إِلَيْكَ ...

will readily pay it back;

This **Ayah** indicates that this type would likewise give what is less than a **Qintar**, as is obvious. However,

... وَمِنْهُم مَّنْ إِن تَأْمَنْهُ بِدِينَارٍ لاَّ يُؤَدِّهِ إِلَيْكَ إِلاَّ مَا دُمْتَ عَلَيْهِ قَآئِمًا ...

and among them there is he who, if entrusted with a single silver coin, will not repay it unless you constantly stand demanding,

and insisting on acquiring your rightful property. If this is what he would do with one **Dinar**, then what about what is more than a **Dinar**!

We mentioned the meaning of **Qintar** in the beginning of this **Surah**, while the value of **Dinar** is well known.

Allah's statement,

... ذَلِكَ بِأَنَّهُمْ قَالُواْ لَيْسَ عَلَيْنَا فِي الأُمِّيِّينَ سَبِيلٌ ...

because they say: "There is no blame on us to betray and take the properties of the illiterates (Arabs).''

means, what made them reject the truth (or what they owed) is that they said, "There is no harm in our religion if we eat up the property of the unlettered ones, the Arabs, for Allah has allowed it for us.''

Allah replied,

... وَيَقُولُونَ عَلَى اللّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ (٧٥)

But they tell a lie against Allah while they know it.

for they invented this lie and word of misguidance. Rather, Allah would not allow this money for them unless they had a right to it.

Abdur-Razzaq recorded that Sa`sa`ah bin Yazid said that;

a man asked Ibn Abbas, "During battle, we capture some property belonging to **Ahl Adh-Dhimmah**, such as chickens and sheep.''

Ibn Abbas said, "What do you do in this case?''

The man said, "We say that there is no sin (if we confiscate them) in this case.''

He said, "That is what the People of the Book said, لَيْسَ عَلَيْنَا فِي الأُمِّيِّينَ سَبِيلٌ (There is no blame on us to betray and take the properties of the illiterates (Arabs)).

Verily, if they pay the **Jizyah**, then you are not allowed their property, except when they willingly give it up.''

Allah then said,

بَلَى مَنْ أَوْفَى بِعَهْدِهِ وَاتَّقَى ...

Yes, whoever fulfills his pledge and fears Allah much,

fulfills his promise and fears Allah among you, O People of the Book, regarding the covenant Allah took from you to believe in Muhammad when he is sent, just as He took the same covenant from all Prophets and their nations. Whoever avoids Allah's prohibitions, obeys Him and adheres to the **Shariah** that He sent with His Final Messenger and the master of all mankind.

... فَإِنَّ اللّهَ يُحِبُّ الْمُتَّقِينَ (٧٦)

verily, then Allah loves the **Muttaqin**.

إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَـنِهِمْ ثَمَنًا قَلِيلًا أُوْلَـئِكَ لاَ خَلَـقَ لَهُمْ فِى الاٌّخِرَةِ

3:77 Verily, those who purchase a small gain at the cost of Allah's covenant and their oaths, they shall have no portion in the Hereafter (Paradise).

وَلاَ يُكَلِّمُهُمُ اللَّهُ وَلاَ يَنظُرُ إِلَيْهِمْ يَوْمَ الْقِيَـمَةِ وَلاَ يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ

Neither will Allah speak to them nor look at them on the Day of Resurrection, nor will He purify them, and they shall have a painful torment.

There is No Share in the Hereafter for Those Who Break Allah's Covenant

Allah says;

إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلاً ...

Verily, those who purchase a small gain at the cost of Allah's covenant and their oaths,

Allah states that whoever prefers the small things of this short, soon to end life, instead of fulfilling what they have promised Allah by following Muhammad, announcing his description (from their books) to people and affirming his truth, then,

... أُوْلَـئِكَ لاَ خَلاَقَ لَهُمْ فِي الآخِرَةِ ...

they shall have no portion in the Hereafter.

They will not have a share or part in the Hereafter's rewards,

... وَلاَ يُكَلِّمُهُمُ اللّهُ وَلاَ يَنظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ ...

Neither will Allah speak to them nor look at them on the Day of Resurrection,

with His mercy.

This **Ayah** indicates that Allah will not speak words of kindness nor look at them with any mercy.

... وَلاَ يُزَكِّيهِمْ ...

nor will He purify them,

from sins and impurities. Rather, He will order them to the Fire.

... وَلَهُمْ عَذَابٌ أَلِيمٌ (٧٧)

and they shall have a painful torment.

There are several **Hadiths** on the subject of this **Ayah**, some of which follow.

The First Hadith

Imam Ahmad recorded that Abu Dharr said,

> "The Messenger of Allah said,
>
> ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللهُ، وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ، وَلَا يُزَكِّيهِمْ، وَلَهُمْ عَذَابٌ أَلِيم
>
> There are three persons whom Allah will not speak to, look at on the Day of Resurrection or purify, and they shall taste a painful torment.
>
> I said, `O Messenger of Allah! Who are they, may they gain failure and loss?'
>
> He said, repeating this statement thrice,
>
> - الْمُسْبِلُ،
> - وَالْمُنَفِّقُ سِلْعَتَهُ بِالْحَلِفِ الْكَاذِبِ،
> - وَالْمَنَّان
>
> - `The **Musbil** (man whose clothes reach below the ankles),
> - he who swears while lying so as to sell his merchandize and
> - the one who gives charity and reminds people of it.'"
>
> This was also recorded by Muslim, and the collectors of the **Sunan**.

Another Hadith

Imam Ahmad recorded that Adi bin Amirah Al-Kindi said,

> "Imru Al-Qays bin Abis, a man from Kindah, disputed with a man from Hadramut in front of the Messenger of Allah concerning a piece of land.

The Prophet required the man from Hadramut to present his evidence, but he did not have any.

The Prophet required Imru' Al-Qays to swear to his truthfulness, but the man from Hadramut said, `O Messenger of Allah! If you only require him to swear, then by the Lord of the **Ka`bah** (Allah), my land is lost.'

The Messenger of Allah said,

مَنْ حَلَفَ عَلَى يَمِينٍ كَاذِبَةٍ لِيَقْتَطِعَ بِهَا مَالَ أَحَدٍ، لَقِيَ اللهَ عَزَّ وَجَلَّ وَهُوَ عَلَيْهِ غَضْبَان

Whoever swears while lying to acquire the property of others, will meet Allah while He is angry with him.''

Raja' one of the narrators of the **Hadith**, said that;

the Messenger of Allah then recited, **إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلاً** (Verily, those who purchase a small gain at the cost of Allah's covenant and their oaths...).

Imru' Al-Qays said, `What if one forfeits this dispute, what will he gain, O Messenger of Allah?'

The Prophet answered, `Paradise.'

Imru' Al-Qays said, `Bear witness that I forfeit all the land for him.'''

An-Nasa'i also recorded this **Hadith**.

Another Hadith

Imam Ahmad recorded that Abdullah said that the Messenger of Allah said,

مَنْ حَلَفَ عَلَى يَمِينٍ هُوَ فِيهَا فَاجِرٌ، لِيَقْتَطِعَ بِهَا مَالَ امْرِى مُسْلِمٍ، لَقِيَ اللهَ عَزَّ وَجَلَّ وَهُوَ عَلَيْهِ غَضْبَان

Whoever takes a false oath to deprive a Muslim of his property will meet Allah while He is angry with him.

Al-Ash`ath said,

"By Allah! This verse was revealed concerning me. I owned some land with a Jewish man who denied my right, and I complained against him to the Messenger of Allah.

The Prophet asked me, `Do you have evidence?'

I said, `I don't have evidence.'

He said to the Jew, `Take an oath then.'

I said, `O Allah's Messenger! He will take a (false) oath immediately, and I will lose my property.'

Allah revealed the verse, إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلاً (Verily, those who purchase a small gain at the cost of Allah's covenant and their oaths...).''

The Two **Sahihs** recorded this **Hadith**.

Another Hadith

Imam Ahmad recorded that Abu Hurayrah said that the Messenger of Allah said,

ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللهُ يَوْمَ الْقِيَامَةِ، وَلَا يَنْظُرُ إِلَيْهِمْ، وَلَا يُزَكِّيهِمْ، وَلَهُمْ عَذَابٌ أَلِيمٌ:

- رَجُلٌ مَنَعَ ابْنَ السَّبِيلِ فَضْلَ مَاءٍ عِنْدَهُ،
- وَرَجُلٌ حَلَفَ عَلى سِلْعَةٍ بَعْدَ الْعَصْرِ يَعْنِي كَاذِبًا
- وَرَجُلٌ بَايَعَ إِمَامًا، فَإِنْ أَعْطَاهُ وَفَى لَهُ، وَإِنْ لَمْ يُعْطِهِ لَمْ يَفِ لَه

Three persons whom Allah shall not speak to on the Day of Resurrection, or look at, or purify them, and they shall taste a painful torment.

They are:

- a man who does not give the wayfarer some of the water that he has;
- a man who swears, while lying, in order to complete a sales transaction after the **`Asr** prayer;
- and a man who gives his pledge of allegiance to an **Imam** (Muslim Ruler), and if the **Imam** gives him (something), he fulfills the pledge, but if the **Imam** does not give him, he does not fulfill the pledge.

Abu Dawud and At-Tirmidhi also recorded this **Hadith**, and At-Tirmidhi graded it **Hasan Sahih**.

وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلْوُونَ أَلْسِنَتَهُم بِالْكِتَـبِ لِتَحْسَبُوهُ مِنَ الْكِتَـبِ وَمَا هُوَ مِنَ الْكِتَـبِ

3:78 And verily, among them is a party who distort the Book with their tongues, so that you may think it is from the Book, but it is not from the Book,

وَيَقُولُونَ هُوَ مِنْ عِندِ اللَّهِ وَمَا هُوَ مِنْ عِندِ اللَّهِ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ

and they say: This is from Allah, but it is not from Allah; and they speak a lie against Allah while they know it.

The Jews Alter Allah's Words

Allah says;

وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلْوُونَ أَلْسِنَتَهُم بِالْكِتَابِ لِتَحْسَبُوهُ مِنَ الْكِتَابِ وَمَا هُوَ مِنَ الْكِتَابِ وَيَقُولُونَ هُوَ مِنْ عِندِ اللّهِ وَمَا هُوَ مِنْ عِندِ اللّهِ ...

And verily, among them is a party who distort the Book with their tongues, so that you may think it is from the Book, but it is not from the Book, and they say: This is from Allah, but it is not from Allah,

> Allah states that some Jews, may Allah's curses descend on them, distort Allah's Words with their tongues, change them from their appropriate places, and alter their intended meanings. They do this to deceive the ignorant people by making it appear that their words are in the Book of Allah. They attribute their own lies to Allah, even though they know that they have lied and invented falsehood.

Therefore, Allah said,

.. وَيَقُولُونَ عَلَى اللّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ (٧٨)

and they speak a lie against Allah while they know it.

Mujahid, Ash-Sha`bi, Al-Hasan, Qatadah and Ar-Rabi bin Anas said that, يَلْوُونَ أَلْسِنَتَهُم بِالْكِتَابِ (who distort the Book with their tongues), means,

> "They alter them (Allah's Words).''

Al-Bukhari reported that Ibn Abbas said that;

> the **Ayah** means they alter and add although none among Allah's creation can remove the Words of Allah from His Books, they alter and distort their apparent meanings.

Wahb bin Munabbih said,

> "The **Tawrah** and the **Injil** remain as Allah revealed them, and no letter in them was removed. However, the people misguide others by addition and false interpretation, relying on books that they wrote themselves. Then, وَيَقُولُونَ هُوَ مِنْ عِندِ اللّهِ وَمَا هُوَ مِنْ عِندِ اللّهِ (they say: "This is from Allah,'' but it is not from Allah;). As for Allah's Books, they are still preserved and cannot be changed.''
>
> Ibn Abi Hatim recorded this statement.

However, if Wahb meant the books that are currently in the hands of the People of the Book, then we should state that there is no doubt that they altered, distorted, added to and deleted from them. For instance, the Arabic versions of these books contain tremendous error, many additions and deletions and enormous misinterpretation. Those who rendered these translations have incorrect comprehension in most, rather, all of these translations.

If Wahb meant the Books of Allah that He has with Him, then indeed, these Books are preserved and were never changed.

مَا كَانَ لِبَشَرٍ أَن يُؤْتِيهُ اللَّهُ الْكِتَـبَ وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُواْ عِبَادًا لِّى مِن دُونِ اللَّهِ

3:79 It is not (possible) for any human being to whom Allah has given the Book and Al-Hukm and Prophethood to say to the people: "Be my worshippers rather than Allah's.''

وَلَـكِن كُونُواْ رَبَّـنِيِّينَ بِمَا كُنتُمْ تُعَلِّمُونَ الْكِتَـبَ وَبِمَا كُنتُمْ تَدْرُسُونَ

On the contrary (he would say): "Be you Rabbaniyyun, because you are teaching the Book, and you are studying it.''

وَلاَ يَأْمُرَكُمْ أَن تَتَّخِذُواْ الْمَلَـئِكَةَ وَالنَّبِيِّيْنَ أَرْبَابًا

3:80 Nor would he order you to take angels and Prophets for lords.

أَيَأْمُرُكُم بِالْكُفْرِ بَعْدَ إِذْ أَنتُم مُّسْلِمُونَ

Would he order you to disbelieve after you have submitted to Allah's will!

No Prophet Ever Called People to Worship him or to Worship Other Than Allah

Allah says;

مَا كَانَ لِبَشَرٍ أَن يُؤْتِيَهُ اللّهُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُواْ عِبَادًا لِّي مِن دُونِ اللّهِ ...

It is not (possible) for any human being to whom Allah has given the Book and **Al-Hukm** and Prophethood to say to the people: "Be my worshippers rather than Allah's.''

This **Ayah** means, it is not for a person whom Allah has given the Book, knowledge in the Law and Prophethood to proclaim to the people, "Worship me instead of Allah,'' meaning, along with Allah. If this is not the right of a Prophet or a Messenger, then indeed, it is not the right of anyone else to issue such a claim.

This criticism refers to the ignorant rabbis, priests and teachers of misguidance, unlike the Messengers and their sincere knowledgeable followers who implement their knowledge; for they only command what Allah commands them, as their honorable Messengers conveyed to them. They also forbid what Allah forbade for them, by the words of His honorable Messengers. The Messengers, may Allah's peace and blessings be on all of them, are the emissaries between Allah and His creation, conveying Allah's Message and Trust. The messengers indeed fulfilled their mission, gave sincere advice to creation and conveyed the truth to them.

Allah's statement,

... وَلَـكِن كُونُواْ رَبَّانِيِّينَ بِمَا كُنتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنتُمْ تَدْرُسُونَ (٧٩)

On the contrary (he would say), "Be you **Rabbaniyyun**, because you are teaching the Book, and you are studying it.''

means, the Messenger recommends the people to be **Rabbaniyyun**.

Ibn Abbas, Abu Razin and several others said that;

Rabbaniyyun means, "Wise, learned, and forbearing.''

Ad-Dahhak commented concerning Allah's statement, بِمَا كُنتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنتُمْ تَدْرُسُونَ (because you are teaching the Book, and you are studying it).

"Whoever learns the Qur'an deserves to become a **Faqih** (learned).''

وَبِمَا كُنتُمْ تَدْرُسُونَ (and you are studying it),

preserving its words.

Allah then said,

وَلاَ يَأْمُرَكُمْ أَن تَتَّخِذُواْ الْمَلاَئِكَةَ وَالنِّبِيِّيْنَ أَرْبَابًا ...

Nor would he order you to take angels and Prophets for lords.

The Prophet does not command worshipping other than Allah, whether a sent Messenger or an angel.

... أَيَأْمُرُكُم بِالْكُفْرِ بَعْدَ إِذْ أَنتُم مُّسْلِمُونَ (٨٠)

Would he order you to disbelieve after you have submitted to Allah's will!

meaning, he would not do that, for whoever calls to worshipping other than Allah, will have called to **Kufr**.

The Prophets only call to **Iman** which commands worshipping Allah Alone without partners.

Allah said in other **Ayat**,

وَمَآ أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلاَّ نُوحِى إِلَيْهِ أَنَّهُ لا إِلَـهَ إِلاَّ أَنَاْ فَاعْبُدُونِ

And We did not send any Messenger before you (O Muhammad) but We revealed to him (saying): "None has the right to be worshipped but I, so worship Me''. (21:25)

وَلَقَدْ بَعَثْنَا فِى كُلِّ أُمَّةٍ رَّسُولاً أَنِ اعْبُدُواْ اللَّهَ وَاجْتَنِبُواْ الْطَّـغُوتَ

And verily, We have sent among every **Ummah** a Messenger (proclaiming): "Worship Allah (Alone), and avoid **Taghut** (all false deities).'' (16:36)

وَاسْئلْ مَنْ أَرْسَلْنَا مِن قَبْلِكَ مِن رُّسُلِنَآ أَجَعَلْنَا مِن دُونِ الرَّحْمَـنِ ءَالِهَةً يُعْبَدُونَ

And ask those of Our Messengers whom We sent before you: "Did We ever appoint gods to be worshipped besides the Most Gracious (Allah)!'' (43:45)

Allah said concerning the angels,

وَمَن يَقُلْ مِنْهُمْ إِنِّى إِلَـهٌ مِّن دُونِهِ فَذلِكَ نَجْزِيهِ جَهَنَّمَ كَذَلِكَ نَجْزِى الظَّـلِمِينَ

And if any of them should say: "Verily, I am a god besides Him (Allah),'' such a one We should recompense with Hell. Thus We recompense the wrongdoers. (21:29)

وَإِذْ أَخَذَ اللَّهُ مِيثَـقَ النَّبِيِّيْنَ لَمَآ ءَاتَيْتُكُم مِّن كِتَـبٍ وَحِكْمَةٍ ثُمَّ جَآءَكُمْ رَسُولٌ مُّصَدِّقٌ لِّمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنصُرُنَّهُ

3:81 And (remember) when Allah took the covenant of the Prophets, saying: "Take whatever I gave you from the Book and Hikmah, and afterwards there will come to you a Messenger confirming what is with you; you must, then, believe in him and help him.''

قَالَ ءَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَى ذَلِكُمْ إِصْرِى

Allah said: "Do you agree (to it) and will you take up Isri!''

قَالُواْ أَقْرَرْنَا

They said: "We agree.''

قَالَ فَاشْهَدُواْ وَأَنَاْ مَعَكُمْ مِّنَ الشَّـهِدِينَ

He said: "Then bear witness; and I am with you among the witnesses.''

فَمَنْ تَوَلَّى بَعْدَ ذَلِكَ فَأُوْلَـئِكَ هُمُ الْفَـسِقُونَ

3:82 Then whoever turns away after this, they are the rebellious.

Taking a Pledge From the Prophets to Believe in Our Prophet, Muhammad

Allah states that He took a pledge from every Prophet whom He sent from Adam until `Isa, that when Allah gives them the Book and the **Hikmah**, thus acquiring whatever high grades they deserve, then a Messenger came afterwards, they would believe in and support him.

Even though Allah has given the Prophets the knowledge and the Prophethood, this fact should not make them refrain from following and supporting the Prophet who comes after them. This is why Allah, the Most High, Most Honored, said,

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّيْنَ لَمَا آتَيْتُكُم مِّن كِتَابٍ وَحِكْمَةٍ ...

And (remember) when Allah took the covenant of the Prophets, saying: "Take whatever I gave you from the Book and **Hikmah**.''

meaning, if I give you the Book and the **Hikmah**,

... ثُمَّ جَاءكُمْ رَسُولٌ مُّصَدِّقٌ لِّمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنصُرُنَّهُ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَى ذَلِكُمْ إِصْرِي ...

"and afterwards there will come to you a Messenger confirming what is with you; you must, then, believe in him and help him.''

Allah said, "Do you agree (to it) and will you take up **Isri**!''

Ibn Abbas, Mujahid, Ar-Rabi, Qatadah and As-Suddi said that;

> `**Isri**' means, "My covenant.''

Muhammad bin Ishaq said that, إِصْرِي (**Isri**) means,

> "The responsibility of My covenant that you took,''
>
> meaning, the ratified pledge that you gave Me.

... قَالُواْ أَقْرَرْنَا قَالَ فَاشْهَدُواْ وَأَنَاْ مَعَكُم مِّنَ الشَّاهِدِينَ (٨١)

They said: "We agree.''

He said: "Then bear witness; and I am with you among the witnesses.''

فَمَن تَوَلَّى بَعْدَ ذَلِكَ ...

then whoever turns away after this,''

> from fulfilling this pledge and covenant,

... فَأُوْلَـئِكَ هُمُ الْفَاسِقُونَ (٨٢)

they are the rebellious.

Ali bin Abi Talib and his cousin Abdullah bin Abbas said,

> "Allah never sent a Prophet but after taking his pledge that if Muhammad were sent in his lifetime, he would believe in and support him.''

Allah commanded each Prophet to take a pledge from his nation that if Muhammad were sent in their time, they would believe in and support him.

Tawus, Al-Hasan Al-Basri and Qatadah said,

> "Allah took the pledge from the Prophets that they would believe in each other,''
>
> and this statement does not contradict what Ali and Ibn Abbas stated.

Therefore, Muhammad is the Final Prophet until the Day of Resurrection. He is the greatest **Imam**, who if he existed in any time period, deserves to be obeyed, rather than all other Prophets. This is why Muhammad led the Prophets in prayer during the night of **Isra** when they gathered in **Bayt Al-Maqdis** (Jerusalem).

He is the intercessor on the Day of Gathering, when the Lord comes to judge between His servants. This is **Al-Maqam Al-Mahmud** (the praised station) (refer to 17:79) that only Muhammad deserves, a responsibility which the mighty Prophets and Messengers will decline to assume. However, Muhammad will carry the task of intercession, may Allah's peace and blessings be on him.

أَفَغَيْرَ دِينِ اللَّهِ يَبْغُونَ وَلَهُ أَسْلَمَ مَن فِى السَّمَـوَتِ وَالاٌّرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ

3:83 Do they seek other than the religion of Allah, while to Him submitted all creatures in the heavens and the earth, willingly or unwillingly. And to Him shall they all be returned.

قُلْ ءَامَنَّا بِاللَّهِ وَمَآ أُنزِلَ عَلَيْنَا وَمَآ أُنزِلَ عَلَى إِبْرَهِيمَ وَإِسْمَـعِيلَ وَإِسْحَـقَ وَيَعْقُوبَ وَالاٌّسْبَاطِ وَمَا أُوتِىَ مُوسَى وَعِيسَى وَالنَّبِيُّونَ مِن رَّبِّهِمْ

3:84 Say: "We believe in Allah and in what has been sent down to us, and what was sent down to Ibrahim, Ismail, Ishaq, Yaqub and Al-Asbat, and what was given to Musa, `Isa and the Prophets from their Lord.

لاَ نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ

We make no distinction between one another among them and to Him (Allah) we have submitted.''

وَمَن يَبْتَغِ غَيْرَ الإِسْلَـمِ دِينًا فَلَن يُقْبَلَ مِنْهُ وَهُوَ فِى الاٌّخِرَةِ مِنَ الْخَـسِرِينَ

3:85 And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers.

The Only Valid Religion To Allah is Islam

Allah says;

أَفَغَيْرَ دِينِ اللّهِ يَبْغُونَ وَلَهُ أَسْلَمَ مَن فِي السَّمَاوَاتِ وَالأَرْضِ طَوْعًا وَكَرْهًا ...

Do they seek other than the religion of Allah, while to Him submitted all creatures in the heavens and the earth, willingly or unwillingly.

Allah rebukes those who prefer a religion other than the religion that He sent His Books and Messengers with, which is the worship of Allah Alone without partners, to Whom, وَلَهُ أَسْلَمَ مَن فِي السَّمَاوَاتِ وَالأَرْضِ (submitted all creatures in the heavens and the earth), Willingly, or not.

Allah said in other **Ayat**,

وَلِلَّهِ يَسْجُدُ مَن فِى السَّمَـوَتِ وَالاٌّرْضِ طَوْعًا وَكَرْهًا

And unto Allah (Alone) falls in prostration whoever is in the heavens and the earth, willingly or unwillingly. (13:15)

and,

أَوَ لَمْ يَرَوْاْ إِلَى مَا خَلَقَ اللّهُ مِن شَيْءٍ يَتَفَيَّأُ ظِلاَلُهُ عَنِ الْيَمِينِ وَالْشَّمَآئِلِ سُجَّدًا لِلّهِ وَهُمْ دَاخِرُونَ

وَلِلّهِ يَسْجُدُ مَا فِي السَّمَاوَاتِ وَمَا فِي الأَرْضِ مِن دَآبَّةٍ وَالْمَلآئِكَةُ وَهُمْ لاَ يَسْتَكْبِرُونَ

يَخَافُونَ رَبَّهُم مِّن فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

Have they not observed things that Allah has created: (how) their shadows incline to the right and to the left, making prostration unto Allah, and they are lowly.

And to Allah prostrate all that is in the heavens and all that is in the earth, of the moving creatures and the angels, and they are not proud.

They fear their Lord above them, and they do what they are commanded. (16:48-50)

Therefore, the faithful believer submits to Allah in heart and body, while the disbeliever unwillingly submits to Him in body only, since he is under Allah's power, irresistible control and mighty kingship that cannot be repelled or resisted.

Waki reported that Mujahid said that;

the **Ayah**, **وَلَهُ أَسْلَمَ مَن فِي السَّمَاوَاتِ وَالأَرْضِ طَوْعًا وَكَرْهًا** (While to Him submitted all creatures in the heavens and the earth, willingly or unwillingly),

is similar to the **Ayah**,

وَلَئِن سَأَلْتَهُمْ مَّنْ خَلَقَ السَّمَـوَتِ وَالاٌّرْضَ لَيَقُولُنَّ اللَّهُ

And verily, if you ask them: "Who created the heavens and the earth!'' Surely, they will say: "Allah.'' (39:38)

He also reported that Ibn Abbas said about, **وَلَهُ أَسْلَمَ مَن فِي السَّمَاوَاتِ وَالأَرْضِ طَوْعًا وَكَرْهًا** (while to Him submitted all creatures in the heavens and the earth, willingly or unwillingly),

"When He took the covenant from them.''

... وَإِلَيْهِ يُرْجَعُونَ (٨٣)

And to Him shall they all be returned.

on the Day of Return, when He will reward or punish each person according to his or her deeds.

Allah then said,

قُلْ آمَنَّا بِاللّهِ وَمَا أُنزِلَ عَلَيْنَا ...

Say: "We believe in Allah and in what has been sent down to us,

the Qur'an.

... وَمَا أُنزِلَ عَلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَقَ وَيَعْقُوبَ ...

and what was sent down to Ibrahim, Ismail, Ishaq, Yaqub,

the scriptures and revelation.

... وَالأَسْبَاطِ ...

and the **Asbat**,

the **Asbat** are the twelve tribes who originated from the twelve children of Israel (Yaqub).

... وَمَا أُوتِيَ مُوسَى وَعِيسَى ...

and what was given to Musa, `Isa,

the **Tawrah** and the **Injil**.

... وَالنَّبِيُّونَ مِن رَّبِّهِمْ ...

and the Prophets from their Lord.

and this encompasses all of Allah's Prophets.

... لاَ نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ ...

We make no distinction between one another among them,

we believe in all of them.

... وَنَحْنُ لَهُ مُسْلِمُونَ (٨٤)

And to Him (Allah) we have submitted (in Islam).

Therefore, faithful Muslims believe in every Prophet whom Allah has sent and in every Book He revealed, and never disbelieve in any of them. Rather, they believe in what was revealed by Allah, and in every Prophet sent by Allah.

Allah said next,

وَمَن يَبْتَغِ غَيْرَ الإِسْلاَمِ دِينًا فَلَن يُقْبَلَ مِنْهُ ...

And whoever seeks a religion other than Islam, it will never be accepted of him,

whoever seeks other than what Allah has legislated, it will not be accepted from him.

... وَهُوَ فِي الآخِرَةِ مِنَ الْخَاسِرِينَ (٨٥)

and in the Hereafter he will be one of the losers.

As the Prophet said in an authentic **Hadith**,

مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا، فَهُوَ رَد

Whoever commits an action that does not conform to our matter (religion) then it is rejected.

كَيْفَ يَهْدِى اللَّهُ قَوْمًا كَفَرُواْ بَعْدَ إِيمَـنِهِمْ وَشَهِدُواْ أَنَّ الرَّسُولَ حَقٌّ وَجَآءَهُمُ الْبَيِّنَـتُ

3:86 How shall Allah guide a people who disbelieved after their belief and after they bore witness that the Messenger is true and after clear proofs came to them!

وَاللَّهُ لاَ يَهْدِى الْقَوْمَ الظَّـلِمِينَ

And Allah guides not the people who are wrongdoers.

أُوْلَـئِكَ جَزَآؤُهُمْ أَنَّ عَلَيْهِمْ لَعْنَةَ اللَّهِ وَالْمَلَـئِكَةِ وَالنَّاسِ أَجْمَعِينَ

3:87 They are those whose recompense is that on them (rests) the curse of Allah, of the angels and of all mankind.

خَـلِدِينَ فِيهَا

3:88 They will abide therein.

لاَ يُخَفَّفُ عَنْهُمُ الْعَذَابُ وَلاَ هُمْ يُنظَرُونَ

Neither will their torment be lightened nor will it be delayed or postponed.

إِلاَّ الَّذِينَ تَابُواْ مِن بَعْدِ ذَلِكَ وَأَصْلَحُواْ

3:89 Except for those who repent after that and do righteous deeds.

فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

Verily, Allah is Oft-Forgiving, Most Merciful.

Allah Does Not Guide People Who Disbelieve After they Believed, Unless They Repent

Ibn Jarir recorded that Ibn Abbas said,

> "A man from the **Ansar** embraced Islam, but later reverted and joined the polytheists. He later on became sorry and sent his people to, `Ask the Messenger of Allah for me, if I can repent.'

Then, كَيْفَ يَهْدِي اللّهُ قَوْمًا كَفَرُواْ بَعْدَ إِيمَانِهِمْ (How shall Allah guide a people who disbelieved after their belief) until, فَإِنَّ الله غَفُورٌ رَّحِيمٌ (Verily, Allah is Oft-Forgiving, Most Merciful), (3:86-89) was revealed and his people sent word to him and he re-embraced Islam.''

This is the wording recorded by An-Nasa'i, Al-Hakim and Ibn Hibban.

Al-Hakim said, "Its chain is **Sahih** and they did not record it.''

Allah's statement,

كَيْفَ يَهْدِي اللّهُ قَوْمًا كَفَرُواْ بَعْدَ إِيمَانِهِمْ وَشَهِدُواْ أَنَّ الرَّسُولَ حَقٌّ وَجَاءهُمُ الْبَيِّنَاتُ...

How shall Allah guide a people who disbelieved after their belief and after they bore witness that the Messenger is true and after clear proofs came to them!

means, the proofs and evidences were established, testifying to the truth of what the Messenger was sent with. The truth was thus explained to them, but they reverted to the darkness of polytheism. Therefore, how can such people deserve guidance after they willingly leapt into utter blindness!

This is why Allah said,

... وَاللّهُ لاَ يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٨٦﴾

And Allah guides not the people who are wrongdoers.

He then said,

أُوْلَـئِكَ جَزَآؤُهُمْ أَنَّ عَلَيْهِمْ لَعْنَةَ اللّهِ وَالْمَلآئِكَةِ وَالنَّاسِ أَجْمَعِينَ ﴿٨٧﴾

They are those whose recompense is that on them (rests) the curse of Allah, of the angels and of all mankind.

Allah curses them and His creation also curses them.

خَالِدِينَ فِيهَا ...

They will abide therein,

in the curse.

... لاَ يُخَفَّفُ عَنْهُمُ الْعَذَابُ وَلاَ هُمْ يُنظَرُونَ (٨٨)

Neither will their torment be lightened nor will it be delayed or postponed.

for, the torment will not be lessened, not even for an hour.

After that, Allah said,

إِلاَّ الَّذِينَ تَابُواْ مِن بَعْدِ ذَلِكَ وَأَصْلَحُواْ فَإِنَّ الله غَفُورٌ رَّحِيمٌ (٨٩)

Except for those who repent after that and do righteous deeds. Verily, Allah is Oft-Forgiving, Most Merciful.

This **Ayah** indicates Allah's kindness, graciousness, compassion, mercy and favor on His creatures when they repent to Him, for He forgives them in this case.

إِنَّ الَّذِينَ كَفَرُواْ بَعْدَ إِيمَـنِهِمْ ثُمَّ ازْدَادُواْ كُفْرًا لَّن تُقْبَلَ تَوْبَتُهُمْ

3:90 Verily, those who disbelieved after their belief and then went on increasing in their disbelief never will their repentance be accepted.

وَأُوْلَـئِكَ هُمُ الضَّآلُّونَ

And they are those who are astray.

إِنَّ الَّذِينَ كَفَرُواْ وَمَاتُواْ وَهُمْ كُفَّارٌ فَلَن يُقْبَلَ مِنْ أَحَدِهِم مِّلْءُ الاٌّرْضِ ذَهَبًا وَلَوِ افْتَدَى بِهِ

3:91 Verily, those who disbelieved, and died while they were disbelievers, the (whole) earth full of gold will not be accepted from anyone of them if they offered it as a ransom.

أُوْلَـئِكَ لَهُمْ عَذَابٌ أَلِيمٌ وَمَا لَهُمْ مِّن نَّـصِرِينَ

For them is a painful torment and they will have no helpers.

Neither Repentance of the Disbeliever Upon Death, Nor His Ransoming Himself on the Day of Resurrection Shall be Accepted

Allah says;

إِنَّ الَّذِينَ كَفَرُواْ بَعْدَ إِيمَانِهِمْ ثُمَّ ازْدَادُواْ كُفْرًا لَّن تُقْبَلَ تَوْبَتُهُمْ وَأُوْلَـئِكَ هُمُ الضَّآلُّونَ (٩٠)

Verily, those who disbelieved after their belief and then went on increasing in their disbelief never will their repentance be accepted.

Allah threatens and warns those who revert to disbelief after they believed and who thereafter insist on disbelief until death. He states that in this case, no repentance shall be accepted from them upon their death.

Similarly, Allah said,

وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَـتِ حَتَّى إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ

And of no effect is the repentance of those who continue to do evil deeds until death faces one of them. (4:18)

This is why Allah said,

... لَّن تُقْبَلَ تَوْبَتُهُمْ وَأُوْلَـئِكَ هُمُ الضَّآلُّونَ

never will their repentance be accepted. And they are those who went astray.

to those who abandon the path of truth for the path of wickedness.

Al-Hafiz Abu Bakr Al-Bazzar recorded that Ibn Abbas said that;

> some people embraced Islam, reverted to disbelief, became Muslims again, then reverted from Islam.
>
> They sent their people inquiring about this matter and they asked the Messenger of Allah. On that, this **Ayah** was revealed, إِنَّ الَّذِينَ كَفَرُواْ بَعْدَ إِيمَانِهِمْ ثُمَّ ازْدَادُواْ كُفْرًا لَّن تُقْبَلَ تَوْبَتُهُمْ (Verily, those who disbelieved after their belief and then went on increasing in their disbelief never will their repentance be accepted).
>
> The chain of narration is satisfactory.

Thereafter, Allah said,

إِنَّ الَّذِينَ كَفَرُواْ وَمَاتُواْ وَهُمْ كُفَّارٌ فَلَن يُقْبَلَ مِنْ أَحَدِهِم مِّلْءُ الأرْضِ ذَهَبًا وَلَوِ افْتَدَى بِهِ ...

Verily, those who disbelieved, and died while they were disbelievers, the (whole) earth full of gold will not be accepted from anyone of them even if they offered it as a ransom.

> Those who die while disbelievers, shall have no good deed ever accepted from them, even if they spent the earth's fill of gold in what was perceived to be an act of obedience.

The Prophet was asked about Abdullah bin Jud`an, who used to be generous to guests, helpful to the indebted and who gave food (to the poor); will all that benefit him?

The Prophet said,

لَا، إِنَّهُ لَمْ يَقُلْ يَوْمًا مِنَ الدَّهْرِ: رَبِّ اغْفِرِ لِي خَطِيئَتِي يَوْمَ الدِّين

> No, for not even one day during his life did he pronounce, `O my Lord! Forgive my sins on the Day of Judgment.

Similarly, if the disbeliever gave the earth's full of gold as ransom, it will not be accepted from him.

Allah said,

وَلاَ يُقْبَلُ مِنْهَا عَدْلٌ وَلاَ تَنفَعُهَا شَفَـعَةٌ

> ...nor shall compensation be accepted from him, nor shall intercession be of use to him. (2:123)
>
> and,

لاَّ بَيْعٌ فِيهِ وَلاَ خِلَـلٌ

> ...on which there will be neither mutual bargaining nor befriending. (14:31)
>
> and,

إِنَّ الَّذِينَ كَفَرُوا لَوْ أَنَّ لَهُمْ مَّا فِى الاٌّرْضِ جَمِيعاً وَمِثْلَهُ مَعَهُ لِيَفْتَدُوا بِهِ مِنْ عَذَابِ يَوْمِ الْقِيَـمَةِ مَا تُقُبِّلَ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ

> Verily, those who disbelieve, if they had all that is in the earth, and as much again therewith to ransom themselves thereby from the torment on the Day of Resurrection, it would never be accepted of them, and theirs would be a painful torment. (5:36)

This is why Allah said here,

إِنَّ الَّذِينَ كَفَرُواْ وَمَاتُواْ وَهُمْ كُفَّارٌ فَلَن يُقْبَلَ مِنْ أَحَدِهِم مِّلْءُ الأَرْضِ ذَهَبًا وَلَوِ افْتَدَى بِهِ

> Verily, those who disbelieved, and died while they were disbelievers, the (whole) earth full of gold will not be accepted from anyone of them if they offered it as a ransom.

The implication of this **Ayah** is that the disbeliever shall never avoid the torment of Allah, even if he spent the earth's fill of gold, or if he ransoms himself with the earth's fill of gold, - all of its mountains, hills, sand, dust, valleys, forests, land and sea.

Imam Ahmad recorded that Anas said that the Messenger of Allah said,

يُؤْتَى بِالرَّجُلِ مِنْ أَهْلِ الْجَنَّةِ فَيَقُولُ لَهُ: يَا ابْنَ آدَمَ، كَيْفَ وَجَدْتَ مَنْزِلَكَ ؟

A man from among the people of Paradise will be brought and Allah will ask him, "O son of Adam! How did you find your dwelling?''

فَيَقُولُ: أَيْ رَبِّ خَيْرَ مَنْزِلٍ،

He will say, "O Lord, it is the best dwelling.''

فَيَقُولُ: سَلْ وَتَمَنَّ،

Allah will say, "Ask and wish.''

فَيَقُولُ: مَا أَسْأَلُ وَلَا أَتَمَنَّى إِلَّا أَنْ تَرُدَّنِي إِلَى الدُّنْيَا فَأُقْتَلَ فِي سَبِيلِكَ عَشْرَ مِرَارٍ،

The man will say, "I only ask and wish that You send me back to the world so that I am killed ten times in Your cause,''

لِمَا يَرَى مِنْ فَضْلِ الشَّهَادَةِ،

because of the honor of martyrdom he would experience.

وَيُؤْتَى بِالرَّجُلِ مِنْ أَهْلِ النَّارِ فَيَقُولُ لَهُ: يَا ابْنَ آدَمَ، كَيْفَ وَجَدْتَ مَنْزِلَكَ ؟

A man from among the people of the Fire will be brought, and Allah will say to him, "O son of Adam! How do you find your dwelling?''

فَيَقُولُ: يَا رَبِّ شَرَّ مَنْزِلٍ،

He will say, "It is the worst dwelling, O Lord.''

فَيَقُولُ لَهُ: تَفْتَدِي مِنِّي بِطِلَاعِ الْأَرْضِ ذَهَبًا ؟

Allah will ask him, "Would you ransom yourself from Me with the earth's fill of gold?''

فَيَقُولُ: أَيْ رَبِّ نَعَمْ،

He will say, "Yes, O Lord.''

فَيَقُولُ: كَذَبْتَ، قَدْ سَأَلْتُكَ أَقَلَّ مِنْ ذَلِكَ وَأَيْسَرَ فَلَمْ تَفْعَلْ،

Allah will say, "You have lied. I asked you to do what is less and easier than that, but you did not do it,''

فَيُرَدُّ إِلَى النَّارِ

and he will be sent back to the Fire.

This is why Allah said,

... أُوْلَـئِكَ لَهُمْ عَذَابٌ أَلِيمٌ وَمَا لَهُم مِّن نَّاصِرِينَ (٩١)

For them is a painful torment and they will have no helpers.

for they shall not have anyone who will save them from the torment of Allah or rescue them from His painful punishment.

لَن تَنَالُواْ الْبِرَّ حَتَّى تُنفِقُواْ مِمَّا تُحِبُّونَ وَمَا تُنفِقُواْ مِن شَىْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ

3:92 By no means shall you attain Al-Birr, unless you spend of that which you love; and whatever of good you spend, Allah knows it well.

Al-Birr is Spending from the Best of One's Wealth

Allah says,

لَن تَنَالُواْ الْبِرَّ حَتَّى تُنفِقُواْ مِمَّا تُحِبُّونَ وَمَا تُنفِقُواْ مِن شَيْءٍ فَإِنَّ اللّهَ بِهِ عَلِيمٌ (٩٢)

By no means shall you attain **Al-Birr**, unless you spend of that which you love; and whatever of good you spend, Allah knows it well.

In his Tafsir, Waki reported, that `Amr bin Maymun said that لَن تَنَالُواْ الْبِرَّ (By no means shall you attain **Al-Birr**),

is in reference to attaining Paradise.

Imam Ahmad reported that Anas bin Malik said,

"Abu Talhah had more property than any other among the **Ansar** in Al-Madinah, and the most beloved of his property to him was Bayruha' garden, which was in front of the (Messenger's) **Masjid**. Sometimes, Allah's Messenger used to go to the garden and drink its fresh water.'' Anas added, "When these verses were revealed, لَن تَنَالُواْ الْبِرَّ حَتَّى تُنفِقُواْ مِمَّا تُحِبُّونَ (By no means shall you attain **Al-Birr** unless You spend of that which you love), Abu Talhah said,

`O Allah's Messenger! Allah says, لَن تَنَالُواْ الْبِرَّ حَتَّى تُنفِقُواْ مِمَّا تُحِبُّونَ (By no means shall you attain **Al-Birr**, unless you spend of that which you love). No doubt, Bayruha' garden is the most beloved of all my property to me. So I want to give it in charity in Allah's cause, and I expect its reward and compensation from Allah. O Allah's Messenger! Spend it where Allah makes you think is feasible.'

On that, Allah's Messenger said,

بَخٍ بَخٍ، ذَاكَ مَالٌ رَابِحٌ، ذَاكَ مَالٌ رَابِحٌ، وَقَدْ سَمِعْتُ، وَأَنَا أَرَى أَنْ تَجْعَلَهَا فِي الْأَقْرَبِين

Well-done! It is profitable property, it is profitable property. I have heard what you have said, and I think it would be proper if you gave it to your kith and kin.

Abu Talhah said, `I will do so, O Allah's Messenger.'

Then Abu Talhah distributed that garden among his relatives and cousins.''

This **Hadith** was recorded in the Two **Sahihs**.

They also recorded that Umar said,

> "O Messenger of Allah! I never gained possession of a piece of property more precious to me than my share in Khyber. Therefore, what do you command me to do with it''
>
> The Prophet said,
>
> حَبِّس الْأَصْلَ وَسَبِّلِ الثَّمَرَة
>
> Retain the land to give its fruits in Allah's cause.

كُلُّ الطَّعَامِ كَانَ حِـلاًّ لِّبَنِى إِسْرَءِيلَ إِلاَّ مَا حَرَّمَ إِسْرَءِيلُ عَلَى نَفْسِهِ مِن قَبْلِ أَن تُنَزَّلَ التَّوْرَاةُ

3:93 All food was lawful to the Children of Israel, except what Israil made unlawful for himself before the Tawrah was revealed.

قُلْ فَأْتُواْ بِالتَّوْرَاةِ فَاتْلُوهَا إِن كُنتُمْ صَـدِقِينَ

Say: "Bring here the Tawrah and recite it, if you are truthful. ''

فَمَنِ افْتَرَى عَلَى اللَّهِ الْكَذِبَ مِن بَعْدِ ذَلِكَ فَأُوْلَـئِكَ هُمُ الظَّـلِمُونَ

3:94 Then after that, whosoever shall invent a lie against Allah, then it is these that are the wrongdoers.

قُلْ صَدَقَ اللَّهُ فَاتَّبِعُواْ مِلَّةَ إِبْرَهِيمَ حَنِيفاً وَمَا كَانَ مِنَ الْمُشْرِكِينَ

3:95 Say: "Allah has spoken the truth; follow the religion of Ibrahim the Hanif (monotheist), and he was not of the Mushrikin (idolators).''

The Questions that the Jews Asked Our Prophet

Allah says;

كُلُّ الطَّعَامِ كَانَ حِـلاًّ لِّبَنِي إِسْرَائِيلَ إِلاَّ مَا حَرَّمَ إِسْرَائِيلُ عَلَى نَفْسِهِ مِن قَبْلِ أَن تُنَزَّلَ التَّوْرَاةُ ...

All food was lawful to the Children of Israel, except what Israil made unlawful for himself before the **Tawrah** was revealed.

Imam Ahmad recorded that Ibn Abbas said,

> "A group of Jews came to Allah's Prophet and said, `Talk to us about some things we will ask you and which only a Prophet would know.'
>
> He said, `Ask me about whatever you wish. However, give your pledge to Allah, similar to the pledge that Yaqub took from his children, that if I tell you something and you recognize its truth, you will follow me in Islam.'
>
> They said, `Agreed.'
>
> The Prophet said, `Ask me about whatever you wish.'
>
> They said, `Tell us about four matters:
>
> - What kinds of food did Israil prohibit for himself?
> - What about the sexual discharge of the woman and the man, and what role does each play in producing male or female offspring?
> - Tell us about the condition of the unlettered Prophet during sleep?
> - And who is his **Wali** (supporter) among the angels?'
>
> The Prophet took their covenant that they will follow him if he answers these questions, and they agreed.

He said, `I ask you by He Who sent down the **Tawrah** to Musa, do you not know that Israil once became very ill When his illness was prolonged, he vowed to Allah that if He cures His illness, he would prohibit the best types of drink and food for himself. Was not the best food to him camel meat and the best drink camel milk'

They said, `Yes, by Allah.'

The Messenger said, `O Allah, be Witness against them.'

The Prophet then said, `I ask you by Allah, other than Whom there is no deity (worthy of worship), Who sent down the **Tawrah** to Musa, do you not know that man's discharge is thick and white and woman's is yellow and thin. If any of these fluids becomes dominant, the offspring will take its sex and resemblance by Allah's leave. Hence, if the man's is more than the woman's, the child will be male, by Allah's leave. If the woman's discharge is more than the man's, then the child will be female, by Allah's leave.'

They said, `Yes.'

He said, `O Allah, be Witness against them.'

He then said, `I ask you by He Who sent down the **Tawrah** to Musa, do you not know that the eyes of this unlettered Prophet sleep, but his heart does not sleep.'

They said, `Yes, by Allah!'

He said, `O Allah, be Witness.'

They said, `Tell us now about your **Wali** among the angels, for this is when we either follow or shun you.'

He said, `My **Wali** (who brings down the revelation from Allah) is Jibril, and Allah never sent a Prophet, but Jibril is his **Wali**.'

They said, `We then shun you. Had you a **Wali** other than Jibril, we would have followed you.'

On that, Allah, the Exalted revealed,

قُلْ مَن كَانَ عَدُوًّا لِّجِبْرِيلَ

Say: "Whoever is an enemy to Jibril..." (2:97)

Allah's statement,

... نَفْسِهِ مِن قَبْلِ أَن تُنَزَّلَ ...

before the **Tawrah** was revealed,

means, Israil forbade that for himself before the **Tawrah** was revealed.

There are two objectives behind revealing this segment of the **Ayah**.

- First, he forbade himself the most delightful things for Allah's sake. This practice was allowed during his period of Law, and is, thus, suitable that it is mentioned after Allah's statement,

لَن تَنَالُواْ الْبِرَّ حَتَّى تُنفِقُواْ مِمَّا تُحِبُّونَ

By no means shall you attain **Al-Birr**, unless you spend of that which you love. (3: 92)

What we are allowed in our Law is to spend in Allah's obedience from what we like and covet (but not to prohibit what Allah has allowed).

Allah said in other **Ayat**;

وَءَاتَى الْمَالَ عَلَى حُبِّهِ

And gives his wealth, in spite of love for it. (2:177)

وَيُطْعِمُونَ الطَّعَامَ عَلَى حُبِّهِ

And they give food, in spite of their love for it. (76:8)

- The second reason is that after Allah refuted the false Christian beliefs and allegations about `Isa and his mother. Allah started refuting the Jews here, may Allah curse them, by stating that the abrogation of the Law, that they denied occurs, already occurred in their Law.

For instance, Allah has stated in their Book, the **Tawrah**, that when Nuh departed from the ark, Allah allowed him to eat the meat of all types of animals. Afterwards, Israil forbade the meat and milk of camels for himself, and his children imitated this practice after him. The **Tawrah** later on prohibited this type of food, and added several more types of prohibitions.

Allah allowed Adam to marry his daughters to his sons, and this practice was later forbidden.

The Law of Ibrahim allowed the man to take female servants as companions along with his wife, as Ibrahim did when he took Hajar, while he was married to Sarah. Later on, the **Tawrah** prohibited this practice.

It was previously allowed to take two sisters as wives at the same time, as Yaqub married two sisters at the same time. Later on, this practice was prohibited in the **Tawrah**.

All these examples are in the **Tawrah** and constitute a **Naskh** (abrogation) of the Law. Therefore, let the Jews consider what Allah legislated for `Isa and if such legislation falls under the category of abrogation or not. Why do they not then follow `Isa in this regard Rather, the Jews defied and rebelled against `Isa and against the correct religion that Allah sent Muhammad with.

This is why Allah said,

كُلُّ الطَّعَامِ كَانَ حِـلاًّ لِّبَنِي إِسْرَائِيلَ إِلاَّ مَا حَرَّمَ إِسْرَائِيلُ عَلَى نَفْسِهِ مِن قَبْلِ أَن تُنَزَّلَ التَّوْرَاةُ...

All food was lawful to the Children of Israel, except what Israil made unlawful for himself before the **Tawrah** was revealed,

meaning, before the **Tawrah** was revealed, all types of foods were allowed, except what Israil prohibited for himself.

Allah then said,

... قُلْ فَأْتُواْ بِالتَّوْرَاةِ فَاتْلُوهَا إِن كُنتُمْ صَادِقِينَ (٩٣)

Say: "Bring here the **Tawrah** and recite it, if you are truthful.''

for the **Tawrah** affirms what we are stating here.

Allah said next,

فَمَنِ افْتَرَىَ عَلَى اللّهِ الْكَذِبَ مِن بَعْدِ ذَلِكَ فَأُوْلَـئِكَ هُمُ الظَّالِمُونَ (٩٤)

Then after that, whosoever shall invent a lie against Allah, then these it is that are the wrongdoers.

in reference to those who lie about Allah and claim that He made the **Sabbath** and the **Tawrah** eternal. They are those who claim that Allah did not send another Prophet calling to Allah with the proofs and evidences, although evidence indicates that abrogation, as we have described, occurred before in the **Tawrah**. فَأُوْلَـئِكَ هُمُ الظَّالِمُونَ (then these it is that are the wrongdoers).

Allah then said,

قُلْ صَدَقَ اللّهُ ...

Say, "Allah has spoken the truth;''

meaning, O Muhammad, say that Allah has said the truth in what He conveyed and legislated in the Qur'an.

... فَاتَّبِعُواْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ (٩٥)

follow the religion of Ibrahim the **Hanif**, and he was not of the idolators.''

Therefore, follow the religion of Ibrahim that Allah legislated in the Qur'an. Indeed, this is the truth, there is no doubt in it, and the perfect way, and no Prophet has brought a more complete, clear, plain and perfect way than he did.

Allah said in other **Ayat**,

قُلْ إِنَّنِى هَدَانِى رَبِّى إِلَى صِرَطٍ مُّسْتَقِيمٍ دِينًا قِيَمًا مِّلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ

Say: "Truly, my Lord has guided me to a straight path, a right religion, the religion of Ibrahim, the **Hanif**, and he was not of the idolators.'' (6:161)

and,

ثُمَّ أَوْحَيْنَآ إِلَيْكَ أَنِ اتَّبِعْ مِلَّةَ إِبْرَهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ

Then, We have sent the revelation to you (saying): "Follow the religion of Ibrahim, the **Hanif**, and he was not of the idolaters. (16:123)

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِى بِبَكَّةَ مُبَارَكاً وَهُدًى لِّلْعَـلَمِينَ

3:96 Verily, the first House (of worship) appointed for mankind was that at Bakkah (Makkah), full of blessing, and a guidance for Al-Alamin (mankind and Jinn).

فِيهِ ءَايَـتٌ بَيِّـنَـتٌ مَّقَامُ إِبْرَهِيمَ وَمَن دَخَلَهُ كَانَ ءَامِناً

3:97 In it are manifest signs (for example), the Maqam (station) of Ibrahim; whosoever enters it, he attains security.

وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَـعَ إِلَيْهِ سَبِيلاً

And Hajj to the House is a duty that mankind owes to Allah, for those who are able to undertake the journey;

وَمَن كَفَرَ فَإِنَّ الله غَنِىٌّ عَنِ الْعَـلَمِينَ

and whoever disbelieves, then Allah stands not in need of any of the Alamin.

The Ka`bah is the First House of Worship

Allah said,

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ ...

Verily, the first House appointed for mankind,

for all people, for their acts of worship and religious rituals. They go around the House (in **Tawaf**), pray in its vicinity and remain in its area in **Itikaf**.

... لَلَّذِي بِبَكَّةَ ...

was that at **Bakkah**,

meaning, the **Ka`bah** that was built by Ibrahim Al-Khalil, whose religion the Jews and Christians claim they follow. However, they do not perform **Hajj** to the house that Ibrahim built by Allah's command, and to which he invited the people to perform **Hajj**.

Allah said next,

... مُبَارَكًا ....

full of blessing,

sanctified.

... وَهُدًى لِّلْعَالَمِينَ (٩٦)

and a guidance for **Al-Alamin**.

Imam Ahmad recorded that Abu Dharr said;

> "I said, `O Allah's Messenger! Which **Masjid** was the first to be built on the surface of the earth?'
>
> He said, `**Al-Masjid Al-Haram** (in Makkah).'
>
> I said, `Which was built next?'
>
> He replied `**Al-Masjid Al-Aqsa** (in Jerusalem).'
>
> I said, `What was the period of time between building the two?'
>
> He said, `Forty years.'
>
> He added,
>
> ثُمَّ حَيْثُ أَدْرَكَتَ الصَّلَاةَ فَصَلِّ، فَكُلُّهَا مَسْجِد
>
> Wherever (you may be, and) the prayer becomes due, perform the prayer there, for the whole earth was made a Masjid.''
>
> Al-Bukhari and Muslim also collected this **Hadith**.

The Names of Makkah, Such As `Bakkah

Allah said,

... لَلَّذِي بِبَكَّةَ ...

was that at **Bakkah**,

> where **Bakkah** is one of the names of Makkah.
>
> Bakkah means, `it brings **Buka**' (crying, weeping) to the tyrants and arrogant, meaning they cry and become humble in its vicinity.

It was also said that;

> Makkah was called **Bakkah** because people do **Buka** next to it, meaning they gather around it.

There are many names for Makkah, such as;

- **Bakkah**,
- **Al-Bayt Al-Atiq** (the Ancient House),
- **Al-Bayt Al-Haram** (the Sacred House),
- **Al-Balad Al-Amin** (the City of Safety) and
- **Al-Ma'mun** (Security).

Makkah's names include

- **Umm Rahm** (Mother of Mercy),
- **Umm Al-Qura** (Mother of the Towns),
- **Salah**, (as well as others).

The Station of Ibrahim

Allah's statement,

فِيهِ آيَاتٌ بَيِّنَاتٌ ...

In it are manifest signs,

means, clear signs that Ibrahim built the **Ka`bah** and that Allah has honored and blessed it.

Allah then said,

... مَّقَامُ إِبْرَاهِيمَ ...

the **Maqam** (station) of Ibrahim,

When the building (the Ka`bah) was raised, Ibrahim stood on; the **Maqam** so that he could raise the walls higher, while his son Ismail was handing the stones to him.

We should mention that the **Maqam** used to be situated right next to the House. Later, and during his reign, Umar bin Al-Khattab moved the **Maqam** farther to the east, so that those who go around the House in **Tawaf** are able to perform it easily, without disturbing those who pray next to the **Maqam** after finishing their **Tawaf**. Allah commanded us to pray next to the **Maqam**; وَاتَّخِذُواْ مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى (And take you (people)

the **Maqam** (station) of Ibrahim as a place of prayer), (2:125).

We mentioned the **Hadiths** about this subject before, and all the thanks are due to Allah.

Al-Awfi said that, Ibn Abbas commented on Allah's statement, فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ (In it are manifest signs, the Maqam of Ibrahim),

> "Such as the **Maqam** and **Al-Mash`ar** (**Al-Haram**).''

Mujahid said,

> "The impression of Ibrahim's feet remains on the **Maqam** as a clear sign.''
>
> It was reported that Umar bin Abdul-Aziz, Al-Hasan, Qatadah, As-Suddi, Muqatil bin Hayyan and others said similarly.

Al-Haram, the Sacred Area, is a Safe Area

Allah said,

... وَمَن دَخَلَهُ كَانَ آمِنًا ...

whosoever enters it, he attains security,

> meaning, the **Haram** of Makkah is a safe refuge for those in a state of fear. There in its vicinity, they will be safe, just as was the case during the time of **Jahiliyyah**.

Al-Hasan Al-Basri said,

> "(During the time of Jahiliyyah) a man would commit murder, then wear a piece of wool around his neck and enter the **Haram**. And even when the son of the murdered person would meet him, he would not make a move against him, until he left the sanctuary.''

Allah said,

أَوَلَمْ يَرَوْاْ أَنَّا جَعَلْنَا حَرَماً ءامِناً وَيُتَخَطَّفُ النَّاسُ مِنْ حَوْلِهِمْ

Have they not seen that We have made (Makkah) a secure sanctuary, while men are being snatched away from all around them. (29:67)

and,

فَلْيَعْبُدُواْ رَبَّ هَـذَا الْبَيْتِ

الَّذِى أَطْعَمَهُم مِّن جُوعٍ وَءَامَنَهُم مِّنْ خوْفٍ

So let them worship (Allah) the Lord of this House (the **Ka`bah**). (He) Who has fed them against hunger, and has made them safe from fear. (106:3-4)

It is not allowed for anyone to hunt in the **Haram** or to drive game out of its den to be hunted, or cut the trees in its vicinity, or pick its grass, as the **Hadiths** of the Prophet and the statements of the Companions testify.

The Two **Sahihs** recorded (this being the wording of Muslim) that Ibn Abbas said,

"On the day of the conquest of Makkah, the Messenger of Allah said,

لَا هِجْرَةَ، وَلَـكِنْ جِهَادٌ وَنِيَّـةٌ، وَإِذَا اسْتُنْفِرْتُمْ فَانْفِرُوا

There is no more **Hijrah** (migration to Makkah), only **Jihad** and good intention. If you were mobilized, then march forth.

He also said on the day of the conquest of Makkah,

إِنَّ هَذَا الْبَلَدَ حَرَّمَهُ اللهُ يَوْمَ خَلَقَ السَّمَواتِ وَالْأَرْضَ، فَهُوَ حَرَامٌ بِحُرْمَةِ اللهِ إِلَى يَوْمِ الْقِيَامَةِ،

Beware! Allah made this town (Makkah) a sanctuary when He created the heavens and earth, and it is sacred by Allah's decree until the Day of Resurrection.

وَإِنَّهُ لَمْ يَحِلَّ الْقِتَالُ فِيهِ لأَحَدٍ قَبْلِي، وَلَمْ يَحِلَّ لِي إِلَّا فِي سَاعَةٍ مِنْ نَهَارٍ، فَهُوَ حَرَامٌ بِحُرْمَةِ اللهِ إِلَى يَوْمِ الْقِيَامَةِ،

Fighting in Makkah was not permitted for anyone before me, and it was made legal for me for only a few hours or so on that day. No doubt it is at this moment a sanctuary by Allah's decree until the Day of Resurrection.

لَا يُعْضَدُ شَوْكُهُ، وَلَا يُنَفَّرُ صَيْدُهُ، وَلَا يَلْتَقِطُ لُقَطَتَهَا إِلَّا مَنْ عَرَّفَهَا، وَلَا يُخْتَلَى خَلَاهَا

It is not allowed to uproot its thorny shrubs, hunt its game, pick up its lost objects, except by announcing it, or to uproot its trees.

Al-Abbas said, `Except the lemon grass, O Allah's Messenger, as they use it in their houses and graves.'

The Prophet said:

إِلَّا الْإِذْخِر

Except lemongrass.''

The Two **Sahihs** also recorded that Abu Shurayh Al-Adawi said that he said to `Amr bin Sa`id while he was sending the troops to Makkah (to fight Abdullah bin Az-Zubayr),

"O Commander! Allow me to tell you what Allah's Messenger said on the day following the conquest of Makkah. My ears heard it and my heart memorized it thoroughly, and I saw the Prophet with my own eyes when he, after glorifying and praising Allah, said,

إِنَّ مَكَّةَ حَرَّمَهَا اللهُ، وَلَمْ يُحَرِّمْهَا النَّاسُ، فَلَا يَحِلُّ لِامْرِى يُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ أَنْ يَسْفِكَ بِهَا دَمًا، وَلَا يَعْضِدَ بِهَا شَجَرَةً، فَإِنْ أَحَدٌ تَرَخَّصَ بِقِتَالِ رَسُولِ اللهصلى الله عليه وسلّم فِيهَا فَقُولُوا لَهُ: إِنَّ اللهَ أَذِنَ لِرَسُولِهِ وَلَمْ يَأْذَنْ لَكُمْ، وَإِنَّمَا أَذِنَ لِي فِيهَا سَاعَة

مِنْ نَهَارٍ، وَقَدْ عَادَتْ حُرْمَتُهَا الْيَوْمَ كَحُرْمَتِهَا بِالْأَمْسِ فَلْيُبَلِّغِ الشَّاهِدُ الْغَائِب

Allah, not the people, made Makkah a sanctuary. Therefore, anybody who has belief in Allah and the Last Day, should neither shed blood in it nor cut down its trees. If anybody argues that fighting in it is permissible on the basis that Allah's Messenger fought in Makkah, say to him, `Allah allowed His Messenger and did not allow you.' Allah allowed me only for a few hours on that day (of the conquest), and today its sanctity is as valid as it was before. So, those who are present, should inform those who are absent of this fact.''

Abu Shurayh was asked, "What did `Amr reply?''

He said that `Amr said, "O Abu Shurayh! I know better than you in this respect; Makkah does not give protection to a sinner, a murderer or a thief.''

Jabir bin Abdullah said,

"I heard the Messenger of Allah saying,

لَا يَحِلُّ لِأَحَدِكُمْ أَنْ يَحْمِلَ بِمَكَّةَ السِّلَاح

None of you is allowed to carry a weapon in Makkah.

Muslim recorded this **Hadith**.

Abdullah bin Adi bin Al-Hamra Az-Zuhri said that he heard the Messenger of Allah say while standing at Al-Hazwarah in the marketplace of Makkah,

وَاللهِ إِنَّكِ لَخَيْرُ أَرْضِ اللهِ، وَأَحَبُّ أَرْضِ اللهِ إِلَى اللهِ، وَلَوْلَا أَنِّي أُخْرِجْتُ مِنْكِ مَا خَرَجْت

By Allah! You are the best of Allah's land and the most beloved land to Allah. Had it not been for the fact that I was driven out of you, I would not have left you.

Imam Ahmad collected this **Hadith** and this is his wording.

At-Tirmidhi, An-Nasa'i and Ibn Majah also collected it.

At-Tirmidhi said, "**Hasan Sahih**.''

The Necessity of Performing Hajj

Allah said,

... وَلِلّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلاً ...

And **Hajj** to the House is a duty that mankind owes to Allah, for those who are able to undertake the journey.

This **Ayah** established the obligation of performing **Hajj**.

There are many **Hadiths** that mention it as one of the pillars and fundamentals of Islam, and this is agreed upon by the Muslims.

According to texts and the consensus of the scholars, it is only obligatory for the adult Muslim to perform it once during his lifetime.

Imam Ahmad recorded that Abu Hurayrah said that the Messenger of Allah once gave a speech in which he said,

أَيُّهَا النَّاسُ قَدْ فُرِضَ عَلَيْكُمُ الْحَجُّ فَحُجُّوا

O people! **Hajj** has been enjoined on you, therefore, perform **Hajj**.

A man asked, "Is it every year, O Allah's Messenger!''

The Prophet remained silent until the man repeated the question three times and he then said,

لَوْ قُلْتُ: نَعَمْ لَوَجَبَتْ وَلَمَا اسْتَطَعْتُم

Had I said yes, it would have become an obligation and you would not have been able to fulfill it.

He said next,

ذَرُونِي مَا تَرَكْتُكُمْ فَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِكَثْرَةِ سُؤَالِهِمْ وَاخْتِلَافِهِمْ عَلَى أَنْبِيَائِهِمْ، وَإِذَا أَمَرْتُكُمْ بِشَيْءٍ فَأْتُوا مِنْهُ مَا اسْتَطَعْتُمْ، وَإِذَا نَهَيْتُكُمْ عَنْ شَيْءٍ فَدَعُوه

Leave me as I leave you, those before you were destroyed because of their many questions and disputing with their Prophets. If I command you with something, perform it as much as you can. If I forbid something for you, then refrain from it.

Muslim recorded similarly.

Meaning of `Afford' in the Ayah

There are several categories of "the ability to under take the journey''. There is the physical ability of the person himself and the ability that is related to other things as mentioned in the books of jurisprudence.

Abu Isa At-Tirmidhi recorded that Ibn Umar said,

"A man stood up and asked the Messenger of Allah, `O Messenger of Allah! Who is the pilgrim?'

He said, `He who has untidy hair and clothes.'

Another man asked, `Which **Hajj** is better, O Messenger of Allah'!

He said, `The noisy (with supplication to Allah) and bloody (with sacrifice).'

Another man asked, `What is the ability to undertake the journey, O Messenger of Allah!'

He said, `Having provision and a means of transportation.'''

This is the narration that Ibn Majah collected.

Al-Hakim narrated that Anas said that the Messenger of Allah was asked about Allah's statement, مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلاً (for those who are able to undertake the journey),"What does `able to undertake the journey' mean?''

The Prophet answered,

"Having sufficient provision and a means of transportation.''

Al-Hakim stated that this **Hadith's** chain of narration is authentic, following the guidelines of Muslim in his **Sahih**, but the Two **Sahihs** did not collect it.

Ahmad recorded that Ibn Abbas said that the Messenger of Allah said,

مَنْ أَرَادَ الْحَجَّ فَلْيَتَعَجَّل

Whoever intends to perform **Hajj**, let him rush to perform it.

Abu Dawud also collected this **Hadith**.

The One who Denies the Necessity of Hajj Becomes a Disbeliever

Allah said,

... وَمَن كَفَرَ فَإِنَّ الله غَنِيٌّ عَنِ الْعَالَمِينَ (٩٧)

...and whoever disbelieves, then Allah stands not in need of any of the **Alamin**. (3:97)

Ibn Abbas, Mujahid and several others commented on this **Ayah**,

"Whoever denies the necessity of **Hajj** becomes disbeliever, and Allah is far Richer than to need him.''

Al-Hafiz Abu Bakr Al-Ismaili recorded that Umar bin Al-Khattab said,

"Whoever can afford **Hajj** but did not perform it, there is no difference in his case if he dies while Jew or Christian.''

This has an authentic chain of narration leading to Umar.

قُلْ يأَهْلَ الْكِتَـبِ لِمَ تَكْفُرُونَ بِـَايَـتِ اللَّهِ وَاللَّهُ شَهِيدٌ عَلَى مَا تَعْمَلُونَ

3:98 Say: "O People of the Scripture (Jews and Christians)! Why do you reject the Ayat of Allah, while Allah is Witness to what you do!''

قُلْ يأَهْلَ الْكِتَـبِ لِمَ تَصُدُّونَ عَن سَبِيلِ اللَّهِ مَنْ ءَامَنَ تَبْغُونَهَا عِوَجاً وَأَنْتُمْ شُهَدَآءُ

3:99 Say: "O People of the Scripture (Jews and Christians)! Why do you stop those who have believed, from the path of Allah, seeking to make it seem crooked, while you (yourselves) are witnesses!

وَمَا اللَّهُ بِغَـفِلٍ عَمَّا تَعْمَلُونَ

And Allah is not unaware of what you do.''

Chastising the People of the Book for Their Disbelief and Blocking the Path of Allah

Allah says,

قُلْ يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللّهِ وَاللّهُ شَهِيدٌ عَلَى مَا تَعْمَلُونَ (٩٨)

Say: "O People of the Scripture (Jews and Christians)! Why do you reject the **Ayat** of Allah, while Allah is Witness to what you do!''

In this **Ayah** Allah criticizes the disbelieving People of the Book for refusing the truth, rejecting Allah's **Ayat** and hindering those who seek to believe from His path, although they know that what the Messenger was sent with is the truth from Allah.

قُلْ يَا أَهْلَ الْكِتَابِ لِمَ تَصُدُّونَ عَن سَبِيلِ اللّهِ مَنْ آمَنَ تَبْغُونَهَا عِوَجًا وَأَنتُمْ شُهَدَاء ...

Say: "O People of the Scripture (Jews and Christians)! Why do you stop those who have believed, from the path of Allah, seeking to make it seem crooked, while you (yourselves) are witnesses!

> They learned this from the previous Prophets and honorable Messengers, may Allah's peace and blessings be on them all. They all brought the glad tidings and the good news of the coming of the unlettered, Arab, Hashimi Prophet from Makkah, the master of the Children of Adam, the Final Prophet and the Messenger of the Lord of heavens and earth.

... وَمَا اللّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ (٩٩)

And Allah is not unaware of what you do.''

> Allah has warned the People of the Book against this behavior, stating that He is Witness over what they do, indicating their defiance of the knowledge conveyed to them by the Prophets. They rejected, denied and refused the very Messenger whom they were ordered to convey the glad tidings about his coming. Allah states that He is never unaware of what they do, and He will hold them responsible for their actions, **يَوْمَ لَا يَنفَعُ مَالٌ وَلَا بَنُونَ** (The Day whereon neither wealth nor sons will avail), (26:88).

يأَيُّهَا الَّذِينَ ءَامَنُوا إِن تُطِيعُوا فَرِيقاً مِّنَ الَّذِينَ أُوتُوا الْكِتَـبَ يَرُدُّوكُم بَعْدَ إِيمَـنِكُمْ كَـفِرِينَ

3:100 O you who believe! If you obey a group of those who were given the Scripture (Jews and Christians), they would (indeed) render you disbelievers after you have believed!

وَكَيْفَ تَكْفُرُونَ وَأَنْتُمْ تُتْلَى عَلَيْكُمْ ءَايَـتُ اللَّهِ وَفِيكُمْ رَسُولُهُ

3:101 And how would you disbelieve, while unto you are recited the verses of Allah, and among you is His Messenger!

وَمَن يَعْتَصِم بِاللَّهِ فَقَدْ هُدِىَ إِلَى صِرَطٍ مّسْتَقِيمٍ

And whoever depends upon Allah, then he is indeed guided to the right path.

Warning Muslims Against Imitating People of the Scriptures

Allah warns;

يَا أَيُّهَا الَّذِينَ آمَنُوَاْ إِن تُطِيعُواْ فَرِيقًا مِّنَ الَّذِينَ أُوتُواْ الْكِتَابَ يَرُدُّوكُم بَعْدَ إِيمَانِكُمْ كَافِرِينَ (١٠٠)

O you who believe! If you obey a group of those who were given the Scripture (Jews and Christians), they would (indeed) render you disbelievers after you have believed!

Allah warns His believing servants against obeying the People of the Book, who envy the believers for the favor that Allah gave them by sending His Messenger.

Similarly, Allah said,

وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَـبِ لَوْ يَرُدُّونَكُم مِن بَعْدِ إِيمَـنِكُمْ كُفَّارًا حَسَدًا مِّنْ عِنْدِ أَنْفُسِهِمْ

Many of the People of the Scripture (Jews and Christians) wish that they could turn you away as disbelievers after you have believed, out of their own envy. (2:109)

In this **Ayah** (3:100) Allah said, **إِن تُطِيعُواْ فَرِيقًا مِّنَ الَّذِينَ أُوتُواْ الْكِتَابَ يَرُدُّوكُم بَعْدَ إِيمَانِكُمْ كَافِرِينَ** (If you obey a group of those who were given the Scripture (Jews and Christians), they would (indeed) render you disbelievers after you have believed!),

then said,

وَكَيْفَ تَكْفُرُونَ وَأَنتُمْ تُتْلَى عَلَيْكُمْ آيَاتُ اللّهِ وَفِيكُمْ رَسُولُهُ ...

And how would you disbelieve, while unto you are recited the verses of Allah, and among you is His Messenger,

meaning, disbelief is far from touching you, since the **Ayat** of Allah are being sent down on His Messenger day and night, and he recites and conveys them to you.

Similarly, Allah said,

وَمَا لَكُمْ لاَ تُؤْمِنُونَ بِاللَّهِ وَالرَّسُولُ يَدْعُوكُمْ لِتُؤْمِنُواْ بِرَبِّكُمْ وَقَدْ أَخَذَ مِيثَـقَكُمْ إِن كُنتُمْ مُّؤْمِنِينَ

And what is the matter with you that you believe not in Allah! While the Messenger invites you to believe in your Lord; and He has indeed taken your covenant, if you are real believers. (57:8)

A **Hadith** states that one day, the Prophet said to his Companions,

أَيُّ الْمُؤْمِنِينَ أَعْجَبُ إِلَيْكُمْ إِيمَانًا ؟

"Who among the faithful believers do you consider has the most amazing faith?''

They said, "The angels.''

He said,

وَكَيْفَ لَا يُؤْمِنُونَ وَهُمْ عِنْدَ رَبِّهِم ؟

"Why would they not believe, since they are with their Lord?''

They mentioned the Prophets.

and the Prophet said,

وَكَيْفَ لَا يُؤْمِنُونَ وَالْوَحْيُ يَنْزِلُ عَلَيْهِمْ ؟

"Why would they not believe while the revelation is sent down to them?''

They said, "Then, we are.''

وَكَيْفَ لَا تُؤْمِنُونَ وَأَنَا بَيْنَ أَظْهُرِكُمْ ؟

He said, "Why would not you believe when I am among you?''

They asked, "Who has the most amazing faith?''

قَوْمٌ يَجِيئُونَ مِنْ بَعْدِكُمْ يَجِدُونَ صُحُفًا يُؤْمِنُونَ بِمَا فِيهَا

The Prophet said, "A people who will come after you and who will find only books that they will believe in.''

Allah said next,

... وَمَن يَعْتَصِم بِاللّهِ فَقَدْ هُدِيَ إِلَى صِرَاطٍ مُّسْتَقِيمٍ (١٠١)

And whoever depends upon Allah, then he is indeed guided to the right path.

for trusting and relying on Allah are the basis of achieving the right guidance and staying away from the path of wickedness. They also represent the tool to acquiring guidance and truth and achieving the righteous aims.

يأَيُّهَا الَّذِينَ ءَامَنُواْ اتَّقُواْ اللَّهَ حَقَّ تُقَاتِهِ وَلاَ تَمُوتُنَّ إِلاَّ وَأَنْتُم مُّسْلِمُونَ

3:102 O you who believe! Have Taqwa of Allah as is His due, and die not except as (true) Muslims.

وَاعْتَصِمُواْ بِحَبْلِ اللَّهِ جَمِيعاً وَلاَ تَفَرَّقُواْ

3:103 And hold fast, all of you together, to the Rope of Allah, and be not divided among yourselves,

وَاذْكُرُواْ نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ كُنتُمْ أَعْدَآءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُم بِنِعْمَتِهِ إِخْوَانًا وَكُنتُمْ عَلَى شَفَا حُفْرَةٍ مِّنَ النَّارِ فَأَنقَذَكُمْ مِّنْهَا

and remember Allah's favor on you, for you were enemies of one another but He joined your hearts together, so that, by His grace, you became brethren, and you were on the brink of a pit of Fire, and He saved you from it.

كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ ءَايَـتِهِ لَعَلَّكُمْ تَهْتَدُونَ

Thus Allah makes His Ayat clear to you, that you may be guided.

Meaning of `Taqwa of Allah

Allah says,

يَا أَيُّهَا الَّذِينَ آمَنُواْ اتَّقُواْ اللّهَ حَقَّ تُقَاتِهِ ...

O you who believe! Have **Taqwa** of Allah as is His due,

Ibn Abi Hatim recorded that Abdullah bin Mas`ud commented on the **Ayah**, اتَّقُواْ اللّهَ حَقَّ تُقَاتِهِ (Have **Taqwa** of Allah as is His due),

"That He is obeyed and not defied, remembered and not forgotten and appreciated and not unappreciated.''

This has an authentic chain of narration to Abdullah bin Mas`ud.

Al-Hakim collected this **Hadith** in his **Mustadrak**, from Ibn Mas`ud, who related it to the Prophet.

Al-Hakim said, "It is authentic according to the criteria of the Two Sheikhs (Al-Bukhari and Muslim), and they did not record it.''

This is what he said, but it appears that it is only a statement of Abdullah bin Mas`ud, and Allah knows best.

It was also reported that Anas said,

"The servant will not have **Taqwa** of Allah as is His due until he keeps his tongue idle.''

Allah's statement,

... وَلاَ تَمُوتُنَّ إِلاَّ وَأَنتُم مُّسْلِمُونَ (١٠٢)

and die not except as (true) Muslims.

means, preserve your Islam while you are well and safe, so that you die as a Muslim.

The Most Generous Allah has made it His decision that whatever state one lives in, that is what he dies upon and is resurrected upon. We seek refuge from dying on other than Islam.

Imam Ahmad recorded that Mujahid said,

"The people were circling around the Sacred House when Ibn Abbas was sitting, holding a bent-handled walking stick. Ibn Abbas said, The Messenger of Allah (recited) **يَا أَيُّهَا الَّذِينَ آمَنُواْ اتَّقُواْ اللّهَ حَقَّ تُقَاتِهِ وَلاَ تَمُوتُنَّ إِلاَّ وَأَنتُم مُّسْلِمُونَ** (Have **Taqwa** of Allah as is His due, die not except as (true) Muslims) then he said;

وَلَوْ أَنَّ قَطْرَةً مِنَ الزَّقُّومِ قُطِرَتْ لَأَمَرَّتْ عَلَى أَهْلِ الْأَرْضِ عِيشَتَهُمْ، فَكَيْفَ بِمَنْ لَيْسَ لَهُ طَعَامٌ إِلَّا الزَّقُّومُ ؟

Verily, if a drop of **Zaqqum** (a tree in Hell) falls, it will spoil life for the people of earth. What about those whose food is only from **Zaqqum**?''

This was recorded by At-Tirmidhi, An-Nasa'i, Ibn Majah, Ibn Hibban in his **Sahih** and Al-Hakim his **Mustadrak**.

At-Tirmidhi said, "**Hasan Sahih**" while Al-Hakim said; "It meets the conditions of the Two **Sahihs** and they did not record it."

Imam Ahmad recorded that Jabir said that;

three nights before the Messenger of Allah died he heard him saying;

لَا يَمُوتَنَّ أَحَدُكُمْ إِلَّا وَهُوَ يُحْسِنُ الظَّنَّ بِاللهِ عَزَّ وَجَلَ

None of you should die except while having sincere trust in Allah, the Exalted and Most Honorable.

Muslim also recorded it.

The Two **Sahihs** record that Abu Hurayrah said that the Messenger of Allah said,

يَقُولُ اللهُ: أَنَا عِنْدَ ظَنِّ عَبْدِي بِي

Allah said, "I am as My servant thinks of Me.''

The Necessity of Holding to the Path of Allah and the Community of the Believers

Allah said next,

وَاعْتَصِمُواْ بِحَبْلِ اللّهِ جَمِيعًا وَلاَ تَفَرَّقُواْ ...

And hold fast, all of you together, to the Rope of Allah, and be not divided among yourselves.

It was said that, بِحَبْلِ اللّهِ (to the Rope of Allah),

refers to Allah's covenant, just as Allah said in the following **Ayah**, ضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ أَيْنَ مَا ثُقِفُواْ إِلاَّ بِحَبْلٍ مِّنْ اللّهِ وَحَبْلٍ مِّنَ النَّاسِ (Indignity is put over them wherever they may be, except when under a covenant (of protection) from Allah, and from men); (3:112) in reference to pledges and peace treaties.

Allah's statement وَلاَ تَفَرَّقُواْ (and be not divided among yourselves),

> orders sticking to the community of the believers and forbids division.

There are several **Hadiths** that require adhering to the **Jama`ah** (congregation of believers) and prohibit division.

Muslim recorded that Abu Hurayrah said that the Messenger of Allah said,

> إِنَّ اللهَ يَرْضَى لَكُمْ ثَلَاثًا، وَيَسْخَطُ لَكُمْ ثَلَاثًا:
>
> يَرْضَى لَكُمْ
>
> - أَنْ تَعْبُدُوهُ وَلَا تُشْرِكُوا بِهِ شَيْئًا،
> - وَأَنْ تَعْتَصِمُوا بِحَبْلِ اللهِ جَمِيعًا وَلَا تَفَرَّقُوا،
> - وَأَنْ تَنَاصَحُوا مَنْ وَلَّاهُ اللهُ أَمْرَكُمْ.
>
> وَيَسْخَطُ لَكُمْ ثَلَاثًا:
>
> - قِيلَ وَقَالَ،
> - وَكَثْرَةَ السُّؤَالِ،
> - وَإِضَاعَةَ الْمَالِ

> It pleases Allah for you to acquire three qualities and displeases Him that you acquire three characteristics.
>
> It pleases Him that;
>
> - you worship Him Alone and not associate anything or anyone with Him in worship,
> - that you hold on to the Rope of Allah altogether and do not divide, and
> - that you advise whoever Allah appoints as your Leader.

The three that displease Him are that;

- you say, `It was said,' and, `So-and-so said,'
- asking many unnecessary questions and
- wasting money.

Allah said,

... وَاذْكُرُواْ نِعْمَةَ اللّهِ عَلَيْكُمْ إِذْ كُنتُمْ أَعْدَاء فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُم بِنِعْمَتِهِ إِخْوَانًا ...

and remember Allah's favor on you, for you were enemies one to another but He joined your hearts together, so that, by His grace, you became brethren.

This was revealed about the Aws and Khazraj. During the time of **Jahiliyyah**, the Aws and Khazraj were at war and had great hatred, enmity and ill feelings towards each other, causing long conflicts and battles to occur between them. When Allah brought Islam, those among them who embraced it became brothers who loved each other by Allah's grace, having good ties for Allah's sake and helping each other in righteousness and piety.

Allah said,

... هُوَ الَّذِيَ أَيَّدَكَ بِنَصْرِهِ وَبِالْمُؤْمِنِينَ

وَأَلَّفَ بَيْنَ قُلُوبِهِمْ لَوْ أَنفَقْتَ مَا فِي الأَرْضِ جَمِيعاً مَّا أَلَّفَتْ بَيْنَ قُلُوبِهِمْ وَلَـكِنَّ اللّهَ أَلَّفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ

> He it is Who has supported you with His Help and with the believers. And He has united their hearts. If you had spent all that is in the earth, you could not have united their hearts, but Allah has united them. Certainly He is All-Mighty, All-Wise.(8:62-63)

... وَكُنتُمْ عَلَى شَفَا حُفْرَةٍ مِّنَ النَّارِ فَأَنقَذَكُم مِّنْهَا كَذَلِكَ يُبَيِّنُ اللّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ (١٠٣)

and you were on the brink of a pit of Fire, and He saved you from it. Thus Allah makes His Ayat clear to you, that you may be guided.

Before Islam, their disbelief had them standing at the edge of a pit of the Fire, but Allah saved them from it and delivered them to faith. The Messenger of Allah reminded the **Ansar** (from both Aws and Khazraj) of this bounty when he was dividing the war booty of Hunayn. During that time, some **Ansar** did not like the way the booty was divided, since they did not get what the others did, although that was what Allah directed His Prophet to do.

The Messenger of Allah gave them a speech, in which he said,

يَا مَعْشَرَ الْأَنْصَارِ أَلَمْ أَجِدْكُمْ ضُلَّالًا فَهَدَاكُمُ اللهُ بِي،

وَكُنْتُمْ مُتَفَرِّقِينَ فَأَلَّفَكُمُ اللهُ بِي،

وَعَالَةً فَأَغْنَاكُمُ اللهُ بِي ؟

O **Ansar**! Did I not find you misguided and Allah directed you to guidance because of me!

Were you not divided beforehand and Allah united you around me!

Were you not poor and Allah enriched you because of me!

Whenever the Prophet asked them a question, they would answer, "Indeed, Allah and His Messenger have granted us bounty.''

وَلْتَكُن مِّنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُوْلَـئِكَ هُمُ الْمُفْلِحُونَ

3:104 Let there arise out of you a group of people inviting to all that is good (Islam), enjoining Al-Ma`ruf (all that Islam orders) and forbidding Al-Munkar (all that Islam has forbidden). And it is they who are the successful.

وَلاَ تَكُونُواْ كَالَّذِينَ تَفَرَّقُواْ وَاخْتَلَفُواْ مِن بَعْدِ مَا جَآءَهُمُ الْبَيِّنَـتُ وَأُوْلَـئِكَ لَهُمْ عَذَابٌ عَظِيمٌ

3:105 And be not as those who divided and differed among themselves after the clear proofs had come to them. It is they for whom there is an awful torment.

يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ

3:106 On the Day (i.e. the Day of Resurrection) when some faces will become white and some faces will become black;

فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكْفَرْتُم بَعْدَ إِيمَـنِكُمْ فَذُوقُواْ الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ

as for those whose faces will become black (to them will be said): "Did you reject faith after accepting it! Then taste the torment (in Hell) for rejecting faith.''

وَأَمَّا الَّذِينَ ابْيَضَّتْ وُجُوهُهُمْ فَفِى رَحْمَةِ اللَّهِ هُمْ فِيهَا خَـلِدُونَ

3:107 And for those whose faces will become white, they will be in Allah's mercy (Paradise), therein they shall dwell forever.

تِلْكَ ءَايَـتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ وَمَا اللَّهُ يُرِيدُ ظُلْماً لِّلْعَـلَمِينَ

3:108 These are the Ayat of Allah. We recite them to you in truth, and Allah wills no injustice to the Alamin.

وَلِلَّهِ مَا فِى السَّمَوَتِ وَمَا فِى الاٌّرْضِ وَإِلَى اللَّهِ تُرْجَعُ الاٌّمُورُ

3:109 And to Allah belongs all that is in the heavens and all that is in the earth. And all matters go back (for decision) to Allah.

The Command to Establish the Invitation to Allah

Allah said,

وَلْتَكُن مِّنكُمْ أُمَّةٌ ...

Let there arise out of you a group of people,

... يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنكَرِ ...

inviting to all that is good (Islam), enjoining **Al-Ma`ruf** (all that Islam orders) and forbidding **Al-Munkar** (all that Islam has forbidden).

> that calls to righteousness, enjoins all that is good and forbids evil in the manner Allah commanded.

... وَأُوْلَـئِكَ هُمُ الْمُفْلِحُونَ (١٠٤)

And it is they who are the successful.

Ad-Dahhak said,

> "They are a special group of the Companions and a special group of those after them, that is those who perform **Jihad** and the scholars.''

The objective of this **Ayah** is that there should be a segment of this Muslim **Ummah** fulfilling this task, even though it is also an obligation on every member of this **Ummah**, each according to his ability.

Muslim recorded that Abu Hurayrah said that the Messenger of Allah said,

مَنْ رَأى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ، وَذلِكَ أَضْعَفُ الْإِيمَان

Whoever among you witnesses an evil,

- let him change it with his hand.
- If he is unable, then let him change it with his tongue.
- If he is unable, then let him change it with his heart, and this is the weakest faith.

In another narration, The Prophet said,

وَلَيْسَ وَرَاءَ ذَلِكَ مِنَ الْإِيمَانِ حَبَّةُ خَرْدَل

There is no faith beyond that, not even the weight of a mustard seed.

Imam Ahmad recorded that Hudhayfah bin Al-Yaman said that the Prophet said,

وَالَّذِي نَفْسِي بِيَدِه، لَتَأْمُرُنَّ بِالْمَعْرُوفِ، وَلَتَنْهَوُنَّ عَنِ الْمُنْكَرِ، أَوْ لَيُوشِكَنَّ اللهُ أَنْ يَبْعَثَ عَلَيْكُمْ عِقَابًا مِنْ عِنْدِهِ، ثُمَّ لَتَدْعُنَّهُ فَلَا يَسْتَجِيبُ لَكُم

By He in Whose Hand is my soul! You will enjoin righteousness and forbid evil, or Allah shall send down a punishment from Him to you. Then, you will supplicate to Him, but He will not accept your supplication.

At-Tirmidhi also collected this **Hadith** and said, "**Hasan**".

There are many other **Hadiths** and **Ayat** on this subject, which will be explained later.

The Prohibition of Division

Allah said,

وَلاَ تَكُونُواْ كَالَّذِينَ تَفَرَّقُواْ وَاخْتَلَفُواْ مِن بَعْدِ مَا جَاءهُمُ الْبَيِّنَاتُ ...

And be not as those who divided and differed among themselves after the clear proofs had come to them.

In this **Ayah**, Allah forbids this **Ummah** from imitating the division and discord of the nations that came before them. These nations also abandoned enjoining righteousness and forbidding evil, although they had proof of its necessity.

... وَأُوْلَـئِكَ لَهُمْ عَذَابٌ عَظِيمٌ (١٠٥)

It is they for whom there is an awful torment.

Imam Ahmad recorded that Abu Amir Abdullah bin Luhay said,

"We performed **Hajj** with Muawiyah bin Abi Sufyan. When we arrived at Makkah, he stood up after praying **Zuhr** and said, `The Messenger of Allah said,

إِنَّ أَهْلَ الْكِتَابَيْنِ افْتَرَقُوا فِي دِينِهِمْ عَلى ثِنْتَيْنِ وَسَبْعِينَ مِلَّةً، وَإِنَّ هذِهِ الْأُمَّةَ سَتَفْتَرِقُ عَلى ثَلَاثٍ وَسَبْعِينَ مِلَّةً يَعْنِي الْأَهْوَاءَ كُلُّهَا فِي النَّارِ إِلَّا وَاحِدَةً وَهِيَ الْجَمَاعَةُ

وَإِنَّهُ سَيَخْرُجُ فِي أُمَّتِي أَقْوَامٌ تَجَارَى بِهِمْ تِلْكَ الْأَهْوَاءُ كَمَا يَتَجَارَى الْكَلْبُ بِصَاحِبِه، لَا يَبْقَى مِنْهُ عِرْقٌ وَلَا مَفْصِلٌ إِلَّا دَخَلَه

The People of the Two Scriptures divided into seventy-two sects. This **Ummah** will divide into seventy-three sects, all in the Fire except one, that is, the **Jama`ah**.

Some of my **Ummah** will be guided by desire, like one who is infected by rabies; no vein or joint will be saved from these desires.

Muawiyah said next:

By Allah, O Arabs! If you do not adhere to what came to you from your Prophet then other people are even more prone not to adhere to it.''

Similar was recorded by Abu Dawud from Ahmad bin Hanbal and Muhammad bin Yahya.

The Benefits of Brotherly Ties and Unity and the Consequence of Division on the Day of the Gathering

Allah said next,

يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ ...

On the Day when some faces will become white and some faces will become black;

on the Day of Resurrection.

This is when the faces of followers of the **Sunnah** and the **Jama`ah** will radiate with whiteness, and the faces of followers of **Bid`ah** (innovation) and division will be darkened, as has been reported from Ibn Abbas.

Allah said,

... فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكْفَرْتُم بَعْدَ إِيمَانِكُمْ ...

As for those whose faces will become black (to them will be said): "Did you reject faith after accepting it!"

Al-Hasan Al-Basri said,

"They are the hypocrites.''

... فَذُوقُواْ الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ (١٠٦)

Then taste the torment (in Hell) for rejecting faith.

and this description befits every disbeliever.

وَأَمَّا الَّذِينَ ابْيَضَّتْ وُجُوهُهُمْ فَفِي رَحْمَةِ اللّهِ هُمْ فِيهَا خَالِدُونَ (١٠٧)

And for those whose faces will become white, they will be in Allah's mercy (Paradise), therein they shall dwell forever.

in Paradise, where they will reside for eternity and shall never desire to be removed.

Abu Isa At-Tirmidhi recorded that Abu Ghalib said,

"Abu Umamah saw heads (of the Khawarij sect) hanging on the streets of Damascus. He commented, `The Dogs of the Fire and the worst dead people under the cover of the sky. The best dead men are those whom these have killed.'

He then recited, **يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ** (On the Day (i.e. the Day of Resurrection) when some faces will become white and some faces will become black), until the end of the **Ayah**.

I said to Abu Umamah, `Did you hear this from the Messenger of Allah?'

He said, `If I only heard it from the Messenger of Allah once, twice, thrice, four times, or seven times, I would not have narrated it to you.'"

At-Tirmidhi said, "This **Hadith** is **Hasan**."

Ibn Majah and Ahmad recorded similarly.

Allah said,

تِلْكَ آيَاتُ اللّهِ نَتْلُوهَا عَلَيْكَ ...

These are the **Ayat** of Allah. We recite them to you,

meaning, `These are the verses of Allah, His proofs and signs that We reveal to you, O Muhammad.'

... بِالْحَقِّ ...

in truth,

making known the true reality of this world and the Hereafter.

... وَمَا اللّهُ يُرِيدُ ظُلْمًا لِّلْعَالَمِينَ (١٠٨)

and Allah wills no injustice to the **Alamin**.

for He never treats them with injustice. Rather, He is the Just Ruler Who is able to do everything

and has knowledge of everything. Therefore, He does not need to treat any of His creatures with injustice.

this is why He said next,

وَلِلّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الأَرْضِ ...

and to Allah belongs all that is in the heavens and all that is in the Earth,

they are all His servants and His property.

... وَإِلَى اللّهِ تُرْجَعُ الأُمُورُ (١٠٩)

And all matters go back to Allah.

for His is the decision concerning the affairs of this life and the Hereafter, and His is the Supreme Authority in this life and the Hereafter.

كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ

3:110 You are the best of peoples ever raised up for mankind;

تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ

you enjoin Al-Ma\`ruf (all that Islam has ordained) and forbid Al-Munkar (all that Islam has forbidden), and you believe in Allah.

وَلَوْ ءَامَنَ أَهْلُ الْكِتَـبِ لَكَانَ خَيْراً لَّهُمْ مِّنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَـسِقُونَ

And had the People of the Scripture (Jews and Christians) believed, it would have been better for them; among them are some who have faith, but most of them are Fasiqun (rebellious).

لَن يَضُرُّوكُمْ إِلاَّ أَذًى وَإِن يُقَـتِلُوكُمْ يُوَلُّوكُمُ الاٌّدُبَارَ ثُمَّ لاَ يُنصَرُونَ

3:111 They will do you no harm, barring a trifling annoyance; and if they fight against you, they will show you their backs, and they will not be helped.

ضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ أَيْنَ مَا ثُقِفُواْ إِلاَّ بِحَبْلٍ مِّنْ اللَّهِ وَحَبْلٍ مِّنَ النَّاسِ

3:112 They are stricken with humility wherever they may be, except when under a covenant (of protection) from Allah, and a covenant from men;

وَبَآءُوا بِغَضَبٍ مِّنَ اللَّهِ وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ

they have drawn on themselves the wrath of Allah, and destitution is put over them.

ذلِكَ بِأَنَّهُمْ كَانُواْ يَكْفُرُونَ بِـَايَـتِ اللَّهِ وَيَقْتُلُونَ الاٌّنْبِيَآءَ بِغَيْرِ حَقٍّ

This is because they disbelieved in the Ayat of Allah and killed the Prophets without right.

ذلِكَ بِمَا عَصَوْاْ وَّكَانُواْ يَعْتَدُونَ

This is because they disobeyed (Allah) and used to transgress (the limits set by Allah).

Virtues of the Ummah of Muhammad the Best Nation Ever

Allah states that the **Ummah** of Muhammad is the best nation ever,

كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ ...

You are the best of peoples ever raised up for mankind,

Al-Bukhari recorded that Abu Hurayrah commented on this **Ayah**,

> "(You, Muslims, are) the best nation of people for the people, you bring them tied in chains on their necks (capture them in war) and they later embrace Islam.''

Similar was said by Ibn Abbas, Mujahid, Atiyah Al-Awfi, Ikrimah, Ata and Ar-Rabi bin Anas that, كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ (You are the best of peoples ever raised up for mankind),

> means, the best of peoples for the people.

The meaning of the **Ayah** is that the **Ummah** of Muhammad is the most righteous and beneficial nation for mankind. Hence Allah's description of them,

... تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنكَرِ وَتُؤْمِنُونَ بِاللّهِ ...

you enjoin **Al-Ma`ruf** and forbid **Al-Munkar** and believe in Allah.

Ahmad, At-Tirmidhi, Ibn Majah, and Al-Hakim recorded that Hakim bin Muawiyah bin Haydah narrated that his father said that the Messenger of Allah said,

> أَنْتُمْ تُوَفُّون سَبْعِينَ أُمَّةً، أَنْتُمْ خَيْرُهَا، وَأَنْتُمْ أَكْرَمُ عَلَى اللهِ عَزَّ وَجَل
>
> You are the final of seventy nations, you are the best and most honored among them to Allah.
>
> This is a well-known **Hadith** about which At-Tirmidhi said, "**Hasan**'', and which is also narrated from Mu`adh bin Jabal and Abu Sa`id.

The **Ummah** of Muhammad achieved this virtue because of its Prophet, Muhammad, peace be upon him, the most regarded of Allah's creation and the most honored Messenger with Allah. Allah sent Muhammad with the perfect and complete Law that was never given to any Prophet or Messenger before him. In Muhammad's Law,

few deeds take the place of the many deeds that other nations performed. For instance, Imam Ahmad recorded that Ali bin Abi Talib said,

"The Messenger of Allah said,

أُعْطِيتُ مَا لَمْ يُعْطَ أَحَدٌ مِنَ الْأَنْبِيَاء

I was given what no other Prophet before me was given.

We said, `O Messenger of Allah! What is it?'

He said,

- نُصِرْتُ بِالرُّعْبِ،
- وَأُعْطِيتُ مَفَاتِيحَ الْأَرْضِ،
- وَسُمِّيتُ أَحْمَدَ،
- وَجُعِلَ التُّرَابُ لِي طَهُورًا،
- وَجُعِلَتْ أُمَّتِي خَيْرَ الْأُمَم

- I was given victory by fear,
- I was given the keys of the earth,
- I was called Ahmad,
- the earth was made a clean place for me (to pray and perform Tayammum with it),
- and my **Ummah** was made the best **Ummah**."

The chain of narration for this **Hadith** is **Hasan**.

There are several **Haditхs** that we should mention here.

The Two **Sahihs** recorded that Az-Zuhri said that, Sa`id bin Al-Musayyib said that Abu Hurayrah narrated to him,

"I heard the Messenger of Allah saying,

يَدْخُلُ الْجَنَّـةَ مِنْ أُمَّتِي زُمْرَةٌ وَهُمْ سَبْعُونَ أَلْفًا، تُضِيءُ وُجُوهُهُمْ إِضَاءَةَ الْقَمَرِ لَيْلَةَ الْبَدْر

A group of seventy thousand from my **Ummah** will enter Paradise, while their faces are radiating, just like the moon when it is full.'

Ukkashah bin Mihsan Al-Asadi stood up, saying, `O Messenger of Allah! Supplicate to Allah that I am one of them.'

The Messenger of Allah said,

اللَّهُمَّ اجْعَلْهُ مِنْهُم

`O Allah! Make him one of them.'

A man from the **Ansar** also stood and said, `O Messenger of Allah! Supplicate to Allah that I am one of them.'

The Messenger said,

سَبَقَكَ بِهَا عُكَّاشَةَ

Ukkashah has beaten you to it.'

Another Hadith that Establishes the Virtues of the Ummah of Muhammad in this Life and the Hereafter

Imam Ahmad recorded that Jabir said,

"I heard the Messenger of Allah saying,

إِنِّي لَأَرْجُو أَنْ يَكُونَ مَنْ يَتَّبِعُنِي مِنْ أُمَّتِي يَوْمَ الْقِيَامَةِ رُبُعَ الْجَنَّــةِ

`I hope that those who follow me will be one-fourth of the residents of Paradise on the Day of Resurrection.'

We said, `**Allahu Akbar**'.

He then said,

أَرْجُو أَنْ يَكُونُوا ثُلُثَ النَّاس

`I hope that they will be one-third of the people.'

We said, `**Allahu Akbar**'.

He then said,

أَرْجُو أَنْ تَكُونُوا الشَّطْرَ

`I hope that you will be one-half.'''

Imam Ahmad recorded the same **Hadith** with another chain of narration, and this **Hadith** meets the criteria of Muslim in his **Sahih**.

In the Two **Sahihs**, it is recorded that Abdullah bin Mas`ud said,

"The Messenger of Allah said to us,

أَمَا تَرْضَوْنَ أَنْ تَكُونُوا رُبُعَ أَهْلِ الْجَنَّـةِ ؟

Does it please you that you will be one-fourth of the people of Paradise?

We said, `**Allahu Akbar**!'

He added,

أَمَا تَرْضَوْنَ أَنْ تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّـةِ ؟

Does it please you that you will be one-third of the people of Paradise?

We said, `**Allahu Akbar**!'

He said,

إِنِّي لَأَرْجُو أَنْ تَكُونُوا شَطْرَ أَهْلِ الْجَنَّـةِ؟

I hope that you will be half of the people of Paradise.''

Another Hadith

Imam Ahmad recorded that Buraydah said that;

the Prophet said,

أَهْلُ الْجَنَّةِ عِشْرُونَ وَمِائَةُ صَفٍ، هذِهِ الْأُمَّةُ مِنْ ذلِكَ ثَمَانُونَ صَفًّا

The people of Paradise are one hundred and twenty rows, this **Ummah** takes up eighty of them.

Imam Ahmad also collected this **Hadith** through another chain of narration.

At-Tirmidhi and Ibn Majah also collected this **Hadith**, and At-Tirmidhi said, this **Hadith** is **Hasan**.

Abdur-Razzaq recorded that Abu Hurayrah said that,

the Prophet said,

نَحْنُ الْآخِرُونَ الْأَوَّلُونَ يَوْمَ الْقِيَامَةِ، نَحْنُ أَوَّلُ النَّاسِ دُخُولًا الْجَنَّــةَ، بَيْدَ أَنَّهُمْ أُوتُوا الْكِتَابَ مِنْ قَبْلِنَا وَأُوتِينَاهُ مِنْ بَعْدِهِمْ، فَهَدَانَا اللهُ لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ،

فَهَذَا الْيَوْمُ الَّذِي اخْتَلَفُوا فِيهِ، النَّاسُ لَنَا فِيهِ تَبَعٌ، غَدًا لِلْيَهُودِ، وَلِلنَّصَارَى بَعْدَ غَد

We (Muslims) are the last to come, but the foremost on the Day of Resurrection, and the first people to enter Paradise, although the former nations were given the Scriptures before us and we after them. Allah gave us the guidance of truth that they have been disputing about.

This (Friday) is the Day that they have been disputing about, and all the other people are behind us in this matter: the Jews' (day of congregation is) tomorrow (Saturday) and the Christians' is the day after tomorrow (Sunday).

Al-Bukhari and Muslim collected this **Hadith**.

Muslim recorded Abu Hurayrah saying that the Messenger of Allah said,

نَحْنُ الْآخِرُونَ الْأَوَّلُونَ يَوْمَ الْقِيَامَةِ، نَحْنُ أَوَّلُ مَنْ يَدْخُلُ الْجَنَّــةَ

We (Muslims) are the last (to come), but (will be) the foremost on the Day of Resurrection, and will be the first people to enter Paradise... until the end of the **Hadith**.

These and other **Hadiths** conform to the meaning of the **Ayah**, كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنكَرِ وَتُؤْمِنُونَ بِاللَّهِ (You are the best of peoples ever raised up

for mankind; you enjoin **Al-Ma`ruf** (all that Islam has ordained) and forbid **Al-Munkar** (all that Islam has forbidden), and you believe in Allah).

Therefore, whoever among this **Ummah** acquires these qualities, will have a share in this praise.

Qatadah said,

> "We were told that Umar bin Al-Khattab recited this **Ayah** (3:110) during a **Hajj** that he performed, when he saw that the people were rushing. He then said, `Whoever likes to be among this (praised) **Ummah**, let him fulfill the condition that Allah set in this **Ayah**.'"
>
> Ibn Jarir recorded this.

Those from this **Ummah** who do not acquire these qualities will be just like the People of the Scriptures whom Allah criticized, when He said, كَانُواْ لاَ يَتَنَاهَوْنَ عَن مُّنكَرٍ فَعَلُوهُ (They did not forbid one another from the **Munkar** which they committed... (5:79).

This is the reason why, after Allah praised the Muslim **Ummah** with the qualities that He mentioned, He criticized the People of the Scriptures and chastised them, saying,

... وَلَوْ آمَنَ أَهْلُ الْكِتَابِ ...

And had the People of the Scripture (Jews and Christians) believed,

> in what was sent down to Muhammad.

... لَكَانَ خَيْرًا لَّهُم مِّنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ (١١٠)

it would have been better for them; among them are some who have faith, but most of them are **Fasiqun** (rebellious).

Therefore only a few of them believe in Allah and in what was sent down to you and to them. The majority of them follow deviation, disbelief, sin and rebellion.

The Good News that Muslims will Dominate the People of the Book

While delivering the good news to His believing servants that victory and dominance will be theirs against the disbelieving, atheistic People of the Scriptures, Allah then said,

لَن يَضُرُّوكُمْ إِلاَّ أَذًى وَإِن يُقَاتِلُوكُمْ يُوَلُّوكُمُ الأَدُبَارَ ثُمَّ لاَ يُنصَرُونَ (١١١)

> They will do you no harm, barring a trifling annoyance; and if they fight against you, they will show you their backs, and they will not be helped.
>
> This is what occurred, for at the battle of Khyber, Allah brought humiliation and disgrace to the Jews. Before that, the Jews in Al-Madinah, the tribes of Qaynuqa, Nadir and Qurayzah, were also humiliated by Allah.
>
> Such was the case with the Christians in the area of Ash-Sham later on, when the Companions defeated them in many battles and took over the leadership of Ash-Sham forever.
>
> There shall always be a group of Muslims in Ash-Sham area until `Isa, son of Maryam, descends while they are like this (on the truth, apparent and victorious). `Isa will at that time rule according to the Law of Muhammad, break the cross, kill the swine, banish the **Jizyah** and only accept Islam from the people.

Allah said next,

ضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ أَيْنَ مَا ثُقِفُوا إِلاَّ بِحَبْلٍ مِّنْ اللهِ وَحَبْلٍ مِّنَ النَّاسِ ...

> Indignity is put over them wherever they may be, except when under a covenant (of protection) from Allah, and a covenant from men;
>
> > meaning, Allah has placed humiliation and disgrace on them wherever they may be, and they will never be safe, إِلاَّ بِحَبْلٍ مِّنْ اللّهِ (except when under a covenant from Allah), under the **Dhimmah** (covenant of protection) from Allah that requires them to pay the **Jizyah** (tax, to Muslims,) and makes them subservient to Islamic Law.

وَحَبْلٍ مِّنَ النَّاسِ (and a covenant from men);

> meaning, covenant from men, such as pledges of protection and safety offered to them by Muslim men and women, and even a slave, according to one of the sayings of the scholars.

Ibn Abbas said that, إِلاَّ بِحَبْلٍ مِّنْ اللّهِ وَحَبْلٍ مِّنَ النَّاسِ (except when under a covenant from Allah, and a covenant from men);

> refers to a covenant of protection from Allah and a pledge of safety from people.
>
> Similar was said by Mujahid, Ikrimah, Ata, Ad-Dahhak, Al-Hasan, Qatadah, As-Suddi and Ar-Rabi bin Anas.

Allah's statement,

... وَبَآؤُوا بِغَضَبٍ مِّنَ اللّهِ ...

they have drawn on themselves the wrath of Allah,

> means, they earned Allah's anger, which they deserved.

... وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ ...

and destitution is put over them,

> meaning they deserve it by decree and legislatively.

Allah said next,

... ذَلِكَ بِأَنَّهُمْ كَانُواْ يَكْفُرُونَ بِآيَاتِ اللّهِ وَيَقْتُلُونَ الأَنبِيَاء بِغَيْرِ حَقٍّ ...

This is because they disbelieved in the **Ayat** of Allah and killed the Prophets without right.

> meaning, what drove them to this was their arrogance, transgression and envy, earning them humiliation, degradation and disgrace throughout this life and the Hereafter.

Allah said,

... ذَلِكَ بِمَا عَصَوا وَّكَانُوا يَعْتَدُونَ (١١٢)

This is because they disobeyed and used to transgress (the limits set by Allah).

> meaning, what lured them to disbelieve in Allah's **Ayat** and kill His Messengers, is the fact that they often disobeyed Allah's commands, committed His prohibitions and transgressed His set limits.
>
> We seek refuge from this behavior, and Allah Alone is sought for each and every type of help.

لَيْسُوا سَوَآءً مِّنْ أَهْلِ الْكِتَـبِ أُمَّةٌ قَآئِمَةٌ يَتْلُونَ ءَايَـتِ اللَّهِ ءَانَآءَ الَّيْلِ وَهُمْ يَسْجُدُونَ

3:113 Not all of them are alike; a party of the People of the Scripture stand for the right, they recite the verses of Allah during the hours of the night, prostrating themselves in prayer.

يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الاٌّخِرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُسَـرِعُونَ فِى الْخَيْرَتِ وَأُوْلَـئِكَ مِنَ الصَّـلِحِينَ

3:114 They believe in Allah and the Last Day; they enjoin Al-Ma`ruf and forbid Al-Munkar; and they hasten in (all) good works; and they are among the righteous.

وَمَا يَفْعَلُوا مِنْ خَيْرٍ فَلَنْ يُكْفَروهُ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ

3:115 And whatever good they do, nothing will be rejected of them; for Allah knows well the Muttaqin (the pious).

إِنَّ الَّذِينَ كَفَرُواْ لَنْ تُغْنِىَ عَنْهُمْ أَمْوَلُهُمْ وَلاَ أَوْلَـدُهُمْ مِّنَ اللَّهِ شَيْئاً

3:116 Surely, those who disbelieve, neither their properties nor their offspring will avail them against Allah.

وَأُوْلَـئِكَ أَصْحَـبُ النَّارِ هُمْ فِيهَا خَـلِدُونَ

They are the dwellers of the Fire, therein they will abide.

مَثَلُ مَا يُنْفِقُونَ فِى هِـذِهِ الْحَيَوةِ الدُّنْيَا كَمَثَلِ رِيحٍ فِيهَا صِرٌّ أَصَابَتْ حَرْثَ قَوْمٍ ظَلَمُواْ أَنفُسَهُمْ فَأَهْلَكَتْهُ

3:117 The parable of what they spend in this world is that of a wind of Sir; it struck the harvest of a people who did wrong against themselves and destroyed it.

وَمَا ظَلَمَهُمُ اللَّهُ وَلَـكِنْ أَنفُسَهُمْ يَظْلِمُونَ

Allah wronged them not, but they wronged themselves.

Virtues of the People of the Scriptures Who Embrace Islam

Muhammad bin Ishaq and others, including Al-Awfi who reported it from Ibn Abbas, said;

> "These **Ayat** were revealed about the clergy of the People of the Scriptures who embraced the faith. For instance, there is Abdullah bin Salam, Asad bin Ubayd, Tha`labah bin Sa`yah, Usayd bin Sa`yah, and so forth.
>
> This **Ayah** means that those among the People of the Book whom Allah rebuked earlier are not at all the same as those among them who embraced Islam.

Hence Allah's statement,

لَيْسُواْ سَوَاء ...

Not all of them are alike.

Therefore, these two types of people are not equal, and indeed, there are believers and also criminals among the People of the Book, just as Allah said,

... مِّنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَآئِمَةٌ ...

a party of the People of the Scripture stand for the right,

for they implement the Book of Allah, adhere to His Law and follow His Prophet Muhammad.

Therefore, this type is on the straight path,

... يَتْلُونَ آيَاتِ اللّهِ آنَاء اللَّيْلِ وَهُمْ يَسْجُدُونَ (١١٣)

they recite the verses of Allah during the hours of the night, prostrating themselves in prayer.

They often stand in prayer at night for **Tahajjud**, and recite the Qur'an in their prayer.

يُؤْمِنُونَ بِاللّهِ وَالْيَوْمِ الآخِرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنكَرِ وَيُسَارِعُونَ فِي الْخَيْرَاتِ وَأُوْلَـئِكَ مِنَ الصَّالِحِينَ (١١٤)

They believe in Allah and the Last Day; they enjoin **Al-Ma`ruf** and forbid **Al-Munkar**; and they hasten in (all) good works; and they are among the righteous. (3: 114)

This is the same type of people mentioned at the end of the **Surah**;

وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَن يُؤْمِنُ بِاللّهِ وَمَا أُنزِلَ إِلَيْكُمْ وَمَآ أُنزِلَ إِلَيْهِمْ خَاشِعِينَ لِلّهِ

And there are, certainly, among the People of the Scripture (Jews and Christians), those who believe in Allah and in that which has been revealed to you, and in that which has been revealed to them, humbling themselves before Allah. (3:199)

Allah said here,

وَمَا يَفْعَلُواْ مِنْ خَيْرٍ فَلَن يُكْفَرُوْهُ ...

And whatever good they do, nothing will be rejected of them;

> meaning, their good deeds will not be lost with Allah. Rather, He will award them the best rewards.

... وَاللّهُ عَلِيمٌ بِالْمُتَّقِينَ (١١٥)

for Allah knows well the **Muttaqin** (the pious).

> for no deed performed by any person ever escapes His knowledge, nor is any reward for those who do good deeds ever lost with Him.

إِنَّ الَّذِينَ كَفَرُواْ ...

Surely, those who disbelieve,

> Allah mentions the disbelieving polytheists:

... لَن تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلاَ أَوْلاَدُهُم مِّنَ اللّهِ شَيْئًا ...

neither their properties nor their offspring will avail them against Allah,

> meaning, nothing can avert Allah's torment and punishment from striking them.

... وَأُوْلَـئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ (١١٦)

They are the dwellers of the Fire, therein they will abide.

The Parable of What the Disbelievers Spend in This Life

Allah gave a parable for what the disbelievers spend in this life,

مَثَلُ مَا يُنفِقُونَ فِي هِـذِهِ الْحَيَاةِ الدُّنْيَا كَمَثَلِ رِيحٍ فِيهَا صِرٌّ ...

The likeness of what they spend in this world is the likeness of a wind of **Sir**;

Ibn Abbas, Ikrimah, Sa`id bin Jubayr, Al-Hasan, Qatadah, Ad-Dahhak, Ar-Rabi bin Anas and others have said.

> a frigid wind.

Ata said that;

> **Sir**, means, `cold and snow.'

Ibn Abbas and Mujahid are also reported to have said that;

> **Sir** means, `fire'.

This latter meaning does not contradict the meanings we mentioned above, because extreme cold weather, especially when accompanied by snow, burns plants and produce, and has the same effect fire has on such growth.

... أَصَابَتْ حَرْثَ قَوْمٍ ظَلَمُواْ أَنفُسَهُمْ فَأَهْلَكَتْهُ ...

It struck the harvest of a people who did wrong against themselves and destroyed it,

> by burning.
>
> This **Ayah** mentions a calamity that strikes produce that is ready to harvest, destroying it by burning and depriving its owner of it when he needs it the most. Such is the case with the disbelievers, for Allah destroys the rewards for their good deeds in this life, just as He destroyed the produce of the sinner because of his sins. Both types did not build their work on firm foundations.

... وَمَا ظَلَمَهُمُ اللّهُ وَلَـكِنْ أَنفُسَهُمْ يَظْلِمُونَ (١١٧)

And Allah wronged them not, but they wronged themselves.

يأَيُّهَا الَّذِينَ ءَامَنُواْ لاَ تَتَّخِذُواْ بِطَانَةً مِّن دُونِكُمْ لاَ يَأْلُونَكُمْ خَبَالاً وَدُّواْ مَا عَنِتُّمْ

3:118 O you who believe! Take not as (your) Bitanah (advisors, helpers) those other than your own, since they will not fail to do their best to corrupt you. They desire to harm you severely.

قَدْ بَدَتِ الْبَغْضَآءُ مِنْ أَفْوَهِهِمْ وَمَا تُخْفِى صُدُورُهُمْ أَكْبَرُ

Hatred has already appeared from their mouths, but what their breasts conceal is far worse.

قَدْ بَيَّنَّا لَكُمُ الأَيَـتِ إِنْ كُنتُمْ تَعْقِلُونَ

Indeed We have made plain to you the Ayat if you understand.

هَآأَنتُمْ أُوْلاءِ تُحِبُّونَهُمْ وَلاَ يُحِبُّونَكُمْ وَتُؤْمِنُونَ بِالْكِتَـبِ كُلِّهِ

3:119 Lo! You are the ones who love them but they love you not, and you believe in all the Scriptures.

وَإِذَا لَقُوكُمْ قَالُواْ ءَامَنَّا وَإِذَا خَلَوْاْ عَضُّواْ عَلَيْكُمُ الأَنَامِلَ مِنَ الْغَيْظِ

And when they meet you, they say, "We believe.'' But when they are alone, they bite their Anamil at you in rage.

قُلْ مُوتُواْ بِغَيْظِكُمْ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ

Say: "Perish in your rage. Certainly, Allah knows what is in the breasts (all the secrets). ''

إِن تَمْسَسْكُمْ حَسَنَةٌ تَسُؤْهُمْ وَإِن تُصِبْكُمْ سَيِّئَةٌ يَفْرَحُواْ بِهَا

3:120 If a good befalls you, it grieves them, but if some evil overtakes you, they rejoice at it.

وَإِن تَصْبِرُواْ وَتَتَّقُواْ لاَ يَضُرُّكُمْ كَيْدُهُمْ شَيْئاً

But if you remain patient and have Taqwa, not the least harm will their cunning do to you.

إِنَّ اللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ

Surely, Allah surrounds all that they do.

The Prohibition of Taking Advisors From Among the Disbelievers

Allah said,

يَا أَيُّهَا الَّذِينَ آمَنُواْ لاَ تَتَّخِذُواْ بِطَانَةً مِّن دُونِكُمْ ...

O you who believe! Take not as (your) **Bitanah** those other than your own,

Allah forbids His believing servants from taking the hypocrites as advisors, so that the hypocrites do not have the opportunity to expose the secrets of the believers and their plans against their enemies. The hypocrites try their very best to confuse, oppose and harm the believers any way they can, and by using any wicked, evil means at their disposal. They wish the very worst and difficult conditions for the believers. Allah said, لاَ تَتَّخِذُواْ بِطَانَةً مِّن دُونِكُمْ (Take not as (your) **Bitanah** those other than your own), in reference to taking followers of other religions as consultants and advisors, for advisors of a certain person have access to his most secret affairs.

Al-Bukhari and An-Nasa'i recorded that, Abu Sa`id said that the Messenger of Allah said,

> مَا بَعَثَ اللهُ مِنْ نَبِيَ وَلَا اسْتَخْلَفَ مِنْ خَلِيفَةٍ إِلَّا كَانَتْ لَهُ بِطَانَتَانِ: بِطَانَةٌ تَأْمُرُهُ بِالْخَيْرِ وَتَحُضُّهُ عَلَيْهِ، وَبِطَانَةٌ تَأْمُرُهُ بِالسُّوءِ وَتَحُضُّهُ عَلَيْهِ، وَالْمَعْصُومُ مَنْ عَصَمَ الله
>
> Allah has not sent any Prophet nor was there any **Khalifah** but they have two types of advisors, one that commands him with righteousness and advises it, and another that commands him with evil and advises him with it. Only those whom Allah gives immunity are immune.

Ibn Abi Hatim reported that Ibn Abi Ad-Dahqanah said,

> "Umar bin Al-Khattab was told, `There is young man here from the people of Hirah (in Iraq, who were Christians) who is a proficient scribe. Why do you not appoint him as a scribe?'
>
> Umar said, `I would then be taking advisors from among the disbelievers.'"

This **Ayah** and the story about Umar testify to the fact that Muslims are not allowed to use **Ahl Adh-Dhimmah** to be scribes in matters that affect the affairs of Muslims and expose their secrets, for they might convey these secrets to combatant disbelievers.

This is why Allah said,

... لاَ يَأْلُونَكُمْ خَبَالاً وَدُّواْ مَا عَنِتُّمْ ...

since they will not fail to do their best to corrupt you. They desire to harm you severely.

Allah then said,

... قَدْ بَدَتِ الْبَغْضَاء مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ ...

Hatred has already appeared from their mouths, but what their breasts conceal is far worse.

> meaning, enmity appears on their faces and in what they sometimes utter, as well as, the enmity

they have against Islam and its people in their hearts.

Since this fact is apparent to every person who has sound comprehension, therefore,

... قَدْ بَيَّنَّا لَكُمُ الآيَاتِ إِن كُنتُمْ تَعْقِلُونَ (١١٨)

Indeed We have made plain to you the **Ayat** if you understand.

Allah said next,

هَاأَنتُمْ أُوْلاء تُحِبُّونَهُمْ وَلاَ يُحِبُّونَكُمْ ...

O! You are the ones who love them but they love you not,

meaning, O believers! You like the hypocrites because you think they are believers, for they pretend to be so, but they do not like you publicly or secretly.

... وَتُؤْمِنُونَ بِالْكِتَابِ كُلِّهِ ...

And you believe in all the Scriptures,

meaning, you have no doubt in any part of Allah's Book, while the hypocrites have deep doubts, confusion and reservations about it.

Muhammad bin Ishaq reported that Ibn Abbas said that, **وَتُؤْمِنُونَ بِالْكِتَابِ كُلِّهِ** (and you believe in all the Scriptures),

means, you believe in your Book, their Book, and the previous Books, while the hypocrites disbelieve in your Book, and this is why they deserve that you dislike them instead of them disliking you.

Ibn Jarir collected this statement.

... وَإِذَا لَقُوكُمْ قَالُواْ آمَنَّا وَإِذَا خَلَوْاْ عَضُّواْ عَلَيْكُمُ الأَنَامِلَ مِنَ الْغَيْظِ ...

And when they meet you, they say, "We believe.'' But when they are alone, they bite their **Anamil** at you in rage.

Qatadah stated that,

Anamil, means the tips of the fingers.

This is the behavior of the hypocrites who pretend to be believers and kind when they are with the believers, all the while concealing the opposite in their hearts in every respect. This is the exact situation that Allah describes, وَإِذَا خَلَوْاْ عَضُّواْ عَلَيْكُمُ الأَنَامِلَ مِنَ الْغَيْظِ (But when they are alone, they bite their **Anamil** at you in rage) and rage is extreme anger and fury.

Allah said to them,

... قُلْ مُوتُواْ بِغَيْظِكُمْ إِنَّ اللّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ (١١٩)

Say: "Perish in your rage. Certainly, Allah knows what is in the breasts (all the secrets).''

for no matter how much you envy the believers and feel rage towards them, know that Allah shall perfect His favor on His believing servants, complete His religion, raise high His Word and give dominance to His religion. Therefore, O hypocrites, die in rage.

إِنَّ اللّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ (Allah knows what is in the breasts),

Allah has perfect knowledge of what you conceal in your hearts and chests and in the rage, envy and hatred you have against the believers. Allah will punish you for all this in this life, and they will have the good that you dislike for them. In the Hereafter, you will suffer severe torment in the Fire where you will remain for eternity.

Thereafter, Allah said,

إِن تَمْسَسْكُمْ حَسَنَةٌ تَسُؤْهُمْ وَإِن تُصِبْكُمْ سَيِّئَةٌ يَفْرَحُواْ بِهَا ...

If a good befalls you, it grieves them, but if some evil overtakes you, they rejoice at it.

This only emphasizes the severity of the enmity that the hypocrites feel against the believers. If

the believers enjoy fertile years, victories, support and their numbers and following increase, the hypocrites become displeased. When the Muslims suffer a drought or their enemies gain the upper hand against them, by Allah's decree, just as occurred during the battle of **Uhud**, the hypocrites become pleased.

Allah said to His believing servants,

... وَإِن تَصْبِرُواْ وَتَتَّقُواْ لاَ يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا ...

But if you remain patient and have **Taqwa**, not the least harm will their cunning do to you.

Allah directs the believers to safety from the wickedness of evil people and the plots of the sinners, by recommending them to revert to patience and by having fear of Allah and trusting Him.

... إِنَّ اللّهَ بِمَا يَعْمَلُونَ مُحِيطٌ (١٢٠)

Surely, Allah surrounds all that they do.

Allah encompasses the enemies of the believers, all the while the believers have no power or strength except from Him. Whatever Allah wills, occurs, and whatever He does not will, does not occur. Nothing happens in His Kingdom except with His decision and according to His decrees.

Verily, whoever relies on Allah, Allah shall suffice for him.

Allah then mentions the story of **Uhud**, the defeat that He tested the believers with, His distinguishing the believers from the hypocrites and their patience.

وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّىءُ الْمُؤْمِنِينَ مَقَاعِدَ لِلْقِتَالِ وَاللَّهُ سَمِيعٌ عَلِيمٌ

3:121 And (remember) when you left your household in the morning to post the believers at their stations for the battle (of Uhud). And Allah is All-Hearer, All-Knower.

إِذْ هَمَّتْ طَّآئِفَتَانِ مِنكُمْ أَن تَفْشَلاَ وَاللَّهُ وَلِيُّهُمَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

3:122 When two parties from among you were about to lose heart, but Allah was their Wali (Supporter and Protector). And in Allah should the believers put their trust.

وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنتُمْ أَذِلَّةٌ فَاتَّقُواْ اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ

3:123 And Allah has already made you victorious at Badr, when you were a weak little force. So have Taqwa of Allah that you may be grateful.

The Battle of Uhud

According to the majority of scholars, these **Ayat** are describing the battle of **Uhud**, as Ibn Abbas, Al-Hasan, Qatadah, As-Suddi and others said.

The battle of **Uhud** occurred on a Saturday, in the month of **Shawwal** on the third year of **Hijrah**.

Ikrimah said that **Uhud** occurred in the middle of the month of **Shawwal**, and Allah knows best.

The Reason Behind the Battle of Uhud

The idolators suffered many casualties among their noble men at the battle of **Badr**. The caravan that Abu Sufyan led (before

Badr) returned safely to Makkah, prompting the remaining Makkan leaders and the children of those who were killed at **Badr** to demand from Abu Sufyan to, "Spend this money on fighting Muhammad!''

Consequently, they spent the money from the caravan on warfare expenses and mobilized their forces including the **Ahabish** tribes (tribes living around the city). They gathered three thousand soldiers and marched until they camped near **Uhud** facing Al-Madinah.

The Messenger of Allah led the Friday prayer and when he finished with it, he performed the funeral prayer for a man from Bani An-Najjar called Malik bin Amr. The Prophet then asked the Muslims for advice, if they should march to meet the disbelievers, or fortify themselves in Al-Madinah.

Abdullah bin Ubayy (the chief hypocrite) advised that they should remain in Al-Madinah, saying that if the disbelievers lay siege to Al-Madinah, the siege would be greatly disadvantageous to them. He added that if they decide to attack Al-Madinah, its men would face off with them, while women and children could throw rocks at them from above their heads; and if they decide to return to Makkah, they would return with failure.

However, some companions who did not attend the battle of **Badr** advised that the Muslims should go out to **Uhud** to meet the disbelievers.

The Messenger of Allah went to his home, put on his shield and came out. The companions were weary then and said to each other, "Did we compel the Messenger of Allah to go out?'' They said, "O Messenger of Allah! If you wish, we will remain in Al-Madinah.''

The Messenger of Allah said,

مَا يَنْبَغِي لِنَبِيَ إِذَا لَبِسَ لَأْمَتَهُ أَنْ يَرْجِعَ حَتَّى يَحْكُمَ اللهُ لَه

> It is not for a Prophet to wear his shield for war then lay down his arms before Allah decides in his favor.

The Messenger of Allah marched with a thousand of his Companions.

When they reached the Shawt area, Abdullah bin Ubayy went back to Al-Madinah with a third of the army, claiming he was angry the Prophet did not listen to his advice. He and his supporters said, "If we knew that you would fight today, we would have accompanied you. However, we do not think that you will fight today.''

The Messenger of Allah marched until he reached the hillside in the area of **Uhud**, where they camped in the valley with Mount **Uhud** behind them.

The Messenger of Allah said,

لَا يُقَاتِلَنَّ أَحَدٌ حَتَّى نَأْمُرَهُ بِالْقِتَال

> No one starts fighting until I issue the command to fight.

The Messenger prepared his forces for battle, and his army was seven hundred men. He appointed Abdullah bin Jubayr, from Bani Amr bin Awf, to lead the archers who were fifty men. The Prophet said to them,

انْضَحُوا الْخَيْلَ عَنَّا، وَلَا نُؤْتَيَنَّ مِنْ قِبَلِكُمْ، وَالْزَمُوا مَكَانَكُمْ، إِنْ كَانَتِ النَّوْبَةُ لَنَا أَوْ عَلَيْنَا، وَإِنْ رَأَيْتُمُونَا تَخْطَفُنَا الطَّيْرُ فَلَا تَبْرَحُوا مَكَانَكُم

> Keep the horsemen away from us, and be aware that we might be attacked from your direction. If victory was for or against us, remain in your positions. And even if you see us being picked up by birds, do not abandon your positions.

The Prophet wore two protective shields and gave the flag to Mus`ab bin Umayr of Bani Abd Ad-Dar. The Prophet also allowed some young men to participate in fighting, but not others, whom he allowed to participate in the battle of Al-Khandaq two years later.

The Quraysh mobilized their forces of three thousand men with two hundred horsemen on each flank. They appointed Khalid bin Al-Walid to lead the right side of the horsemen and Ikrimah Ibn Abi Jahl on the left side. They also gave their grand flag to the tribe of Bani Abd Ad-Dar. Allah willing, we will mention the details of this battle later on, if Allah wills.

Allah said here,

وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّىءُ الْمُؤْمِنِينَ مَقَاعِدَ لِلْقِتَالِ ...

And (remember) when you left your household in the morning to post the believers at their stations for the battle,

designating them to various positions, dividing the army to the left and right sides and placing them wherever you command them.

... وَاللّهُ سَمِيعٌ عَلِيمٌ (١٢١)

And Allah is All-Hearer, All-Knower.

He hears what you say and knows what you conceal in your hearts.

Allah said next,

إِذْ هَمَّت طَّآئِفَتَانِ مِنكُمْ أَن تَفْشَلاَ وَاللّهُ وَلِيُّهُمَا وَعَلَى اللّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ (١٢٢)

When two parties from among you were about to lose heart, but Allah was their Wali (Supporter and Protector). And in Allah should the believers put their trust.

Al-Bukhari recorded that Jabir bin `Abdullah said,

"The **Ayah**, إِذْ هَمَّت طَّآئِفَتَانِ مِنكُمْ أَن تَفْشَلَا (When two parties from among you were about to lose heart) was revealed about us, (the two Muslim tribes of) Bani Harithah and Bani Salamah.

I (or we) would not be pleased if it was not revealed, because Allah said in it, وَاللّهُ وَلِيُّهُمَا (but Allah was their **Wali** (Supporter and Protector)).''

Muslim recorded this **Hadith** from Sufyan bin Uyaynah.

Reminding the Believers of Their Victory at Badr

Allah said,

وَلَقَدْ نَصَرَكُمُ اللّهُ بِبَدْرٍ ...

And Allah has already made you victorious at **Badr**,

> meaning, during the battle of **Badr**, which occurred on a Friday, the seventeenth of **Ramadan**, in the second year of **Hijrah**.

The day of **Badr** is known as **Yawm Al-Furqan** (the Day of the Clarification), by which Allah gave victory and dominance to Islam and its people and disgraced and destroyed **Shirk**, even though the Muslims were few. The Muslims numbered three hundred and thirteen men, with two horses and seventy camels. The rest were foot soldiers without enough supplies for the battle. The enemy army consisted of nine hundred to a thousand men, having enough shields and supplies, battle-ready horses and even various adornments.

However, Allah gave victory to His Messenger, supported His revelation, and illuminated success on the faces of the Prophet and his following.

Allah also brought disgrace to **Shaytan** and his army. This is why Allah reminded His believing servants and pious party of this favor,

وَلَقَدْ نَصَرَكُمُ اللّهُ بِبَدْرٍ وَأَنتُمْ أَذِلَّةٌ ...

And Allah has already made you victorious at **Badr**, when you were a weak little force,

> when you were few then.
>
> This **Ayah** reminds them that victory is only from Allah, not because of a large army and adequate supplies. This is why Allah said in another **Ayah**, لَقَدْ نَصَرَكُمُ اللّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنكُمْ شَيْئًا ...and on the day of Hunayn (battle) when you rejoiced at your great

number, but it availed you naught... until, وَاللَّهُ غَفُورٌ رَّحِيمٌ ...and Allah is Oft-Forgiving, Most Merciful (9:25-27).

Badr is an area between Makkah and Al-Madinah and is known by the well that bears its name, which in turn was so named after **Badr** bin An-Narayn, the person who dug the well.

... فَاتَّقُواْ اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ (١٢٣)

So have **Taqwa** of Allah that you may be grateful.

means, fulfill the obligations of His obedience.

إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيكُمْ أَن يُمِدَّكُمْ رَبُّكُمْ بِثَلاَثَةِ ءَالاَفٍ مِّنَ الْمَلَـئِكَةِ مُنزَلِينَ

3:124 (Remember) when you said to the believers, "Is it not enough for you that your Lord should help you with three thousand angels sent down!''

بَلَى إِن تَصْبِرُواْ وَتَتَّقُواْ وَيَأْتُوكُمْ مِّن فَوْرِهِمْ هَـذَا يُمْدِدْكُمْ رَبُّكُمْ بِخَمْسَةِ ءَالافٍ مِّنَ الْمَلَـئِكَةِ مُسَوِّمِينَ

3:125 "But, if you hold on to patience and have Taqwa, and the enemy comes rushing at you; your Lord will help you with five thousand angels having marks (of distinction).''

وَمَا جَعَلَهُ اللَّهُ إِلاَّ بُشْرَى لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُمْ بِهِ وَمَا النَّصْرُ إِلاَّ مِنْ عِندِ اللَّهِ الْعَزِيزِ الْحَكِيمِ

3:126 Allah made it not but as a message of good news for you and as an assurance to your hearts. And there is no victory except from Allah, the All-Mighty, the All-Wise.

لِيَقْطَعَ طَرَفاً مِّنَ الَّذِينَ كَفَرُواْ أَوْ يَكْبِتَهُمْ فَيَنقَلِبُواْ خَآئِبِينَ

3:127 That He might cut off a part of those who disbelieve, or expose them to infamy, so that they retire frustrated.

لَيْسَ لَكَ مِنَ الاٌّمْرِ شَىْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَـلِمُونَ

3:128 Not for you is the decision; whether He turns in mercy to (pardon) them or punishes them; verily, they are the wrongdoers.

وَلِلَّهِ مَا فِى السَّمَـوَتِ وَمَا فِى الاٌّرْضِ

3:129 And to Allah belongs all that is in the heavens and all that is in the earth.

يَغْفِرُ لِمَن يَشَآءُ وَيُعَذِّبُ مَن يَشَآءُ وَاللَّهُ غَفُورٌ رَّحِيمٌ

He forgives whom He wills, and punishes whom He wills. And Allah is Oft-Forgiving, Most Merciful.

The Support of the Angels

Allah says,

إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَن يَكْفِيكُمْ أَن يُمِدَّكُمْ رَبُّكُم بِثَلاثَةِ آلافٍ مِّنَ الْمَلآئِكَةِ مُنزَلِينَ (١٢٤)

(Remember) when you said to the believers, "Is it not enough for you that your Lord should help you with three thousand angels sent down!''

The scholars of Tafsir differ over whether the promise contained in these **Ayat** referred to the battle of **Badr** or **Uhud**.

The First View;

There are two opinions about this,

- one of them saying that Allah's statement, إِذْ تَقُولُ لِلْمُؤْمِنِينَ ((Remember) when you said to the believers) is related to His statement, وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ (And Allah has already made you victorious at **Badr**), (3:123).

  This was reported from Al-Hasan Al-Basri, Amr Ash-Sha`bi, Ar-Rabi bin Anas and several others, Ibn Jarir also agreed with this opinion.

Abbad bin Mansur said that Al-Hasan said that;

- Allah's statement, إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَن يَكْفِيكُمْ أَن يُمِدَّكُمْ رَبُّكُم بِثَلاَثَةِ آلاَفٍ مِّنَ الْمَلآئِكَةِ ((Remember) when you said to the believers, "Is it not enough for you that your Lord should help you with three thousand angels''), is about the battle of **Badr**;

  Ibn Abi Hatim also recorded this statement.

Ibn Abi Hatim then reported that Amr Ash-Sha`bi said,

- "On the day of **Badr**, the Muslims received information that Kurz bin Jabir (a prominent tribe chief) was aiding the idolators, and this news was hard on them, so Allah revealed; أَلَن يَكْفِيكُمْ أَن يُمِدَّكُمْ رَبُّكُم بِثَلاَثَةِ آلاَفٍ مِّنَ الْمَلآئِكَةِ مُنْزَلِينَ ("Is it not enough for you that your Lord (Allah) should help you with three thousand angels sent down''), until, مُسَوِّمِينَ (having marks (of distinction)), (3:124,125). The news of the defeat of the idolators (at **Badr**) reached Kurz and he did not reinforce them, and thus, Allah did not reinforce the Muslims with the five (thousands of angels).''

As for Ar-Rabi bin Anas, he said,

> "Allah supported the Muslims with one thousand (angels), then the number reached three thousand, then five thousand.''

If one asks, according to this opinion, how can we combine between this **Ayah** and Allah's statement about **Badr**, إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُم بِأَلْفٍ مِّنَ الْمَلآئِكَةِ مُرْدِفِينَ ((Remember) when you sought help of your Lord and He answered you (saying): "I will help you with a thousand angels, each behind the other (following one another) in succession.'') until, إِنَّ اللّهَ عَزِيزٌ حَكِيمٌ (Verily! Allah is All-Mighty, All-Wise) (8:9-10), we say that the one thousand mentioned here does not contradict the three thousand mentioned in the above **Ayah** (3:124).

The word "in succession'' means they follow each other and thus indicates that thousands more will follow them.

The two Ayat above (8:9 and 3:124) are similar in meaning and it appears that they both were about the battle of **Badr**, because the angels did fight in the battle of **Badr**, as the evidence indicates.

Allah knows best.

Allah's statement,

بَلَى إِن تَصْبِرُواْ وَتَتَّقُواْ ...

But if you hold on to patience and have **Taqwa**,

> means, if you observe patience while fighting the enemy, all the while fearing Me and obeying My command.

... وَيَأْتُوكُم مِّن فَوْرِهِمْ هَـذَا ...

and they will come rushing,

Al-Hasan, Qatadah, Ar-Rabi and As-Suddi said that Allah's statement means,

> they (angels) will rush to you instantaneously.

Al-Awfi said that Ibn Abbas said that the **Ayah** means,

> "All at once.''

It is also said that;

> it means, before their anger subsides (against the disbelievers).

The Second View;

The second opinion stipulates that the promise mentioned here (concerning the angels participating in battle) is related to Allah's statement, **وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّىءُ الْمُؤْمِنِينَ مَقَاعِدَ لِلْقِتَالِ** (And (remember) when you left your household in the morning to post the believers at their stations for the battle) (3:121) of **Uhud**.

However, we should add, the angels did not come to the aid of Muslims at **Uhud**, because Allah made it conditional, **بَلَى إِن تَصْبِرُواْ وَتَتَّقُواْ** (But if you hold on to patience and have **Taqwa**), (3:125).

The Muslims were not patient at **Uhud**. Rather, they ran away and, consequently, did not receive the support of even one angel.

Allah's statement,

... يُمْدِدْكُمْ رَبُّكُم بِخَمْسَةِ آلافٍ مِّنَ الْمَلآئِكَةِ مُسَوِّمِينَ (١٢٥)

your Lord will help you with five thousand angels having marks,

of distinction.

Abu Ishaq As-Subay`i said; from Harithah bin Mudarrib said that Ali bin Abi Talib said,

"The angels were distinguished by wearing white wool at Badr.''

The angels also had special markings distinguishing their horses.

Allah said,

وَمَا جَعَلَهُ اللّهُ إِلاَّ بُشْرَى لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُم بِهِ ...

Allah made it not but as a message of good news for you and as an assurance to your hearts,

This **Ayah** means, "Allah sent down angels and told you about their descent to encourage you

> and to comfort and reassure your hearts. You should know that victory only comes from Allah and that if He willed, He would have defeated your enemy without you having to fight them.''
>
> For instance, Allah said after commanding the believers to fight,
>
> ذلِكَ وَلَوْ يَشَآءُ اللَّهُ لاَنْتَصَرَ مِنْهُمْ وَلَـكِن لِّيَبْلُوَ بَعْضَكُمْ بِبَعْضٍ وَالَّذِينَ قُتِلُواْ فِى سَبِيلِ اللَّهِ فَلَن يُضِلَّ أَعْمَـلَهُمْ
>
> سَيَهْدِيهِمْ وَيُصْلِحُ بَالَهُمْ
>
> وَيُدْخِلُهُمُ الْجَنَّةَ عَرَّفَهَا لَهُمْ
>
> But if it had been Allah's will, He Himself could certainly have punished them (without you). But (He lets you fight) in order to test some of you with others. But those who are killed in the way of Allah, He will never let their deeds be lost. He will guide them and set right their state. And admit them to Paradise which He has made known to them. (47:4-6)

This is why Allah said here,

وَمَا جَعَلَهُ اللّهُ إِلاَّ بُشْرَى لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُم بِهِ وَمَا النَّصْرُ إِلاَّ مِنْ عِندِ اللّهِ الْعَزِيزِ الْحَكِيمِ (١٢٦)

Allah made it not but as a message of good news for you and as an assurance to your hearts. And there is no victory except from Allah, the All-Mighty, the All-Wise.

This **Ayah** means,

> "Allah is the Almighty Whose power can never be undermined, and He has the perfect wisdom in His decrees and in all His decisions.''

Allah said,

لِيَقْطَعَ طَرَفًا مِّنَ الَّذِينَ كَفَرُواْ ...

That He might cut off a part of those who disbelieve,

meaning, out of His wisdom, He commands you to perform **Jihad** and to fight.

Allah then mentions the various consequences of performing **Jihad** against the disbelievers. For instance, Allah said, لِيَقْطَعَ طَرَفًا (That He might cut off a part...),

meaning, to cause a part of a nation to perish.

... مِّنَ الَّذِينَ كَفَرُواْ أَوْ يَكْبِتَهُمْ ...

of those who disbelieve, or expose them to infamy,

by disgracing them and forcing them to return with only their rage, having failed in their aim to harm you.

This is why Allah said next,

... أَوْ يَكْبِتَهُمْ فَيَنقَلِبُواْ ...

or expose them to infamy, so that they retire,

to go back to their land,

... خَآئِبِينَ (١٢٧)

frustrated.

without achieving their aims.

Allah then mentions a statement that testifies that the decision in this life and the Hereafter is for Him Alone without partners,

لَيْسَ لَكَ مِنَ الأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذَّبَهُمْ فَإِنَّهُمْ ظَالِمُونَ (١٢٨)

Not for you is the decision; whether He turns in mercy to (pardon) them or punishes them; verily, they are the wrongdoers.

لَيْسَ لَكَ مِنَ الأَمْرِ شَيْءٌ (Not for you is the decision),

meaning, "The matter is all in My Hand.''

Allah also said,

فَإِنَّمَا عَلَيْكَ الْبَلَـغُ وَعَلَيْنَا الْحِسَابُ

your duty is only to convey (the Message) and on Us is the reckoning. (13:40)

and,

لَّيْسَ عَلَيْكَ هُدَاهُمْ وَلَـكِنَّ اللَّهَ يَهْدِى مَن يَشَآءُ

Not upon you is their guidance, but Allah guides whom He wills. (2:272)

and,

إِنَّكَ لاَ تَهْدِى مَنْ أَحْبَبْتَ وَلَـكِنَّ اللَّهَ يَهْدِى مَن يَشَآءُ

Verily, you guide not whom you like, but Allah guides whom He wills. (28: 56)

Muhammad bin Ishaq said that Allah's statement, لَيْسَ لَكَ مِنَ الأَمْرِ شَيْءٌ (Not for you is the decision),

means, "No part of the decision regarding My servants is yours, except what I command you.''

Allah then mentions the rest of the consequences of Jihad,

... أَوْ يَتُوبَ عَلَيْهِمْ ...

whether He pardons them,

concerning the acts of disbelief that they commit, thus delivering them from misguidance to the guidance.

... أَوْ يُعَذَّبَهُمْ ...

or punishes them;

in this life and the Hereafter because of their disbelief and errors.

... فَإِنَّهُمْ ظَالِمُونَ

verily, they are the wrongdoers.

and thus, they deserve such a fate.

Al-Bukhari recorded that, Salim bin Abdullah said that his father said that he heard the Messenger of Allah saying -- when he raised his head from bowing in the second unit of the **Fajr** prayer --

> "O Allah! Curse so-and-so,'' after saying; **Sami` Allahu Liman Hamidah, Rabbana wa lakal-Hamd**. Thereafter, Allah revealed this **Ayah**, **لَيْسَ لَكَ مِنَ الأَمْرِ شَيْءٌ** (Not for you is the decision).
>
> This was also recorded by An-Nasa'i.

Imam Ahmad recorded that Salim bin Abdullah said that his father said that he heard the Messenger of Allah saying,

اللَّهُمَّ الْعَنْ فُلَانًا،

اللَّهُمَّ الْعَنِ الْحَارِثَ بْنَ هِشَامٍ،

اللَّهُمَّ الْعَنْ سُهَيْلَ بْنَ عَمْرٍو،

اللَّهُمَّ الْعَنْ صَفْوَانَ بْنَ أُمَيَّةَ

> O Allah! Curse so-and-so.
>
> O Allah! Curse Al-Harith bin Hisham.
>
> O Allah! Curse Suhayl bin Amr.
>
> O Allah! Curse Safwan bin Umayyah.
>
> Thereafter, this **Ayah** was revealed; **لَيْسَ لَكَ مِنَ الأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذَّبَهُمْ فَإِنَّهُمْ ظَالِمُونَ** (Not for you is the decision; whether He turns in mercy to (pardon) them or punishes them; verily, they are the wrongdoers).
>
> All these persons were pardoned (after they embraced Islam later on).

Al-Bukhari recorded that Abu Hurayrah said that;

> when Allah's Messenger would supplicate against or for someone, he would do so when he was

finished bowing and saying; **Sami` Allahu Liman Hamidah, Rabbana wa lakal-Hamd**.

He would then say, (the **Qunut**)

اللَّهُمَّ أَنْجِ الْوَلِيدَ بْنَ الْوَلِيدِ، وَسَلَمَةَ بْنَ هِشَامٍ وَعَيَّاشَ بْنَ أَبِي رَبِيعَةَ، وَالْمُسْتَضْعَفِينَ مِنَ الْمُؤْمِنِينَ،

اللَّهُمَّ اشْدُدْ وَطْأَتَكَ عَلى مُضَرَ، وَاجْعَلْهَا عَلَيْهِمْ سِنِينَ كَسِنِي يُوسُف

O Allah! Save Al-Walid bin Al-Walid, Salamah bin Hisham, Ayyash bin Abi Rabiah and the weak and the helpless people among the faithful believers.

O Allah! Be hard on the tribe of Mudar and let them suffer from years of famine like that of the time of Yusuf.

He would say this supplication aloud.

He sometimes would supplicate during the Dawn prayer, "O Allah! Curse so-and-so (persons),'' mentioning some Arab tribes. Thereafter, Allah revealed, لَيْسَ لَكَ مِنَ الأَمْرِ شَيْءٌ (Not for you is the decision).

Al-Bukhari recorded that Hamid and Thabit said that,

Anas bin Malik said that the Prophet was injured during the battle of **Uhud** and said,

كَيْفَ يُفْلِحُ قَوْمٌ شَجُّوا نَبِيَّهُمْ ؟

How can a people achieve success after having injured their Prophet?

Thereafter, لَيْسَ لَكَ مِنَ الأَمْرِ شَيْءٌ (Not for you is the decision), was revealed.

Imam Ahmad recorded that Anas said that,

the Prophet's front tooth was broken during the battle of **Uhud** and he also sustained injuries on his forehead until blood dripped on his face. The Prophet said,

كَيْفَ يُفْلِحُ قَوْمٌ فَعَلُوا هذَا بِنَبِيِّهِمْ، وَهُوَ يَدْعُوهُمْ إِلَى رَبِّهِمْ عَزَّ وَجَلَّ ؟

How can a people achieve success after having done this to their Prophet who is calling them to their Lord, the Exalted and Most Honored? Allah revealed, **لَيْسَ لَكَ مِنَ الأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذَّبَهُمْ فَإِنَّهُمْ ظَالِمُونَ** (Not for you is the decision; whether He turns in mercy to (pardons) them or punishes them; verily, they are the wrongdoers).

Muslim also collected this **Hadith**.

Allah then said,

وَلِلّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الأَرْضِ ...

And to Allah belongs all that is in the heavens and all that is in the Earth.

everything is indeed the property of Allah and all are servants in His Hand.

... يَغْفِرُ لِمَن يَشَاء وَيُعَذِّبُ مَن يَشَاء ...

He forgives whom He wills, and punishes whom He wills.

for His is the decision and none can resist His decision.

Allah is never asked about what He does, while they will be asked.

... وَاللّهُ غَفُورٌ رَّحِيمٌ (١٢٩)

and Allah is Oft-Forgiving, Most Merciful.

يَـأَيُّهَا الَّذِينَ ءَامَنُواْ لاَ تَأْكُلُواْ الرِّبَا أَضْعَـفاً مُّضَـعَفَةً وَاتَّقُواْ اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ

3:130 O you who believe! Do not consume Riba doubled and multiplied, but fear Allah that you may be successful.

وَاتَّقُواْ النَّارَ الَّتِى أُعِدَّتْ لِلْكَـفِرِينَ

3:131 And fear the Fire, which is prepared for the disbelievers.

وَأَطِيعُواْ اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ

3:132 And obey Allah and the Messenger that you may obtain mercy.

وَسَارِعُواْ إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَـوَتُ وَالاٌّرْضُ أُعِدَّتْ لِلْمُتَّقِينَ

3:133 And march forth in the way (which leads to) forgiveness from your Lord, and for Paradise as wide as the heavens and the earth, prepared for the Muttaqin (the pious).

الَّذِينَ يُنفِقُونَ فِى السَّرَّآءِ وَالضَّرَّآءِ وَالْكَـظِمِينَ الْغَيْظَ وَالْعَـفِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

3:134 Those who spend (in Allah's cause) in prosperity and in adversity, who repress anger, and who pardon men; verily, Allah loves the Muhsinin (the good-doers).

وَالَّذِينَ إِذَا فَعَلُواْ فَـحِشَةً أَوْ ظَلَمُواْ أَنْفُسَهُمْ ذَكَرُواْ اللَّهَ فَاسْتَغْفَرُواْ لِذُنُوبِهِمْ

3:135 And those who, when they have committed Fahishah (immoral sin) or wronged themselves with evil, remember Allah and ask forgiveness for their sins;

وَمَن يَغْفِرُ الذُّنُوبَ إِلاَّ اللَّهُ وَلَمْ يُصِرُّواْ عَلَى مَا فَعَلُواْ وَهُمْ يَعْلَمُونَ

and none can forgive sins but Allah, and do not persist in what (wrong) they have done, while they know.

أُوْلَـئِكَ جَزَآؤُهُمْ مَّغْفِرَةٌ مِّن رَّبِّهِمْ وَجَنَّـتٌ تَجْرِى مِن تَحْتِهَا الاٌّنْهَـرُ خَـلِدِينَ فِيهَا

3:136 For such, the reward is forgiveness from their Lord, and Gardens with rivers flowing underneath (Paradise), wherein they shall abide forever.

وَنِعْمَ أَجْرُ الْعَـمِلِينَ

How excellent is this reward for the doers (of good).

Interest (Riba) is Prohibited

Allah says,

يَا أَيُّهَا الَّذِينَ آمَنُواْ لاَ تَأْكُلُواْ الرِّبَا أَضْعَافًا مُّضَاعَفَةً ...

O you who believe! Do not consume Riba doubled and multiplied,

Allah prohibits His believing servants from dealing in **Riba** and from requiring interest on their capital, just as they used to do during the time of **Jahiliyyah**.

For instance, when the time to pay a loan comes, the creditor would say to the debtor, "Either pay now, or the loan will incur interest.'' If the debtor asks for deferment of the loan, the creditor would require interest and this would occur year after year until the little capital becomes multiplied many times.

... وَاتَّقُواْ اللّهَ لَعَلَّكُمْ تُفْلِحُونَ (١٣٠)

but fear Allah that you may be successful.

Allah commands His servants to have **Taqwa** of Him so that they may achieve success in this life and the Hereafter.

Allah also threatens them with the Fire and warns them against it, saying,

وَاتَّقُواْ النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ (١٣١)

وَأَطِيعُواْ اللّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ (١٣٢)

And fear the Fire, which is prepared for the disbelievers.

And obey Allah and the Messenger that you may obtain mercy.

The Encouragment to Do Good for which Paradise is the Result

Allah encourages His servants to perform righteous deeds and to rush to accomplish the acts of obedience.

Allah said,

وَسَارِعُواْ إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ (١٣٣)

And march forth in the way (which leads to) forgiveness from your Lord, and for Paradise as wide as the heavens and the earth, prepared for the **Muttaqin** (the pious).

Just as the Fire was prepared for the disbelievers.

It was reported that;

the meaning of Allah's statement, عَرْضُهَا السَّمَاوَاتُ وَالأَرْضُ (as wide as the heavens and the earth) draws the attention to the spaciousness of Paradise.

For instance, Allah said in another Ayah, while describing the couches of Paradise, بَطَائِنُهَا مِنْ إِسْتَبْرَقٍ (lined with silk brocade) (55:54) so what about their outer covering.

It was also said that Paradise is as wide as its length, because it is a dome under the Throne. The width and length of a dome or a circle are the same in distance.

This is supported by what is found in the **Sahih**;

إِذَا سَأَلْتُمُ اللهَ الْجَنَّـةَ فَاسْأَلُوهُ الْفِرْدَوْسَ، فَإِنَّهُ أَعْلَى الْجَنَّـةِ، وَأَوْسَطُ الْجَنَّةِ، وَمِنْهُ تَفَجَّرُ أَنْهَارُ الْجَنَّةِ، وَسَقْفُهَا عَرْشُ الرَّحْمَنِ

When you ask Allah for Paradise, ask Him for **Al-Firdaws** which is the highest and best part of Paradise. From it originate the rivers of Paradise, and above it is the Throne of the Most Beneficent (Allah).

This **Ayah** (3:133 above) is similar to Allah's statement in Surah **Al-Hadid**,

سَابِقُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاء وَالْأَرْضِ

Race with one another in hastening towards forgiveness from your Lord (Allah), and Paradise the width whereof is as the width of the heaven and the Earth. (57:21)

Al-Bazzar recorded that Abu Hurayrah said that;

a man came to the Messenger of Allah and asked him, about Allah's statement, وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالأَرْضُ (Paradise as wide as the heavens and the Earth); "Where is the Fire then?''

The Prophet said,

أَرَأَيْتَ اللَّيْلَ إِذَا جَاءَ لَبِسَ كُلَّ شَيْءٍ، فَأَيْنَ النَّهَارُ ؟

When the night comes, it overtakes everything, so where is the day.

The man said, "Where Allah wants it to be.''

The Prophet said,

وَكَذلِكَ النَّارُ تَكُونُ حَيْثُ شَاءَ اللهُ عَزَّ وَجَل

Similarly, the Fire is where Allah wants it to be.

This **Hadith** has two possible meanings.

- First, when we do not see the night during the day, this does not mean that the day is not somewhere else, even though we cannot see it.

Such is the case with Hell-fire, for it is where Allah wants it to be.

- The second meaning is that when the day overcomes this part of the world, the night overtakes the other part. Such is the case with Paradise, for it is in the utmost heights above the heavens and under the Throne. The width of Paradise is, as Allah stated, كَعَرْضِ السَّمَاءِ وَالْأَرْضِ (whereof is as the width of the heaven and the Earth), (57:21). The Fire, on the other hand, is in the lowest of lows. Therefore, Paradise being as wide as the heavens and Earth does not contradict the fact that the Fire exists wherever Allah wills it to be.

Allah said, while describing the people of Paradise,

الَّذِينَ يُنفِقُونَ فِي السَّرَّاء وَالضَّرَّاء ...

Those who spend (in Allah's cause) in prosperity and in adversity,

in hard times and easy times, while active (or enthusiastic) and otherwise, healthy or ill, and in all conditions, just as Allah said in another **Ayah**,

الَّذِينَ يُنفِقُونَ أَمْوَلَهُمْ بِالَّيْلِ وَالنَّهَارِ سِرًّا وَعَلاَنِيَةً

Those who spend their wealth (in Allah's cause) by night and day, in secret and in public. (2:274)

These believers are never distracted from obeying Allah, spending on what pleases Him, being kind to His servants and their relatives, and other acts of righteousness.

Allah said,

... وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ ...

who repress anger, and who pardon men;

for when they are angry, they control their anger and do act upon it. Rather, they even forgive those who hurt them.

Imam Ahmad recorded that Abu Hurayrah said that the Prophet said,

لَيْسَ الشَّدِيدُ بِالصُّرَعَةِ، وَلَكِنَّ الشَّدِيدَ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ

The strong person is not he who is able to physically overcome people. The strong person is he who overcomes his rage when he is angry.

This **Hadith** is also recorded in the Two **Sahihs**.

Imam Ahmad recorded that Ibn Abbas said that the Messenger of Allah said,

مَنْ أَنْظَرَ مُعْسِرًا أَوْ وَضَعَ لَهُ، وَقَاهُ اللهُ مِنْ فَيْحِ جَهَنَّمَ،

He who gives time to a debtor or forgives him, then Allah will save him from the heat of Jahannam (Hell-fire).

أَلَا إِنَّ عَمَلَ الْجَنَّةِ حَزْنٌ بِرَبْوَةٍ ثَلَاثًا أَلَا إِنَّ عَمَلَ النَّارِ سَهْلٌ بِسَهْوَةٍ. وَالسَّعِيدُ مَنْ وُقِيَ الْفِتَنَ،

Behold! The deeds of Paradise are difficult to reach, for they are on top of a hill, while the deeds of the Fire are easy to find in the lowlands. The happy person is he who is saved from the tests.

وَمَا مِنْ جَرْعَةٍ أَحَبُّ إِلَى اللهِ مِنْ جَرْعَةِ غَيْظٍ يَكْظِمُهَا عَبْدٌ، مَا كَظَمَهَا عَبْدٌ للهِ إِلَّا مَلَأَ جَوْفَهُ إِيمَانًا

Verily, there is no dose of anything better to Allah than a dose of rage that the servant controls, and whenever the servant of Allah controls it, he will be internally filled with faith.

This **Hadith** was recorded by Imam Ahmad, its chain of narration is good, it does not contain any disparaged narrators, and the meaning is good.

Imam Ahmad recorded that Sahl bin Mu`adh bin Anas said that his father said that the Messenger of Allah said,

مَنْ كَظَمَ غَيْظًا وَهُوَ قَادِرٌ عَلَى أَنْ يُنْفِذَهُ دَعَاهُ اللهُ عَلَى رُؤُوسِ الْخَلَائِقِ حَتَّى يُخَيِّرَهُ مِنْ أَيِّ الْحُورِ شَاءَ

Whoever controlled rage while able to act upon it, then Allah will call him while all creation is a witness, until He gives him the choice of any of the **Huris** (fair females with wide, lovely eyes - as mates for the pious) he wishes.

Abu Dawud, At-Tirmidhi and Ibn Majah collected this **Hadith**, which At-Tirmidhi said was "**Hasan Gharib**''.

Ibn Marduwyah recorded that Ibn Umar said that the Messenger of Allah said,

مَا تَجَرَّعَ عَبْدٌ مِنْ جَرْعَةٍ أَفْضَلَ أَجْرًا مِنْ جَرْعَةِ غَيْظٍ كَظَمَهَا ابْتِغَاءَ وَجْهِ الله

There is not a dose of anything that the servant takes which is better than a dose of control of

rage that he feels, when he does it seeking Allah's Face.

Ibn Jarir and Ibn Majah also collected this **Hadith**.

Allah said,

... وَالْكَاظِمِينَ الْغَيْظَ ...

who repress anger,

meaning, they do not satisfy their rage upon people. Rather, they refrain from harming them and await their rewards with Allah, the Exalted and Most Honored.

Allah then said,

... وَالْعَافِينَ عَنِ النَّاسِ ...

and who pardon men;

They forgive those who treat them with injustice. Therefore, they do not hold any ill feelings about anyone in their hearts, and this is the most excellent conduct in this regard.

This is why Allah said,

... وَاللّهُ يُحِبُّ الْمُحْسِنِينَ (١٣٤)

verily, Allah loves the **Muhsinin** (the good-doers).

This good conduct is a type of **Ihsan** (excellence in the religion).

There is a **Hadith** that reads,

ثَلَاثٌ أُقْسِمُ عَلَيْهِنَّ:

- مَا نَقَصَ مَالٌ مِنْ صَدَقَةٍ،
- وَمَا زَادَ اللهُ عَبْدًا بِعَفْوٍ إِلَّا عِزًّا،
- وَمَنْ تَوَاضَعَ للهِ رَفَعَهُ الله

I swear regarding three matters:

- no charity shall ever decrease the wealth;
- whenever one forgives people, then Allah will magnify his honor;
- and he who is humble for Allah, then Allah will raise his rank.

Allah said,

وَالَّذِينَ إِذَا فَعَلُواْ فَاحِشَةً أَوْ ظَلَمُواْ أَنْفُسَهُمْ ذَكَرُواْ اللّهَ فَاسْتَغْفَرُواْ لِذُنُوبِهِمْ ...

And those who, when they have committed **Fahishah** or wronged themselves with evil, remember Allah and ask forgiveness for their sins.

Therefore, if they commit an error they follow it with repentance and ask forgiveness.

Imam Ahmad recorded that Abu Hurayrah said that the Prophet said,

إِنَّ رَجُلًا أَذْنَبَ ذَنْبًا فَقَالَ: رَبِّ إِنِّي أَذْنَبْتُ ذَنْبًا فَاغْفِرْهُ،

A man once committed an error and said, `O Lord! I committed an error, so forgive me.'

فَقَالَ اللهُ عَزَّ وَجَلَّ: عَبْدِي عَمِلَ ذَنْبًا فَعَلِمَ أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِهِ، قَدْ غَفَرْتُ لِعَبْدِي،

Allah said, `My servant committed an error and knew that he has a Lord Who forgives or punishes for the error. I have forgiven My servant.'

ثُمَّ عَمِلَ ذَنْبًا آخَرَ فَقَالَ: رَبِّ إِنِّي عَمِلْتُ ذَنْبًا فَاغْفِرْهُ،

The man committed another error and said, `O Lord! I committed an error, so forgive me.'

فَقَالَ تَبَارَكَ وَتَعَالَى: عَلِمَ عَبْدِي أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِهِ،قَدْ غَفَرْتُ لِعَبْدِي،

Allah said, `My servant knew that he has a Lord Who forgives or punishes for the sin. I have forgiven My servant.'

ثُمَّ عَمِلَ ذَنْبًا آخَرَ فَقَالَ: رَبِّ إِنِّي عَمِلْتُ ذَنْبًا فَاغْفِرْهُ لِي،

The man committed another error and said, `O Lord! I committed an error, so forgive me.'

فَقَالَ اللهُ عَزَّ وَجَلَّ: عَلِمَ عَبْدِي أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِهِ، قَدْ غَفَرْتُ لِعَبْدِي،

Allah said, `My servant knew that he has a Lord Who forgives or punishes for the error. I have forgiven my servant.'

ثُمَّ عَمِلَ ذَنْبًا آخَرَ فَقَالَ: رَبِّ إِنِّي عَمِلْتُ ذَنْبًا فَاغْفِرْهُ لِي،

He then committed another error and said, `O Lord! I committed an error, so forgive me.'

فَقَالَ اللهُ عَزَّ وَجَلَّ: عَلِمَ عَبْدِي أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِهِ، أُشْهِدُكُمْ أَنِّي قَدْ غَفَرْتُ لِعَبْدِي فَلْيَعْمَلْ مَا شَاء

Allah said, `My servant knew that he has a Lord Who forgives or punishes for the error. Bear witness that I have forgiven My servant, so let him do whatever he likes.'

A similar narration was collected in the **Sahih**.

Abdur-Razzaq recorded that Anas bin Malik said,

"I was told that when the **Ayah**, وَالَّذِينَ إِذَا فَعَلُواْ فَاحِشَةً أَوْ ظَلَمُواْ أَنْفُسَهُمْ ذَكَرُواْ اللَّهَ فَاسْتَغْفَرُواْ لِذُنُوبِهِمْ (And those who, when they have committed **Fahishah** or wronged themselves with evil, remember Allah and ask forgiveness for their sins), was revealed, Iblis (**Shaytan**) cried.''

Allah's statement,

... وَمَن يَغْفِرُ الذُّنُوبَ إِلاَّ اللَّهُ ...

and none can forgive sins but Allah,

means that none except Allah forgives sins.

Allah said,

... وَلَمْ يُصِرُّواْ عَلَى مَا فَعَلُواْ وَهُمْ يَعْلَمُونَ (١٣٥)

And do not persist in what (wrong) they have done, while they know.

for they repent from their error, return to Allah before death, do not insist on error, and if they err again, they repent from it.

Allah said here, وَهُمْ يَعْلَمُونَ (while they know),

Mujahid and Abdullah bin Ubayd bin Umayr commented,

"Whoever repents, then Allah will forgive him.''

Similarly, Allah said,

أَلَمْ يَعْلَمُواْ أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ

Know they not that Allah accepts repentance from His servants. (9:104)

and,

وَمَن يَعْمَلْ سُوءاً أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُوراً رَّحِيماً

And whoever does evil or wrongs himself but afterwards seeks Allah's forgiveness, he will find Allah Oft-Forgiving, Most Merciful. (4: 110)

and there are several examples similar to this **Ayah**.

Next, Allah said after this description,

أُوْلَـئِكَ جَزَآؤُهُم مَّغْفِرَةٌ مِّن رَّبِّهِمْ ...

For such, the reward is forgiveness from their Lord,

as a reward for these qualities.

...مَّغْفِرَةٌ مِّن رَّبِّهِمْ وَجَنَّاتٌ تَجْرِي مِن تَحْتِهَا الأَنْهَارُ ...

forgiveness from their Lord, and Gardens with rivers flowing underneath (Paradise),

carrying all kinds of drinks,

... خَالِدِينَ فِيهَا ...

wherein they shall abide forever,

and ever,

... وَنِعْمَ أَجْرُ الْعَامِلِينَ (١٣٦)

How excellent is this reward for the doers.

Allah praises Paradise in this part of the **Ayah**.

قَدْ خَلَتْ مِن قَبْلِكُمْ سُنَنٌ فَسِيرُواْ فِى الأَرْضِ فَانْظُرُواْ كَيْفَ كَانَ عَـقِبَةُ الْمُكَذِّبِينَ

3:137 Many similar ways (and mishaps of life) were faced (by nations (believers and disbelievers) that have passed away) before you, so travel through the earth, and see what was the end of those who denied.

هَـذَا بَيَانٌ لِّلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِّلْمُتَّقِينَ

3:138 This is a plain statement for mankind, a guidance and instruction for the Muttaqin.

وَلاَ تَهِنُوا وَلاَ تَحْزَنُوا وَأَنتُمُ الأَعْلَوْنَ إِن كُنتُم مُّؤْمِنِينَ

3:139 So do not become weak, nor be sad, and you will be triumphant if you are indeed believers.

إِن يَمْسَسْكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِّثْلُهُ

3:140 If a wound has touched you, be sure a similar wound has touched the others.

وَتِلْكَ الاٌّيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ وَلِيَعْلَمَ اللَّهُ الَّذِينَ ءَامَنُواْ وَيَتَّخِذَ مِنكُمْ شُهَدَآءَ

And so are the days, that We give to men by turns, that Allah may know (test) those who believe, and that He may take martyrs from among you.

وَاللَّهُ لاَ يُحِبُّ الظَّـلِمِينَ

And Allah likes not the wrongdoers.

وَلِيُمَحِّصَ اللَّهُ الَّذِينَ ءَامَنُواْ وَيَمْحَقَ الْكَـفِرِينَ

3:141 And that Allah may test those who believe and destroy the disbelievers.

أَمْ حَسِبْتُمْ أَن تَدْخُلُواْ الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَـهَدُواْ مِنكُمْ وَيَعْلَمَ الصَّـبِرِينَ

3:142 Do you think that you will enter Paradise before Allah knows (tests) those of you who performed Jihad and knows (tests) those who are patient!

وَلَقَدْ كُنتُمْ تَمَنَّوْنَ الْمَوْتَ مِن قَبْلِ أَن تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ وَأَنتُمْ تَنظُرُونَ

3:143 You did indeed wish for death before you met it. Now you have seen it openly with your own eyes.

The Wisdom Behind the Losses Muslims Suffered During Uhud

Allah states to His believing servants who suffered losses in the battle of **Uhud**, including seventy dead,

قَدْ خَلَتْ مِن قَبْلِكُمْ سُنَنٌ ...

Many similar ways (and mishaps of life) were faced before you,

for the previous nations who followed their Prophets before you, they too suffered losses. However, the good end was theirs, and the ultimate defeat was for the disbelievers.

This is why Allah said,

... فَسِيرُوا۟ فِي الأَرْضِ فَانْظُرُوا۟ كَيْفَ كَانَ عَاقِبَةُ الْمُكَذَّبِينَ (١٣٧)

so travel through the earth, and see what was the end of those who denied.

Allah said next,

هَـذَا بَيَانٌ لِّلنَّاسِ ...

This is a plain statement for mankind,

meaning, the Qur'an explains the true reality of things and narrates how the previous nations suffered by the hands of their enemies.

... وَهُدًى وَمَوْعِظَةٌ ...

And a guidance and instruction,

for the Qur'an contains the news of the past, and, هُدًى (guidance) for your hearts.

... وَمَوْعِظَةٌ لِّلْمُتَّقِينَ (١٣٨)

and instruction for the **Muttaqin**.

to discourage committing the prohibited and forbidden matters.

Allah comforts the believers by saying,

وَلاَ تَهِنُوا ...

So do not become weak,

because of what you suffered.

... وَلاَ تَحْزَنُوا وَأَنتُمُ الأَعْلَوْنَ إِن كُنتُم مُّؤْمِنِينَ (١٣٩)

nor be sad, and you will be triumphant if you are indeed believers.

for surely, the ultimate victory and triumph will be yours, O believers.

إِن يَمْسَسْكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِّثْلُهُ ...

If a wound has touched you, be sure a similar wound has touched the others,

Therefore, the **Ayah** says, if you suffered injuries and some of you were killed, then your enemies also suffered injuries and fatalities.

... وَتِلْكَ الأيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ ...

And so are the days, that We give to men by turns,

and at times -- out of wisdom -- We allow the enemy to overcome you, although the final good end will be yours.

... وَلِيَعْلَمَ اللّهُ الَّذِينَ آمَنُواْ ...

and that Allah may know (test) those who believe,

According to Ibn Abbas,

meaning, "So that We find out who would be patient while fighting the enemies.''

... وَيَتَّخِذَ مِنكُمْ شُهَدَاء ...

and that He may take martyrs from among you.

those who would be killed in Allah's cause and gladly offer their lives seeking His pleasure.

... وَاللّهُ لاَ يُحِبُّ الظَّالِمِينَ (١٤٠)

وَلِيُمَحِّصَ اللّهُ الَّذِينَ آمَنُواْ ...

And Allah likes not the wrongdoers. And that Allah may test those who believe,

> by forgiving them their sins if they have any. Otherwise, Allah will raise their grades according to the losses they suffered.

Allah's statement,

... وَيَمْحَقَ الْكَافِرِينَ (١٤١)

and destroy the disbelievers.

> for it is their conduct that if they gain the upper hand, they transgress and commit aggression. However, this conduct only leads to ultimate destruction, extermination, perishing and dying out.

Allah then said,

أَمْ حَسِبْتُمْ أَن تَدْخُلُواْ الْجَنَّةَ وَلَمَّا يَعْلَمِ اللّهُ الَّذِينَ جَاهَدُواْ مِنكُمْ وَيَعْلَمَ الصَّابِرِينَ (١٤٢)

Do you think that you will enter Paradise before Allah knows (tests) those of you who will perform **Jihad** and (also) knows (tests) those who are the patient!

> The **Ayah** asks, do you think that you will enter Paradise without being tested with warfare and hardships. Allah said in Surah **Al-Baqarah**,
>
> أَمْ حَسِبْتُمْ أَن تَدْخُلُواْ الْجَنَّةَ وَلَمَّا يَأْتِكُم مَّثَلُ الَّذِينَ خَلَوْاْ مِن قَبْلِكُم مَّسَّتْهُمُ الْبَأْسَآءُ وَالضَّرَّآءُ وَزُلْزِلُواْ
>
> Or think you that you will enter Paradise without such (trials) as came to those who passed away before you! They were afflicted with severe poverty and ailments and were so shaken... (2:214)

Allah said,

أَحَسِبَ النَّاسُ أَن يُتْرَكُوا أَن يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ

Do people think that they will be left alone because they say: "We believe,'' and will not be tested. (29:2)

This is why He said here, أَمْ حَسِبْتُمْ أَن تَدْخُلُواْ الْجَنَّةَ وَلَمَّا يَعْلَمِ اللّهُ الَّذِينَ جَاهَدُواْ مِنكُمْ وَيَعْلَمَ الصَّابِرِينَ (Do you think that you will enter Paradise before Allah knows (tests) those of you who will perform **Jihad** and (also) knows (tests) those who are the patient),

meaning, you will not earn Paradise until you are tested and thus Allah knows who among you are the ones who struggle and fight in His cause and are patient in the face of the enemy.

Allah said,

وَلَقَدْ كُنتُمْ تَمَنَّوْنَ الْمَوْتَ مِن قَبْلِ أَن تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ وَأَنتُمْ تَنظُرُونَ (١٤٣)

You did indeed wish for death (martyrdom) before you met it. Now you have seen it openly with your own eyes.

The **Ayah** proclaims, O believers! Before today, you wished that you could meet the enemy and were eager to fight them. What you wished has occurred, so fight them and be patient.

In the Two **Sahihs** it is recorded that the Messenger of Allah said,

لَا تَتَمَنَّوْا لِقَاءَ الْعَدُوِّ، وَسَلُوا اللهَ الْعَافِيَةَ، فَإِذَا لَقِيتُمُوهُمْ فَاصْبِرُوا، وَاعْلَمُوا أَنَّ الْجَنَّةَ تَحْتَ ظِلَالِ السُّيُوف

Do not wish to encounter the enemy, and ask Allah for your well-being. However, if you do encounter them, then observe patience and know that Paradise is under the shade of swords.

This is why Allah said here, فَقَدْ رَأَيْتُمُوهُ (Now you have seen it): death, you saw it when the swords appeared, the blades were sharpened, the spears crisscrossed and men stood in lines for battle.

This part of the **Ayah** contains a figure of speech that mentions imagining what can be felt but not seen.

وَمَا مُحَمَّدٌ إِلاَّ رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ الرُّسُلُ

3:144 Muhammad is no more than a Messenger, and indeed Messengers have passed away before him.

أَفإِيْن مَّاتَ أَوْ قُتِلَ انقَلَبْتُمْ عَلَى أَعْقَـبِكُمْ

If he dies or is killed, will you then turn back on your heels!

وَمَن يَنقَلِبْ عَلَى عَقِبَيْهِ فَلَن يَضُرَّ اللَّهَ شَيْئاً وَسَيَجْزِى اللَّهُ الشَّـكِرِينَ

And he who turns back on his heels, not the least harm will he do to Allah; and Allah will reward the grateful.

وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلاَّ بِإِذْنِ الله كِتَـباً مُّؤَجَّلاً

3:145 And no person can ever die except by Allah's leave and at an appointed term.

وَمَن يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَن يُرِدْ ثَوَابَ الاٌّخِرَةِ نُؤْتِهِ مِنْهَا

And whoever desires a reward in the world, We shall give him of it; and whoever desires a reward in the Hereafter, We shall give him thereof.

وَسَنَجْزِى الشَّـكِرِينَ

And We shall reward the grateful.

وَكَأَيِّن مِّن نَّبِىٍّ قَاتَلَ مَعَهُ رِبِّيُّونَ كَثِيرٌ فَمَا وَهَنُواْ لِمَآ أَصَابَهُمْ فِى سَبِيلِ اللَّهِ وَمَا ضَعُفُواْ وَمَا اسْتَكَانُواْ

3:146 And many a Prophet fought and along with him many Ribbiyyun. But they never lost heart for that which befall them in Allah's way, nor did they weaken nor degrade themselves.

وَاللَّهُ يُحِبُّ الصَّـبِرِينَ

And Allah loves the patient.

وَمَا كَانَ قَوْلَهُمْ إِلاَّ أَن قَالُواْ ربَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِى أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وانصُرْنَا عَلَى الْقَوْمِ الْكَـفِرِينَ

3:147 And they said nothing but: "Our Lord! Forgive us our sins and our transgressions, establish our feet firmly, and give us victory over the disbelieving folk.''

فَـاتَـهُمُ اللَّهُ ثَوَابَ الدُّنْيَا وَحُسْنَ ثَوَابِ الاٌّخِرَةِ

3:148 So Allah gave them the reward of this world, and the excellent reward of the Hereafter.

وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

And Allah loves the good-doers.

The Rumor that the Prophet was Killed at Uhud

When Muslims suffered defeat in battle at **Uhud** and some of them were killed, **Shaytan** shouted, "Muhammad has been killed.''

Ibn Qami'ah went back to the idolators and claimed, "I have killed Muhammad.''

Some Muslims believed this rumor and thought that the Messenger of Allah had been killed, claiming that this could happen, for Allah narrated that this occurred to many Prophets before. Therefore, the Muslims' resolve was weakened and they did not actively participate in battle.

This is why Allah sent down to His Messenger His statement,

وَمَا مُحَمَّدٌ إِلاَّ رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ الرُّسُلُ ...

> Muhammad is no more than a Messenger, and indeed Messengers have passed away before him.
>
> > he is to deliver Allah's Message and may be killed in the process, just as what happened to many Prophets before.
>
> Ibn Abi Najih said that his father said that;
>
> > a man from the **Muhajirin** passed by an **Ansari** man who was bleeding (during **Uhud**) and said to him, "O fellow! Did you know that Muhammad was killed?''
> >
> > The Ansari man said, "Even if Muhammad was killed, he has indeed conveyed the Message. Therefore, defend your religion.''
> >
> > The **Ayah**, وَمَا مُحَمَّدٌ إِلاَّ رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ الرُّسُلُ (Muhammad is no more than a Messenger, and indeed (many) Messengers have passed away before him), was revealed.
> >
> > This story was collected by Al-Hafiz Abu Bakr Al-Bayhaqi in Dala'il An-Nubuwwah.

Allah said next, while chastising those who became weak,

... أَفَإِن مَّاتَ أَوْ قُتِلَ انقَلَبْتُمْ عَلَى أَعْقَابِكُمْ ...

If he dies or is killed, will you then turn back on your heels,

> become disbelievers.

... وَمَن يَنقَلِبْ عَلَىَ عَقِبَيْهِ فَلَن يَضُرَّ اللّهَ شَيْئًا وَسَيَجْزِي اللّهُ الشَّاكِرِينَ (١٤٤)

And he who turns back on his heels, not the least harm will he do to Allah; and Allah will give reward to those who are grateful.

> those who obeyed Allah, defended His religion and followed His Messenger whether he was alive or dead.

The **Sahih**, **Musnad** and **Sunan** collections gathered various chains of narration stating that Abu Bakr recited this **Ayah** when the Messenger of Allah died.

Al-Bukhari recorded that Aishah said that;

> Abu Bakr came riding his horse from his dwelling in As-Sunh. He dismounted, entered the **Masjid** and did not speak to anyone until he came to her (in her room) and went directly to the Prophet, who was covered with a marked blanket. Abu Bakr uncovered his face, knelt down and kissed him, then started weeping and proclaimed,
>
> "My father and my mother be sacrificed for you! Allah will not combine two deaths on you. You have died the death, which was written for you.''

Ibn Abbas narrated that;

> Abu Bakr then came out, while Umar was addressing the people, and Abu Bakr told him to sit down but Umar refused, and the people attended to Abu Bakr and left Umar.

Abu Bakr said, "To proceed; whoever among you worshipped Muhammad, then Muhammad is dead, but whoever worshipped Allah, Allah is alive and will never die. Allah said,

وَمَا مُحَمَّدٌ إِلاَّ رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ الرُّسُلُ أَفَإِن مَّاتَ أَوْ قُتِلَ انقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَن يَنقَلِبْ عَلَىَ عَقِبَيْهِ فَلَن يَضُرَّ اللّهَ شَيْئًا وَسَيَجْزِي اللّهُ الشَّاكِرِينَ (١٤٤)

Muhammad is no more than a Messenger and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels And he who turns back on his heels, not the least harm will he do to Allah; and Allah will reward the grateful.''

The narrator added,

"By Allah, it was as if the people never knew that Allah had revealed this verse before until Abu Bakr recited it, and then whoever heard it, started reciting it.''

Sa`id bin Al-Musayyib said that Umar said,

"By Allah! When I heard Abu Bakr recite this **Ayah**, my feet could not hold me, and I fell to the ground.''

Allah said,

وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلاَّ بِإِذْنِ الله كِتَابًا مُّؤَجَّلاً ...

And no person can ever die except by Allah's leave and at an appointed term.

meaning, no one dies except by Allah's decision, after he has finished the term that Allah has destined for him. This is why Allah said, **كِتَابًا مُّؤَجَّلاً** (at an appointed term) which is similar to His statements,

وَمَا يُعَمَّرُ مِن مُّعَمَّرٍ وَلاَ يُنقَصُ مِنْ عُمُرِهِ إِلاَّ فِى كِتَـبٍ

And no aged man is granted a length of life nor is a part cut off from his life, but it is in a Book. (35:11)

هُوَ الَّذِى خَلَقَكُمْ مِّن طِينٍ ثُمَّ قَضَى أَجَلاً وَأَجَلٌ مُّسمًّى عِندَهُ

> He it is Who has created you from clay, and then has decreed a (stated) term (for you to die). And there is with Him another determined term (for you to be resurrected). (6:2)

This **Ayah** (3:145) encourages cowards to participate in battle; for doing so, or avoiding battle neither decreases, nor increases the life term.

Ibn Abi Hatim narrated that,

> Habib bin Suhban said that a Muslim man, Hujr bin Adi, said in a battle, "What prevents you from crossing this river (the Euphrates) to the enemy **وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلاَّ بِإِذْنِ الله كِتَابًا مُّؤَجَّلاً** (And no person can ever die except by Allah's leave and at an appointed term)."
>
> He then crossed the river riding his horse, and when he did, the Muslims followed him. When the enemy saw them, they started shouting, "**Diwan** (Persian; crazy),'' and they ran away.

Allah said next,

... وَمَن يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَن يُرِدْ ثَوَابَ الآخِرَةِ نُؤْتِهِ مِنْهَا ...

And whoever desires a reward in the world, We shall give him of it; and whoever desires a reward in the Hereafter, We shall give him thereof.

> Therefore, the **Ayah** proclaims, whoever works for the sake of this life, will only earn what Allah decides he will earn. However, he will not have a share in the Hereafter. Whoever works for the sake of the Hereafter, Allah will give him a share in the Hereafter, along with what He decides for him in this life.
>
> In similar statements, Allah said,
>
> مَن كَانَ يُرِيدُ حَرْثَ الاٌّخِرَةِ نَزِدْ لَهُ فِى حَرْثِهِ وَمَن كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ فِى الاٌّخِرَةِ مِن نَّصِيبٍ

Whosoever desires (by his deeds) the reward of the Hereafter, We give him increase in his reward, and whosoever desires the reward of this world (by his deeds), We give him thereof (what is decreed for him), and he has no portion in the Hereafter. (42:20)

مَّن كَانَ يُرِيدُ الْعَـجِلَةَ عَجَّلْنَا لَهُ فِيهَا مَا نَشَآءُ لِمَن نُّرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَـهَا مَذْمُومًا مَّدْحُورًا

وَمَنْ أَرَادَ الأٌّخِرَةَ وَسَعَى لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَـئِكَ كَانَ سَعْيُهُم مَّشْكُورًا

Whoever desires the quick-passing (transitory enjoyment of this world), We readily grant him what We will for whom We like. Then, afterwards, We have appointed for him Hell; he will burn therein disgraced and despised. And whoever desires the Hereafter and strives for it, with the necessary effort due for it while he is a believer, then such are the ones whose striving shall be appreciated. (17:18-19)

In this **Ayah** (3:145) Allah said,

... وَسَنَجْزِي الشَّاكِرِينَ (١٤٥)

And We shall reward the grateful.

meaning, We shall award them with Our favor and mercy in this life and the Hereafter, according to the degree of their appreciation (of Allah) and their good deeds.

Allah then comforts the believers because of what they suffered in **Uhud**,

وَكَأَيِّن مِّن نَّبِيٍّ قَاتَلَ مَعَهُ رِبِّيُّونَ كَثِيرٌ ...

And many a Prophet fought and along with him many **Ribbiyyun**.

It was said that;

this **Ayah** means that many Prophets and their companions were killed in earlier times, as is the view chosen by Ibn Jarir.

It was also said that;

the **Ayah** means that many Prophets witnessed their companions' death before their eyes.

However, Ibn Ishaq mentioned another explanation in his **Sirah**, saying that this **Ayah** means,

"Many a Prophet was killed, and he had many companions whose resolve did not weaken after their Prophet died, and they did not become feeble in the face of the enemy. What they suffered in **Jihad** in Allah's cause and for the sake of their religion did not make them lose heart. This is patience, وَاللّهُ يُحِبُّ الصَّابِرِينَ (and Allah loves the patient).''

As-Suhayli agreed with this explanation and defended it vigorously.

This view is supported by Allah saying; مَعَهُ رِبِّيُّونَ كَثِيرٌ (And along with him many **Ribbiyyun**).

In his book about the battles, Al-Amawi mentioned only this explanation for the **Ayah**.

Sufyan Ath-Thawri reported that, Ibn Mas`ud said that,

رِبِّيُّونَ كَثِيرٌ (many **Ribbiyyun**) means, thousands.

Ibn Abbas, Mujahid, Sa`id bin Jubayr, Ikrimah, Al-Hasan, Qatadah, As-Suddi, Ar-Rabi and Ata Al-Khurasani said that;

the word **Ribbiyyun** means, `large bands'.

Abdur-Razzaq narrated that Ma`mmar said that Al-Hasan said that,

رِبِّيُّونَ كَثِيرٌ (many **Ribbiyyun**) means, many scholars.

He also said that it means patient and pious scholars.

... فَمَا وَهَنُواْ لِمَا أَصَابَهُمْ فِي سَبِيلِ اللّهِ وَمَا ضَعُفُواْ وَمَا اسْتَكَانُواْ ...

But they never lost heart for that which befell them in Allah's way, nor did they weaken nor degrade themselves.

Qatadah and Ar-Rabi bin Anas said that,

وَمَا ضَعُفُواْ (nor did they weaken),

means, after their Prophet was killed.

وَمَا اسْتَكَانُواْ (nor degrade themselves),

by reverting from the true guidance and religion. Rather, they fought on the path that Allah's Prophet fought on until they met Allah.

Ibn Abbas said that, وَمَا اسْتَكَانُواْ (nor degrade themselves) means,

nor became humiliated,

while As-Suddi and Ibn Zayd said that it means,

they did not give in to the enemy.

... وَاللّهُ يُحِبُّ الصَّابِرِينَ (١٤٦)

وَمَا كَانَ قَوْلَهُمْ إِلاَّ أَن قَالُواْ ربَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ (١٤٧)

And Allah loves the patient.

And they said nothing but: "Our Lord! Forgive us our sins and our transgressions, establish our feet firmly, and give us victory over the disbelieving folk.''

and this was the statement that they kept repeating.

Therefore,

فَآتَاهُمُ اللّهُ ثَوَابَ الدُّنْيَا ...

So Allah gave them the reward of this world,

victory, triumph and the good end.

... وَحُسْنَ ثَوَابِ الآخِرَةِ ...

and the excellent reward of the Hereafter.

added to the gains in this life.

... وَاللّهُ يُحِبُّ الْمُحْسِنِينَ (١٤٨)

And Allah loves the good-doers.

يَـأَيُّهَا الَّذِينَ ءَامَنُواْ إِن تُطِيعُواْ الَّذِينَ كَفَرُواْ يَرُدُّوكُمْ عَلَى أَعْقَـبِكُمْ فَتَنقَلِبُواْ خَـسِرِينَ

3:149 O you who believe! If you obey those who disbelieve, they will send you back on your heels, and you will turn back as losers.

بَلِ اللَّهُ مَوْلَـكُمْ وَهُوَ خَيْرُ النَّـصِرِينَ

3:150 Nay, Allah is your protector, and He is the best of helpers.

سَنُلْقِى فِى قُلُوبِ الَّذِينَ كَفَرُواْ الرُّعْبَ بِمَآ أَشْرَكُواْ بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَـناً

3:151 We shall cast terror into the hearts of those who disbelieve, because they joined others in worship with Allah, for which He sent no authority;

وَمَأْوَاهُمُ النَّارُ وَبِئْسَ مَثْوَى الظَّـلِمِينَ

their abode will be the Fire and how evil is the abode of the wrongdoers.

وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُّونَهُمْ بِإِذْنِهِ حَتَّى إِذَا فَشِلْتُمْ وَتَنَـزَعْتُمْ فِى الاٌّمْرِ وَعَصَيْتُمْ مِّن بَعْدِ مَآ أَرَاكُمْ مَّا تُحِبُّونَ

3:152 And Allah did indeed fulfill His promise to you when you were killing them (your enemy) with His permission; until Fashiltum and fell to disputing about the order, and disobeyed after He showed you what you love.

مِنكُم مَّن يُرِيدُ الدُّنْيَا وَمِنكُم مَّن يُرِيدُ الاٌّخِرَةَ

Among you are some that desire this world and some that desire the Hereafter.

ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ وَلَقَدْ عَفَا عَنْكُمْ وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ

Then He made you flee from them, that He might test you. But surely, He forgave you, and Allah is Most Gracious to the believers.

إِذْ تُصْعِدُونَ وَلاَ تَلْوُونَ عَلَى أحَدٍ وَالرَّسُولُ يَدْعُوكُمْ فِى أُخْرَاكُمْ

3:153 (And remember) when you ran away without even casting a side glance at anyone, and the Messenger was in your rear calling you back.

فَأَثَـبَكُمْ غَمّاً بِغَمٍّ لِّكَيْلاَ تَحْزَنُواْ عَلَى مَا فَاتَكُمْ وَلاَ مَآ أَصَـبَكُمْ

There did Allah give you one distress after another by way of requital, to teach you not to grieve for that which had escaped you, nor for what struck you.

وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ

And Allah is Well-Aware of all that you do.

The Prohibition of Obeying the Disbelievers; the Cause of Defeat at Uhud

Allah warns His believing servants against obeying the disbelievers and hypocrites, because such obedience leads to utter destruction in this life and the Hereafter.

This is why Allah said,

يَا أَيُّهَا الَّذِينَ آمَنُوَاْ إِن تُطِيعُواْ الَّذِينَ كَفَرُواْ يَرُدُّوكُمْ عَلَى أَعْقَابِكُمْ فَتَنقَلِبُواْ خَاسِرِينَ (١٤٩)

> O you who believe! If you obey those who disbelieve, they will send you back on your heels, and you will turn back (from faith) as losers.
>
> Allah also commands the believers to obey Him, take Him as their protector, seek His aid and trust in Him.

Allah said,

بَلِ اللّهُ مَوْلاَكُمْ وَهُوَ خَيْرُ النَّاصِرِينَ (١٥٠)

> Nay, Allah is your protector, and He is the best of helpers.

Allah next conveys the good news that He will put fear of the Muslims, and feelings of subordination to the Muslims in the hearts of their disbelieving enemies, because of their **Kufr** and **Shirk**. And Allah has prepared torment and punishment for them in the Hereafter.

Allah said,

سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُواْ الرُّعْبَ بِمَا أَشْرَكُواْ بِاللّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا وَمَأْوَاهُمُ النَّارُ وَبِئْسَ مَثْوَى الظَّالِمِينَ (١٥١)

> We shall cast terror into the hearts of those who disbelieve, because they joined others in worship with

Allah, for which He sent no authority; their abode will be the Fire and how evil is the abode of the wrongdoers.

In addition, the Two **Sahihs** recorded that Jabir bin Abdullah said that the Messenger of Allah said,

أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ مِنَ الْأَنْبِيَاءِ قَبْلِي:

- نُصِرْتُ بِالرُّعْبِ مَسِيرَةَ شَهْرٍ،
- وَجُعِلَتْ لِيَ الْأَرْضُ مَسْجِدًا وَطَهُورًا،
- وَأُحِلَّتْ لِيَ الْغَنَائِمُ،
- وَأُعْطِيتُ الشَّفَاعَةَ،
- وَكَانَ النَّبِيُّ يُبْعَثُ إِلَى قَوْمِهِ خَاصَّةً وَبُعِثْتُ إِلَى النَّاسِ عَامَّةً

I was given five things that no other Prophet before me was given.

- I was aided with fear the distance of one month,
- the earth was made a **Masjid** and clean place for me,
- I was allowed war booty,
- I was given the Intercession,
- and Prophets used to be sent to their people, but I was sent to all mankind particularly.

Allah said,

وَلَقَدْ صَدَقَكُمُ اللّهُ وَعْدَهُ ...

And Allah did indeed fulfill His promise to you,

in the beginning of the day of **Uhud**.

... إِذْ تَحُسُّونَهُم ...

when you were killing them,

slaying your enemies,

... بِإِذْنِهِ ...

with His permission,

for He allowed you to do that against them,

... حَتَّى إِذَا فَشِلْتُمْ ...

until when you **Fashiltum**.

Ibn Jurayj said that Ibn Abbas said that;

Fashiltum means, `lost courage'.

... وَتَنَازَعْتُمْ فِي الأَمْرِ وَعَصَيْتُم ...

and fell to disputing about the order, and disobeyed,

such as the mistake made by the archers.

... مِّن بَعْدِ مَا أَرَاكُم مَّا تُحِبُّونَ ...

after He showed you what you love,

that is, victory over the disbelievers.

... مِنكُم مَّن يُرِيدُ الدُّنْيَا ...

Among you are some that desire this world,

referring to those who sought to collect the booty when they saw the enemy being defeated.

... وَمِنكُم مَّن يُرِيدُ الآخِرَةَ ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ ...

and some that desire the Hereafter. Then He made you flee from them, that He might test you.

This **Ayah** means, Allah gave them the upper hand to try and test you, O believers.

... وَلَقَدْ عَفَا عَنكُمْ ...

but surely, He forgave you,

He forgave the error you committed, because, and Allah knows best, the idolators were many and well supplied, while Muslims had few men and few supplies.

... وَاللّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ (١٥٢)

and Allah is Most Gracious to the believers.

Al-Bukhari recorded that Al-Bara' said,

> "We met the idolators on that day (**Uhud**) and the Prophet appointed Abdullah bin Jubayr as the commander of the archers.
>
> He instructed them, `Retain your position, and if you see that we have defeated them, do not abandon your positions. If you see that they defeated us, do not rush to help us.'
>
> The disbelievers gave flight when we met them, and we saw their women fleeing up the mountain while lifting up their clothes revealing their anklets and their legs. So, the companions (of Abdullah bin Jubayr) said, `The booty, the booty!'
>
> Abdullah bin Jubayr said, `Allah's Messenger commanded me not to allow you to abandon your position.'
>
> They refused to listen, and when they left their position, Muslims were defeated and seventy of them were killed.
>
> Abu Sufyan shouted, `Is Muhammad present among these people?'
>
> The Prophet said, `Do not answer him.'
>
> Then he asked, `Is the son of Abu Quhafah (Abu Bakr) present among these people?'
>
> The Prophet said, `Do not answer him.'
>
> He asked again, `Is the son of Al-Khattab (Umar) present among these people As for these (men), they have been killed, for had they been alive, they would have answered me.'
>
> Umar could not control himself and said (to Abu Sufyan), `You lie, O enemy of Allah! The cause of your misery is still present.'
>
> Abu Sufyan said, `O Hubal, be high!'

On that the Prophet said (to his Companions), `Answer him back.'

They said, `What shall we say?'

He said, `Say, Allah is Higher and more Sublime.'

Abu Sufyan said, `We have the (idol) Al-Uzza, and you have no Uzza.'

The Prophet said, `Answer him back.'

They asked, `What shall we say?'

He said, `Say, Allah is our protector and you have no protector.'

Abu Sufyan said, `Our victory today is vengeance for yours in the battle of **Badr**, and in war (the victory) is always undecided and is shared in turns by the belligerents. You will find some of your killed men mutilated, but I did not urge my men to do so, yet I do not feel sorry for their deed.'''

Only Al-Bukhari collected this **Hadith** using this chain of narration.

Muhammad bin Ishaq said that, Abdullah bin Az-Zubayr narrated that Az-Zubayr bin Al-Awwam said,

"By Allah! I saw the female servants and female companions of Hind (Abu Sufyan's wife) when they uncovered their legs and gave flight. At that time, there was no big or small effort separating us from capturing them. However, the archers went down the mount when the enemy gave flight from the battlefield, seeking to collect the booty. They uncovered our back lines to the horsemen of the disbelievers, who took the chance and attacked us from behind.

Then a person shouted, `Muhammad has been killed.'

So we pulled back, and the disbelievers followed us, after we had killed those who carried their

flag, and none of them dared to come close the flag, until then.'''

Muhammad bin Ishaq said next,

"The flag of the disbelievers was left on the ground until Amrah bint Alqamah Al-Harithiyyah picked it up and gave it to the Quraysh who held it.''

Allah said, ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ (Then He made you flee from them, that He might test you),

Al-Bukhari recorded that Anas bin Malik said,

"My uncle Anas bin An-Nadr was absent from the battle of **Badr**. He said, `I was absent from the first battle the Prophet fought (against the pagans). (By Allah) if Allah gives me a chance to fight along with the Messenger of Allah, then Allah will see how (bravely) I will fight.'

On the day of **Uhud** when the Muslims turned their backs and fled, he said, `O Allah! I apologize to You for what these (meaning the Muslims) have done, and I denounce what these pagans have done.'

Then he advanced lifting his sword, and when Sa`d bin Mu`adh met him, he said to him, `O Sa`d bin Mu`adh! Where are you! Paradise! I am smelling its aroma coming from before (Mount) **Uhud**,' and he went forth, fought and was killed.

We found more than eighty stab wounds, sword blows or arrow holes on his body, which was mutilated so badly that none except his sister could recognize him, and she could only do so by his fingers or by a mole.''

This is the narration reported by Al-Bukhari, Muslim also collected a similar narration from Thabit from Anas.

The Defeat that the Muslims Suffered During the Battle of Uhud

Allah said,

إِذْ تُصْعِدُونَ وَلاَ تَلْوُونَ عَلَى أحَدٍ ...

(And remember) when you (**Tus`iduna**) ran away dreadfully without casting even a side glance at anyone,

and Allah made the disbelievers leave you after you went up the mount, escaping your enemy.

Al-Hasan and Qatadah said that,

**Tus`iduna**, means, `go up the mountain'.

... وَلاَ تَلْوُونَ عَلَى أحَدٍ ...

without even casting a side glance at anyone,

meaning, you did not glance at anyone else due to shock, fear and fright.

... وَالرَّسُولُ يَدْعُوكُمْ فِي أُخْرَاكُمْ ...

and the Messenger was in your rear calling you back,

for you left him behind you, while he was calling you to stop fleeing from the enemy and to return and fight.

As-Suddi said,

"When the disbelievers attacked Muslim lines during the battle of **Uhud** and defeated them, some Muslims ran away to Al-Madinah, while some of them went up Mount **Uhud**, to a rock and stood on it.

On that, the Messenger of Allah kept heralding, `Come to me, O servants of Allah! Come to me, O servants of Allah!'

Allah mentioned that the Muslims went up the Mount and that the Prophet called them to come

back, and said, إِذْ تُصْعِدُونَ وَلاَ تَلْوُونَ عَلَى أحَدٍ وَالرَّسُولُ يَدْعُوكُمْ فِي أُخْرَاكُمْ ((And remember) when you ran away without even casting a side glance at anyone, and the Messenger was in your rear calling you back).''

Similar was said by Ibn Abbas, Qatadah, Ar-Rabi and Ibn Zayd.

The Ansar and Muhajirin Defended the Messenger

Al-Bukhari recorded that Qays bin Abi Hazim said,

"I saw Talhah's hand, it was paralyzed, because he shielded the Prophet with it.''

meaning on the day of **Uhud**.

It is recorded in the Two **Sahihs** that Abu Uthman An-Nahdi said,

"On that day (**Uhud**) during which the Prophet fought, only Talhah bin Ubaydullah and Sa`d remained with the Prophet.''

Sa`id bin Al-Musayyib said,

"I heard Sa`d bin Abi Waqqas saying, `The Messenger of Allah gave me arrows from his quiver on the day of **Uhud** and said, `Shoot, may I sacrifice my father and mother for you.'''

Al-Bukhari also collected this **Hadith**.

The Two **Sahihs** recorded that Sa`d bin Abi Waqqas said,

"On the day of **Uhud**, I saw two men wearing white clothes, one to the right of the Prophet and one to his left, who were defending the Prophet fiercely. I have never seen these men before or after that day.''

Meaning angels Jibril and Mika'il, peace be upon them.

Abu Al-Aswad said that, Urwah bin Az-Zubayr said,

"Ubayy bin Khalaf of Bani Jumah swore in Makkah that he would kill the Messenger of Allah.

When the Messenger was told of his vow, he said, `Rather, I shall kill him, Allah willing.'

On the day of **Uhud**, Ubayy came while wearing iron shields and proclaiming, `May I not be saved, if Muhammad is saved.' He then headed to the direction of the Messenger of Allah intending to kill him, but Mus`ab bin Umayr, from Bani Abd Ad-Dar, intercepted him and shielded the Prophet with his body, and Mus`ab bin Umayr was killed.

The Messenger of Allah saw Ubayy's neck exposed between the shields and helmet, stabbed him with his spear, and Ubayy fell from his horse to the ground. However, no blood spilled from his wound. His people came and carried him away while he was moaning like an ox.

They said to him, `Why are you so anxious, it is only a flesh wound!'

Ubayy mentioned to them the Prophet's vow, `Rather, I shall kill Ubayy', then commented, `By He in Whose Hand is my soul! If what hit me hits the people of Dhul-Majaz (a popular pre-Islamic marketplace), they would all have perished.' He then died and went to the Fire,

فَسُحْقًا لأَّصْحَـبِ السَّعِيرِ

So, away with the dwellers of the blazing Fire! (67:11)''

This was collected by Musa bin Uqbah from Az-Zuhri from Sa`id bin Al-Musayyib.

It is recorded in the Two **Sahih** that;

when he was asked about the injuries the Messenger sustained (in **Uhud**), Sahl bin Sa`d said,

"The face of Allah's Messenger was injured, his front tooth was broken and his helmet was smashed on his head. Therefore, Fatimah, the daughter of Allah's Messenger washed off the blood while Ali was pouring water on her hand. When Fatimah saw that the bleeding increased more by the water, she took a mat, burnt it, and placed the ashes in the wound of the Prophet and the blood stopped oozing out.''

Allah said next,

... فَأَثَابَكُمْ غُمَّاً بِغَمٍّ ...

There did Allah give you one distress after another,

He gave you grief over your grief.

Ibn Abbas said,

- The first grief was because of the defeat, especially when it was rumored that Muhammad was killed.
- The second grief was when the idolators went up the mount and The Messenger of Allah said, "O Allah! It is not for them to rise above us."

Abdur-Rahman bin Awf said,

"The first distress was because of the defeat and the second when a rumor started that Muhammad was killed, which to them, was worse than defeat.''

Ibn Marduwyah recorded both of these.

Mujahid and Qatadah said,

"The first distress was when they heard that Muhammad was killed and the second when they suffered casualties and injury.''

It has also been reported that Qatadah and Ar-Rabi bin Anas said that;

it was the opposite (order).

As-Suddi said that;

the first distress was because of the victory and booty that they missed and the second because of the enemy rising above them (on the mount).

Allah said,

... لِّكَيْلاَ تَحْزَنُواْ عَلَى مَا فَاتَكُمْ ...

by way of requital to teach you not to grieve for that which had escaped you,

> for that you missed the booty and triumph over your enemy.

... وَلاَ مَا أَصَابَكُمْ ...

nor for what struck you,

Ibn Abbas, Abdur-Rahman bin Awf, Al-Hasan, Qatadah and As-Suddi stated,

> of injury and fatalities.

Allah said next,

... وَاللّهُ خَبِيرٌ بِمَا تَعْمَلُونَ (١٥٣)

And Allah is Well-Aware of all that you do.

all praise is due to Him, and thanks, there is no deity worthy of worship except Him, the Most High, Most Honored.

ثُمَّ أَنزَلَ عَلَيْكُمْ مِّن بَعْدِ الْغَمِّ أَمَنَةً نُّعَاساً يَغْشَى طَآئِفَةً مِّنْكُمْ

3:154 Then after the distress, He sent down security for you. Slumber overtook a party of you,

وَطَآئِفَةٌ قَدْ أَهَمَّتْهُمْ أَنْفُسُهُمْ يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَـهِلِيَّةِ

while another party was thinking about themselves and thought wrongly of Allah -- the thought of ignorance.

يَقُولُونَ هَل لَّنَا مِنَ الاٌّمْرِ مِن شَىْءٍ

They said, "Have we any part in the affair!''

قُلْ إِنَّ الاٌّمْرَ كُلَّهُ للَّهِ

Say: "Indeed the affair belongs wholly to Allah.''

يُخْفُونَ فِى أَنْفُسِهِم مَّا لاَ يُبْدُونَ لَكَ يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الاٌّمْرِ شَىْءٌ مَّا قُتِلْنَا هَـهُنَا

They hide within themselves what they dare not reveal to you, saying: "If we had anything to do with the affair, none of us would have been killed here.''

قُل لَّوْ كُنتُمْ فِى بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَى مَضَاجِعِهِمْ

Say: "Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death,''

وَلِيَبْتَلِىَ اللَّهُ مَا فِى صُدُورِكُمْ وَلِيُمَحِّصَ مَا فِى قُلُوبِكُمْ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ

but that Allah might test what is in your breasts; and to purify that which was in your hearts (sins), and Allah is All-Knower of what is in the breasts.

إِنَّ الَّذِينَ تَوَلَّوْاْ مِنكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَـنُ بِبَعْضِ مَا كَسَبُواْ

3:155 Those of you who turned back on the day the two hosts met, Shaytan only caused them to err because of some of what they had earned.

وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ إِنَّ اللَّهَ غَفُورٌ حَلِيمٌ

But Allah, indeed, has forgiven them. Surely, Allah is Oft-Forgiving, Most Forbearing.

Slumber Overcame the Believers; the Fear that the Hypocrites Suffered

Allah says;

ثُمَّ أَنزَلَ عَلَيْكُم مِّن بَعْدِ الْغَمِّ أَمَنَةً نُّعَاسًا يَغْشَى طَآئِفَةً مِّنكُمْ ...

Then after the distress, He sent down security for you. Slumber overtook a party of you,

Allah reminds His servants of His favor when He sent down on them tranquility and slumber that overcame them while they were carrying their weapons and feeling distress and grief. In this case, slumber is a favor and carries meanings of calmness and safety. For instance, Allah said in Surah **Al-Anfal** about the battle of Badr,

إِذْ يُغَشِّيكُمُ النُّعَاسَ أَمَنَةً مِّنْهُ

(Remember) when He covered you with a slumber as a security from Him. (8:11)

Al-Bukhari recorded that Anas said that, Abu Talhah said,

"I was among those who were overcome by slumber during the battle of **Uhud**. My sword fell from my hand several times and I would pick it up, then it would fall and I would pick it up again.''

Al-Bukhari collected this **Hadith** in the stories of the battles without a chain of narration, and in the book of **Tafsir** with a chain of narrators.

At-Tirmidhi, An-Nasa'i and Al-Hakim recorded from Anas that Abu Talhah said,

> "On the day of **Uhud**, I raised my head and looked around and found that everyone's head was nodding from slumber.''
>
> This is the wording of At-Tirmidhi, who said, "**Hasan Sahih**''.

An-Nasa'i also recorded this **Hadith** from Anas who said that Abu Talhah said,

> "I was among those who were overcome by slumber.''

The second group mentioned in the **Ayah** were the hypocrites who only thought about themselves, for they are the most cowardly people and those least likely to support the truth, يَظُنُّونَ بِاللّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ (and thought wrongly of Allah - the thought of ignorance) for they are liars and people who have doubts and evil thoughts about Allah, the Exalted and Most Honored.

Allah said,

ثُمَّ أَنزَلَ عَلَيْكُم مِّن بَعْدِ الْغَمِّ أَمَنَةً نُّعَاسًا يَغْشَى طَآئِفَةً مِّنكُمْ ...

Then after the distress, He sent down security for you. Slumber overtook a party of you,

> the people of faith, certainty, firmness and reliance (on Allah) who are certain that Allah shall give victory to His Messenger and fulfill his objective.

... وَطَآئِفَةٌ قَدْ أَهَمَّتْهُمْ أَنفُسُهُمْ ...

While another party was thinking about themselves,

> and they were not overcome by slumber because of their worry, fright and fear.

... يَظُنُّونَ بِاللّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ ...

and thought wrongly of Allah --- the thought of ignorance.

Similarly, Allah said in another statement,

بَلْ ظَنَنْتُمْ أَن لَّن يَنقَلِبَ الرَّسُولُ وَالْمُؤْمِنُونَ إِلَى أَهْلِيهِمْ أَبَداً

> Nay, but you thought that the Messenger and the believers would never return to their families. (48:12)

This group thought that the idolators achieved ultimate victory, when their forces took the upper hand in battle, and that Islam and its people would perish. This is typical of people of doubt and hesitation, in the event of a hardship, they fall into such evil thoughts.

Allah then described them that,

... يَقُولُونَ ...

they said,

> in this situation,

... هَل لَّنَا مِنَ الأَمْرِ مِن شَيْءٍ ...

"Have we any part in the affair?''

Allah replied,

... قُلْ إِنَّ الأَمْرَ كُلَّهُ لِلَّهِ يُخْفُونَ فِي أَنفُسِهِم مَّا لاَ يُبْدُونَ لَكَ ...

Say: "Indeed the affair belongs wholly to Allah.''

They hide within themselves what they dare not reveal to you. Allah exposed their secrets, that is,

... يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الأَمْرِ شَيْءٌ مَّا قُتِلْنَا هَاهُنَا ...

saying: "If we had anything to do with the affair, none of us would have been killed here.''

> although they tried to conceal this thought from the Messenger of Allah.

Ibn Ishaq recorded that Abdullah bin Az-Zubayr said that Az-Zubayr said,

> "I was with the Messenger of Allah when fear intensified and Allah sent sleep to us (during the battle of **Uhud**).

At that time, every man among us (except the hypocrites) was nodding off. By Allah! As if in a dream, I heard the words of Mu`attib bin Qushayr, `If we had anything to do with the affair, none of us would have been killed here.'

I memorized these words of his, which Allah mentioned later on, **يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الأَمْرِ شَيْءٌ مَّا قُتِلْنَا هَاهُنَا** (saying: "If we had anything to do with the affair, none of us would have been killed here.)''

Ibn Abi Hatim collected this Hadith.

Allah the Exalted said,

... قُل لَّوْ كُنتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَى مَضَاجِعِهِمْ ...

Say: "Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death,''

meaning, this is Allah's appointed destiny and a decision that will certainly come to pass, and there is no escaping it.

Allah's statement,

... وَلِيَبْتَلِيَ اللّهُ مَا فِي صُدُورِكُمْ وَلِيُمَحَّصَ مَا فِي قُلُوبِكُمْ ...

that Allah might test what is in your breasts; and to purify that which was in your hearts,

means, so that He tests you with whatever befell you, to distinguish good from evil and the deeds and statements of the believers from those of the hypocrites.

... وَاللّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ (١٥٤)

and Allah is All-Knower of what is in the breasts,

and what the hearts conceal.

Some of the Believers Give Flight on the Day of Uhud

Allah then said,

إِنَّ الَّذِينَ تَوَلَّوْاْ مِنكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُواْ ...

Those of you who turned back on the day the two hosts met, **Shaytan** only caused them to err because of some of what they had earned.

because of some of their previous errors.

Indeed, some of the **Salaf** said,

"The reward of the good deed includes being directed to another good deed that follows it, while the retribution of sin includes committing another sin that follows it.''

Allah then said,

... وَلَقَدْ عَفَا اللّهُ عَنْهُمْ ...

but Allah, indeed, has forgiven them,

their giving flight.

... إِنَّ اللّهَ غَفُورٌ حَلِيمٌ (١٥٥)

surely, Allah is Oft-Forgiving, Most Forbearing.

He forgives sins, pardons and exonerates His creatures.

Imam Ahmad recorded that Shaqiq said,

"Abdur-Rahman bin Awf met Al-Walid bin Uqbah, who said to him, `Why did you desert Uthman, the Leader of the Faithful?'

Abdur-Rahman said, `Tell him that I did not run away during **Uhud**, remain behind during **Badr**, nor abandon the **Sunnah** of Umar.'

Al-Walid told Uthman what Abdur-Rahman said.

Uthman replied, `As for his statement, `I did not run away during **Uhud**,' how can he blame me for an error that Allah has already forgiven. Allah said,

إِنَّ الَّذِينَ تَوَلَّوْاْ مِنكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُواْ وَلَقَدْ عَفَا اللّهُ عَنْهُمْ ...

Those of you who turned back on the day the two hosts met, Shaytan only caused them to err because of some of what they had earned. But Allah, indeed, has forgiven them.

As for his statement that I remained behind from participating in **Badr**, I was nursing Ruqayyah, the daughter of the Messenger of Allah, until she passed away. The Messenger of Allah gave me a share in the booty of **Badr**, and whoever gets a share in the booty from the Messenger of Allah will have participated in battle.

As for his statement that I abandoned the **Sunnah** of Umar, neither I nor he are able to endure it. Go and convey this answer to him.'''

يأَيُّهَا الَّذِينَ ءَامَنُواْ لاَ تَكُونُواْ كَالَّذِينَ كَفَرُواْ وَقَالُواْ لإِخْوَنِهِمْ إِذَا ضَرَبُواْ فِى الاٌّرْضِ أَوْ كَانُواْ غُزًّى لَّوْ كَانُواْ عِنْدَنَا مَا مَاتُواْ وَمَا قُتِلُواْ لِيَجْعَلَ اللَّهُ ذَلِكَ حَسْرَةً فِى قُلُوبِهِمْ

3:156 O you who believe! Be not like those who disbelieve and who say to their brethren when they travel through the earth or go out to fight: "If they had stayed with us, they would not have died or been killed,'' so that Allah may make it a cause of regret in their hearts.

وَاللَّهُ يُحْيِى وَيُمِيتُ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

It is Allah that gives life and causes death. And Allah is All-Seer of what you do.

وَلَئِنْ قُتِلْتُمْ فِى سَبِيلِ اللَّهِ أَوْ مُتُّمْ لَمَغْفِرَةٌ مِّنَ اللَّهِ وَرَحْمَةٌ خَيْرٌ مِّمَّا يَجْمَعُونَ

3:157 And if you are killed or die in the way of Allah, forgiveness and mercy from Allah are far better than all that they amass.

وَلَئِنْ مُّتُّمْ أَوْ قُتِلْتُمْ لإِلَى الله تُحْشَرُونَ

3:158 And whether you die or are killed, verily, unto Allah you shall be gathered.

Prohibiting the Ideas of the Disbeleivers about Death and Predestination

Allah forbids His believing servants from the disbelievers' false creed, seen in their statement about those who died in battle and during travel; "Had they abandoned these trips, they would not have met their demise.''

Allah said,

يَا أَيُّهَا الَّذِينَ آمَنُواْ لاَ تَكُونُواْ كَالَّذِينَ كَفَرُواْ وَقَالُواْ لإِخْوَانِهِمْ ...

O you who believe! Be not like those who disbelieve (hypocrites) and who say to their brethren,

about their dead brethren,

... إِذَا ضَرَبُواْ فِي الأَرْضِ ...

when they travel through the earth,

for the purpose of trading and otherwise,

... أَوْ كَانُواْ غُزًّى ...

or go out to fight,

participating in battles,

... لَّوْ كَانُواْ عِندَنَا ...

"If they had stayed with us,''

in our area,

... مَا مَاتُواْ وَمَا قُتِلُواْ ...

"they would not have died or been killed,''

they would not have died while traveling or been killed in battle.

Allah's statement,

... لِيَجْعَلَ اللّهُ ذَلِكَ حَسْرَةً فِي قُلُوبِهِمْ ...

so that Allah may make it a cause of regret in their hearts.

means, Allah creates this evil thought in their hearts so that their sadness and the grief they feel for their loss would increase.

Allah refuted them by saying,

... وَاللّهُ يُحْيِـي وَيُمِيتُ ...

It is Allah that gives life and causes death.

for the creation is under Allah's power, and the decision is His Alone. No one lives or dies except by Allah's leave, and no one's life is increased or decreased except by His decree.

... وَاللّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١٥٦﴾

And Allah is All-Seer of what you do.

for His knowledge and vision encompasses all His creation and none of their affairs ever escapes Him.

Allah's statement,

وَلَئِن قُتِلْتُمْ فِي سَبِيلِ اللّهِ أَوْ مُتُّمْ لَمَغْفِرَةٌ مِّنَ اللّهِ وَرَحْمَةٌ خَيْرٌ مِّمَّا يَجْمَعُونَ (١٥٧)

And if you are killed or die in the way of Allah, forgiveness and mercy from Allah are far better than all that they amass.

indicating that death and martyrdom in Allah's cause are a means of earning Allah's mercy, forgiveness and pleasure.

This, indeed, is better than remaining in this life with its short lived delights. Furthermore, whoever dies or is killed will return to Allah, the Exalted and Most Honored, and He will reward him if he has done good deeds, or will punish him for his evil deeds.

Allah said,

وَلَئِن مُّتُّمْ أَوْ قُتِلْتُمْ لإِلَى الله تُحْشَرُونَ (١٥٨)

And whether you die or are killed, verily, unto Allah you shall be gathered.

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنتَ لَهُمْ

3:159 And by the mercy of Allah, you dealt with them gently.

وَلَوْ كُنْتَ فَظّاً غَلِيظَ الْقَلْبِ لاَنْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِى الاٌّمْرِ

And had you been severe and harsh-hearted, they would have broken away from about you; so pardon them, and ask forgiveness for them; and consult them in the affairs.

فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

Then when you have taken a decision, put your trust in Allah, certainly, Allah loves those who put their trust (in Him).

إِن يَنصُرْكُمُ اللَّهُ فَلاَ غَالِبَ لَكُمْ وَإِن يَخْذُلْكُمْ فَمَن ذَا الَّذِى يَنصُرُكُم مِّنْ بَعْدِهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

3:160 If Allah helps you, none can overcome you; and if He forsakes you, who is there after Him that can help you! And in Allah (Alone) let believers put their trust.

وَمَا كَانَ لِنَبِىٍّ أَنْ يَغُلَّ وَمَن يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَـمَةِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لاَ يُظْلَمُونَ

3:161 It is not for any Prophet to illegally take a part of the booty, and whosoever deceives his companions over the booty, he shall bring forth on the Day of Resurrection that which he took. Then every person shall be paid in full what he has earned, and they shall not be dealt with unjustly.

أَفَمَنِ اتَّبَعَ رِضْوَنَ اللَّهِ كَمَن بَآءَ بِسَخْطٍ مِّنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ

3:162 Is then one who follows (seeks) the pleasure of Allah like the one who draws on himself the wrath of Allah! His abode is Hell, and worse indeed is that destination!

هُمْ دَرَجَـتٌ عِندَ اللَّهِ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ

3:163 They are in varying grades with Allah, and Allah is All-Seer of what they do.

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولاً مِّنْ أَنفُسِهِمْ يَتْلُوا۟ عَلَيْهِمْ ءَايَـتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَـبَ وَالْحِكْمَةَ وَإِن كَانُوا۟ مِن قَبْلُ لَفِى ضَلَـلٍ مُّبِينٍ

3:164 Indeed, Allah conferred a great favor on the believers when He sent among them a Messenger from among themselves, reciting unto them His verses (the Qur'an), and purifying them, and instructing them (in) the Book (the Qur'an) and Al-Hikmah (the wisdom and the Sunnah), while before that they had been in manifest error.

Among the Qualities of Our Prophet Muhammad are Mercy and Kindness

Allah addresses His Messenger and reminds him and the believers of the favor that He has made his heart and words soft for his Ummah, those who follow his command and refrain from what he prohibits.

فَبِمَا رَحْمَةٍ مِّنَ اللّهِ لِنتَ لَهُمْ ...

And by the mercy of Allah, you dealt with them gently,

meaning, who would have made you this kind, if it was not Allah's mercy for you and them.

Qatadah said that, فَبِمَا رَحْمَةٍ مِّنَ اللّهِ لِنتَ لَهُمْ (And by the mercy of Allah, you dealt with them gently) means,

"With Allah's mercy you became this kind.''

Al-Hasan Al-Basri said that;

this, indeed, is the description of the behavior that Allah sent Muhammad with.

This **Ayah** is similar to Allah's statement,

لَقَدْ جَآءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُم بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ

> Verily, there has come unto you a Messenger from among yourselves. It grieves him that you should receive any injury or difficulty. He is anxious over you (to be rightly guided, to repent to Allah); for the believers (he is) full of pity, kind, and merciful. (9:128)

Allah said next,

... وَلَوْ كُنتَ فَظًّا غَلِيظَ الْقَلْبِ لاَنفَضُّواْ مِنْ حَوْلِكَ ...

And had you been severe and harsh-hearted, they would have broken away from about you;

> The severe person is he who utters harsh words, and, غَلِيظَ الْقَلْبِ (harsh-hearted) is the person whose heart is hard.
>
> Had this been the Prophet's behavior, "They would have scattered from around you. However, Allah gathered them and made you kind and soft with them, so that their hearts congregate around you.''

Abdullah bin Amr said that he read the description of the Messenger of Allah in previous Books,

> "He is not severe, harsh, obscene in the marketplace or dealing evil for evil. Rather, he forgives and pardons.''

The Order for Consultation and to Abide by it

Allah said,

... فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الأَمْرِ ...

So pardon them, and ask (Allah's) forgiveness for them; and consult them in the affairs.

The Messenger of Allah used to ask his Companions for advice about various matters, to comfort their hearts, and so they actively implement the decision they reach.

For instance, before the battle of **Badr**, the Prophet asked his Companions for if Muslims should intercept the caravan (led by Abu Sufyan). They said, "O Messenger of Allah! If you wish to cross the sea, we would follow you in it, and if you march forth to Barkul-Ghimad we would march with you. We would never say what the Children of Israel said to Musa, `So go, you and your Lord, and fight you two, we are sitting right here.' Rather, we say march forth and we shall march forth with you; and before you, and to your right and left shall we fight.''

The Prophet also asked them for their opinion about where they should set up camp at **Badr**. Al-Mundhir bin `Amr suggested to camp close to the enemy, for he wished to acquire martyrdom.

Concerning the battle of **Uhud**, the Messenger asked the Companions if they should fortify themselves in Al-Madinah or go out to meet the enemy, and the majority of them requested that they go out to meet the enemy, and he did.

He also took their advice on the day of **Khandaq** (the Trench) about conducting a peace treaty with some of the tribes of Al-Ahzab (the Confederates), in return for giving them one-third of the fruits of Al-Madinah. However, Sa`d bin Ubadah and Sa`d bin Mu`adh rejected this offer and the Prophet went ahead with their advice.

The Prophet also asked them if they should attack the idolators on the Day of Hudaybiyyah, and Abu Bakr disagreed, saying, "We did not come here to fight anyone. Rather, we came to perform **Umrah**.'' The Prophet agreed.

On the day of **Ifk**, (i.e. the false accusation), the Messenger of Allah said to them, "O Muslims! Give me your advice about some men who falsely accused my wife (Aishah). By Allah! I never knew of any evil to come from my wife. And they accused whom They accused he from whom I only knew righteous conduct, by Allah!'' The Prophet asked Ali and Usamah about divorcing Aishah.

In summary, the Prophet used to take his Companions' advice for battles and other important events.

Ibn Majah recorded that Abu Hurayrah said that the Prophet said;

الْمُسْتَشَارُ مُؤْتَمَن

> The one whom advice is sought from is to be entrusted.
>
> This was recorded by Abu Dawud, At-Tirmidhi, and An-Nasa'i who graded it **Hasan**.

Trust in Allah After Taking the Decision

Allah's statement,

... فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللّهِ ...

Then when you have taken a decision, put your trust in Allah,

> means, if you conduct the required consultation and you then make a decision, trust in Allah over your decision.

... إِنَّ اللّهَ يُحِبُّ الْمُتَوَكِّلِينَ (١٥٩)

certainly, Allah loves those who put their trust (in Him).

Allah's statement,

إِن يَنصُرْكُمُ اللّهُ فَلاَ غَالِبَ لَكُمْ وَإِن يَخْذُلْكُمْ فَمَن ذَا الَّذِي يَنصُرُكُم مِّن بَعْدِهِ ...

If Allah helps you, none can overcome you; and if He forsakes you, who is there after Him that can help you!

is similar to His statement that we mentioned earlier.

وَمَا النَّصْرُ إِلاَّ مِنْ عِندِ اللّهِ الْعَزِيزِ الْحَكِيم

> And there is no victory except from Allah the Almighty, the All-Wise. (3:126)

Allah next commands the believers to trust in Him,

... وَعَلَى اللّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ (١٦٠)

And in Allah (Alone) let believers put their trust.

Treachery with the Spoils of War was not a Trait of the Prophet

Allah said,

وَمَا كَانَ لِنَبِيٍّ أَن يَغُلَّ ...

It is not for any Prophet to illegally take a part of the booty,

Ibn Abbas, Mujahid and Al-Hasan said that the **Ayah** means,

"It is not for a Prophet to breach the trust.''

Ibn Jarir recorded that, Ibn Abbas said that,

this **Ayah**, وَمَا كَانَ لِنَبِيٍّ أَن يَغُلَّ (It is not for any Prophet to illegally take a part of the booty), was revealed in connection with a red robe that was missing from the spoils of war of **Badr**. Some people said that the Messenger of Allah might have taken it. When this rumor circulated, Allah sent down,

وَمَا كَانَ لِنَبِيٍّ أَن يَغُلَّ وَمَن يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَامَةِ ...

It is not for any Prophet to illegally take a part of the booty, and whosoever is deceitful with the booty, he shall bring forth on the Day of Resurrection that which he took.

This was also recorded by Abu Dawud and At-Tirmidhi, who said "**Hasan Gharib**''.

This **Ayah** exonerates the Messenger of Allah of all types of deceit and treachery, be it returning what was entrusted with him, dividing the spoils of war, etc.

Allah then said,

... وَمَن يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَامَةِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لاَ يُظْلَمُونَ (١٦١)

and whosoever is deceitful with the booty, he shall bring forth on the Day of Resurrection that which he took. Then every person shall be paid in full what he has earned, and they shall not be dealt with unjustly.

This **Ayah** contains a stern warning and threat against **Ghulul** (stealing from the booty), and there are also **Hadiths**, that prohibit such practice.

Imam Ahmad recorded that Abu Malik Al-Ashjai said that the Prophet said,

> أَعْظَمُ الْغُلُولِ عِنْدَ اللهِ ذِرَاعٌ مِنَ الْأَرْضِ، تَجِدُونَ الرَّجُلَيْنِ جَارَيْنِ فِي الْأَرْضِ أو فِي الدَّارِ فَيَقْطَعُ أَحَدُهُمَا مِنْ حَظِّ صَاحِبِه ذِرَاعًا، فَإِذَا اقْتَطَعَهُ، طُوِّقَهُ مِنْ سَبْعِ أَرَضِينَ إِلى يَوْمِ الْقِيَامَةَ
>
> The worst **Ghulul** (i.e. stealing) with Allah is a yard of land, that is, when you find two neighbors in a land or home and one of them illegally acquires a yard of his neighbor's land. When he does, he will be tied with it from the seven earths until the Day of Resurrection.

Imam Ahmad recorded that Abu Humayd As-Sa`idi said,

> "The Prophet appointed a man from the tribe of Al-Azd, called Ibn Al-Lutbiyyah, to collect the **Zakah**. When he returned he said, `This (portion) is for you and this has been given to me as a gift.'
>
> The Prophet stood on the **Minbar** and said,
>
> مَا بَالُ الْعَامِلِ نَبْعَثُهُ فَيَجِي فَيَقُولُ: هَذَا لَكُمْ، وَهَذَا أُهْدِيَ لِي، أَفَلَا جَلَسَ فِي بَيْتِ أَبِيهِ وَأُمِّهِ فَيَنْظُرُ أَيُهْدَى إِلَيْهِ أَمْ لَا؟ وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَا يَأْتِي أَحَدٌ مِنْكُمْ مِنْهَا بِشَيْءٍ إِلَّا جَاءَ بِهِ يَوْمَ الْقِيَامَةِ عَلَى رَقَبَتِهِ، إِنْ كَانَ بَعِيرًا لَهُ رُغَاءٌ، أَوْ بَقَرَةٌ لَهَا خُوَارٌ، أَوْ شَاةٌ تَيْعَر

What is the matter with a man whom we appoint to collect **Zakah**, when he returns he said, `This is for you and this has been given to me as a gift.' Why hadn't he stayed in his father's or mother's house to see whether he would be given presents or not! By Him in Whose Hand my life is, whoever takes anything from the resources of the **Zakah** (unlawfully), he will carry it on his neck on the Day of Resurrection; if it be a camel, it will be grunting; if a cow, it will be mooing; and if a sheep, it will be bleating.

The Prophet then raised his hands till we saw the whiteness of his armpits, and he said thrice,

اللَّهُمَّ هَلْ بَلَّغْت

`O Allah! Haven't I conveyed Your Message.'''

Hisham bin Urwah added that Abu Humayd said,

"I have seen him with my eyes and heard him with my ears, and ask Zayd bin Thabit.''

This is recorded in the Two **Sahihs** .

In the book of **Ahkam** of his **Sunan**, Abu Isa At-Tirmidhi recorded that Mu`adh bin Jabal said,

"The Messenger of Allah sent me to Yemen, but when I started on the journey, he sent for me to come back and said,

أَتَدْرِي لِمَ بَعَثْتُ إِلَيْكَ؟

لَا تُصِيبَنَّ شَيْئًا بِغَيْرِ إِذْنِي، فَإِنَّهُ غُلُول

Do you know why I summoned you back?

Do not take anything without my permission, for if you do, it will be **Ghulul**. وَمَن يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَامَةِ (and whosoever deceives his companions over the booty, he shall bring forth on the Day of Resurrection that which he took).

لِهذَا دَعَوْتُكَ فَامْضِ لِعَمَلِك

This is why I summoned you, so now go and fulfill your mission.''

At-Tirmidhi said, "This **Hadith** is **Hasan Gharib**.''

In addition, Imam Ahmad recorded that Abu Hurayrah said,

"The Prophet got up among us and mentioned **Ghulul** and emphasized its magnitude. He then said,

لَا أُلْفِيَنَّ أَحَدَكُمْ يَجِيءُ يَوْمَ الْقِيَامَةِ عَلَى رَقَبَتِهِ بَعِيرٌ لَهُ رُغَاءٌ، فَيَقُولُ: يَا رَسُولَ اللهِ أَغِثْنِي، فَأَقُولُ: لَا أَمْلِكُ لَكَ مِنَ اللهِ شَيْئًا، قَدْ أَبْلَغْتُك،

I will not like to see anyone among you on the Day of Resurrection, carrying a grunting camel over his neck. Such a man will say, 'O Allah's Messenger! Intercede on my behalf,' and I will say, 'I can't intercede for you with Allah, for I have conveyed (Allah's Message) to you.'

لَا أُلْفِيَنَّ أَحَدَكُمْ يَجِيءُ يَوْمَ الْقِيَامَةِ عَلَى رَقَبَتِهِ فَرَسٌ لَهَا حَمْحَمَةٌ، فَيَقُولُ: يَا رَسُولَ اللهِ أَغِثْنِي، فَأَقُولُ: لَا أَمْلِكُ لَكَ مِنَ اللهِ شَيْئًا، قَدْ أَبْلَغْتُك،

I will not like to see any of you coming on the Day of Resurrection while carrying a neighing horse over his neck. Such a man will be saying, `O Allah's Messenger! Intercede on my behalf,' and I will reply, 'I can't intercede for you with Allah, for I have conveyed (Allah's Message) to you.'

لَا أُلْفِيَنَّ أَحَدَكُمْ يَجِي يَوْمَ الْقِيَامَةِ عَلَى رَقَبَتِهِ رِقَاعٌ تَخْفِقُ فَيَقُولُ: يَا رَسُولَ اللهِ أَغِثْنِي، فَأَقُولُ: لَا أَمْلِكُ لَكَ مِنَ اللهِ شَيْئًا، قَدْ أَبْلَغْتُك،

I will not like to see any of you coming on the Day of Resurrection while carrying clothes that

will be fluttering, and the man will say, 'O Allah's Messenger! Intercede (with Allah) for me, ' and I will say, 'I can't help you with Allah, for I have conveyed (Allah's Message) to you.'

لَا أُلْفِيَنَّ أَحَدَكُمْ يَجِي يَوْمَ الْقِيَامَةِ عَلَى رَقَبَتِهِ صَامِتٌ، فَيَقُولُ: يَا رَسُولَ اللهِ أَغِثْنِي، فَأَقُولُ: لَا أَمْلِكُ لَكَ مِنَ اللهِ شَيْئًا، قَدْ أَبْلَغْتُكَ

I will not like to see any of you coming on the Day of Resurrection while carrying gold and silver on his neck. This person will say, 'O Allah's Messenger! Intercede (with Allah) for me.' And I will say, 'I can't help you with Allah, for I have conveyed (Allah's Message) to you.'''

This **Hadith** was recorded in the Two **Sahihs**.

Imam Ahmad recorded that Umar bin Al-Khattab said,

"During the day (battle) of Khyber, several Companions of the Messenger of Allah came to him and said, `So-and-so died as a martyr, so-and-so died as a martyr.' When they mentioned a certain man that died as a martyr, the Messenger of Allah said,

كَلَّا إِنِّي رَأَيْتُهُ فِي النَّارِ فِي بُرْدَةٍ غَلَّهَا أَوْ عَبَاءَةٍ

No. I have seen him in the Fire because of a robe that he stole (from the booty).

The Messenger of Allah then said,

يَا ابْنَ الْخَطَّابِ، اذْهَبْ فَنَادِ فِي النَّاسِ: إِنَّهُ لَا يَدْخُلُ الْجَنَّةَ إِلَّا الْمُؤْمِنُونَ

O Ibn Al-Khattab! Go and announce to the people that only the faithful shall enter Paradise.

So I went out and proclaimed that none except the faithful shall enter Paradise.''

This was recorded by Muslim and At-Tirmidhi, who said "**Hasan Sahih**''.

The Honest and Dishonest are Not Similar

Allah said,

أَفَمَنِ اتَّبَعَ رِضْوَانَ اللّهِ كَمَن بَاء بِسَخْطٍ مِّنَ اللّهِ وَمَأْوَاهُ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ (١٦٢)

Is then one who follows (seeks) the pleasure of Allah like the one who draws on himself the wrath of Allah! His abode is Hell, and worse indeed is that destination!

This refers to those seeking what pleases Allah by obeying His legislation, thus earning His pleasure and tremendous rewards, while being saved from His severe torment.

This type of person is not similar to one who earns Allah's anger, has no means of escaping it and who will reside in **Jahannam** on the Day of Resurrection, and what an evil destination it is.

There are many similar statements in the Qur'an, such as,

أَفَمَن يَعْلَمُ أَنَّمَآ أُنزِلَ إِلَيْكَ مِن رَبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَى

Shall he then who knows that what has been revealed unto you (O Muhammad) from your Lord is the truth be like him who is blind! (13:19)

أَفَمَن وَعَدْنَـهُ وَعْداً حَسَناً فَهُوَ لاَقِيهِ كَمَن مَّتَّعْنَاهُ مَتَـعَ الْحَيَوةِ الدُّنْيَا

Is he whom We have promised an excellent promise (Paradise) which he will find true, like him whom We have made to enjoy the luxuries of the life of (this) world! (28:61)

Allah then said,

هُمْ دَرَجَاتٌ عِندَ اللّهِ ...

They are in varying grades with Allah,

Al-Hasan Al-Basri and Muhammad bin Ishaq said,

meaning, the people of righteousness and the people of evil are in grades.

Abu Ubaydah and Al-Kisa'i said that;

this **Ayah** refers to degrees, meaning there are various degrees and dwellings in Paradise, as well as, various degrees and dwellings in the Fire.

In another **Ayah**, Allah said,

وَلِكُلٍّ دَرَجَـتٌ مِّمَّا عَمِلُواْ

For all there will be degrees (or ranks) according to what they did. (6:132)

Next, Allah said,

... واللّهُ بَصِيرٌ بِمَا يَعْمَلُونَ (١٦٣)

and Allah is All-Seer of what they do.

and He will compensate or punish them, and will never rid them of a good deed, or increase their evil deeds. Rather, each will be treated according to his deeds.

The Magnificent Blessing in the Advent of Our Prophet Muhammad

Allah the Most High said:

لَقَدْ مَنَّ اللّهُ عَلَى الْمُؤمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولاً مِّنْ أَنفُسِهِمْ ...

Indeed Allah conferred a great favor on the believers when He sent among them a Messenger from among themselves,

Meaning, from their own kind, so that it is possible for them to speak with him, ask him questions, associate with him, and benefit from him. Just as Allah said:

وَمِنْ ءايَـتِهِ أَنْ خَلَقَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَجاً لِّتَسْكُنُواْ إِلَيْهَا

And among His signs is that he created for them mates, that they may find rest in.

Meaning; of their own kind. (30:21)

And Allah said;

قُلْ إِنَّمَآ أَنَاْ بَشَرٌ مِّثْلُكُمْ يُوحَى إِلَىَّ أَنَّمَآ إِلَـهُكُمْ إِلَـهٌ وَاحِدٌ

Say: "I am only a man like you. It has been revealed to me that your God is One God.'' (18:110)

وَمَآ أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلاَّ إِنَّهُمْ لَيَأْكُلُونَ الطَّعَامَ وَيَمْشُونَ فِى الأَسْوَاقِ

And We never sent before you any of the Messengers but verily, they ate food and walked in the markets. (25:20)

وَمَآ أَرْسَلْنَا مِن قَبْلِكَ إِلاَّ رِجَالاً نُّوحِى إِلَيْهِمْ مِّنْ أَهْلِ الْقُرَى

And We sent not before you any but men unto whom We revealed, from among the people of townships. (12:109)

يَـمَعْشَرَ الْجِنِّ وَالإِنْسِ أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنْكُمْ

O you assembly of Jinn and mankind! "Did not there come to you Messengers from among you...'' (6:130)

Allah's favor is perfected when His Messenger to the people is from their own kind, so that they are able to talk to him and inquire about the meanings of Allah's Word.

This is why Allah said,

... يَتْلُو عَلَيْهِمْ آيَاتِهِ ...

reciting unto them His verses,

the Qur'an.

... وَيُزَكِّيهِمْ ...

and purifying them,

commanding them to do righteous works and forbidding them from committing evil. This is how their hearts will be purified and cleansed of the sin and evil that used to fill them when they were disbelievers and ignorant.

... وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ ...

and instructing them (in) the Book and the **Hikmah**,

the Qur'an and the **Sunnah**,

... وَإِن كَانُواْ مِن قَبْلُ ...

while before that they had been,

before sending this Prophet, Muhammad,

... لَفِي ضَلاَلٍ مُّبِينٍ (١٦٤)

in manifest error.

indulging in plain and unequivocal error and ignorance that are clear to everyone.

أَوَ لَمَّا أَصَـبَتْكُمْ مُّصِيبَةٌ قَدْ أَصَبْتُمْ مِّثْلَيْهَا قُلْتُمْ أَنَّى هَـذَا

3:165 (What is the matter with you) When a single disaster smites you, although you smote (your enemies) with one twice as great, you say: "From where does this come to us!''

قُلْ هُوَ مِنْ عِندِ أَنْفُسِكُمْ إِنَّ اللَّهَ عَلَى كُلِّ شَىءٍ قَدِيرٌ

Say, "It is from yourselves.'' And Allah has power over all things.

وَمَآ أَصَـبَكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ فَبِإِذْنِ اللَّهِ وَلِيَعْلَمَ الْمُؤْمِنِينَ

3:166 And what you suffered on the day the two armies met, was by the leave of Allah, in order that He might test the believers.

وَلِيَعْلَمَ الَّذِينَ نَافَقُواْ وَقِيلَ لَهُمْ تَعَالَوْاْ قَاتِلُواْ فِى سَبِيلِ اللَّهِ أَوِ ادْفَعُواْ

3:167 And that He might test the hypocrites, it was said to them: "Come, fight in the way of Allah or defend yourselves.''

قَالُواْ لَوْ نَعْلَمُ قِتَالاً لاَّتَّبَعْنَـكُمْ

They said: "Had we known that fighting will take place, we would certainly have followed you.''

هُمْ لِلْكُفْرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلإِيمَـنِ يَقُولُونَ بِأَفْوَهِهِم مَّا لَيْسَ فِى قُلُوبِهِمْ

They were that day, nearer to disbelief than to faith, saying with their mouths what was not in their hearts.

وَاللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ

And Allah has full knowledge of what they conceal.

الَّذِينَ قَالُواْ لإِخْوَنِهِمْ وَقَعَدُواْ لَوْ أَطَاعُونَا مَا قُتِلُوا قُلْ فَادْرَءُوا عَنْ أَنفُسِكُمُ الْمَوْتَ إِن كُنتُمْ صَـدِقِينَ

3:168 (They are) the ones who said about their killed brethren while they themselves sat (at home): "If only they had listened to us, they would not have been killed.'' Say: "Avert death from your own selves, if you speak the truth.''

The Reason and Wisdom Behind the Defeat at Uhud

Allah said,

أَوَلَمَّا أَصَابَتْكُم مُّصِيبَةٌ ...

When a single disaster smites you,

in reference to when the Muslims suffered seventy fatalities during the battle of **Uhud**.

... قَدْ أَصَبْتُم مِّثْلَيْهَا ...

although you smote (your enemies) with one twice as great,

during **Badr**, when the Muslims killed seventy **Mushriks** and captured seventy others.

... قُلْتُمْ أَنَّى هَـذَا ...

you say: "From where does this come to us!''

why did this defeat happen to us!

... قُلْ هُوَ مِنْ عِندِ أَنْفُسِكُمْ ...

Say, "It is from yourselves.''

Ibn Abi Hatim recorded that Umar bin Al-Khattab said,

"When **Uhud** occurred, a year after **Badr**, Muslims were punished for taking ransom from the disbelievers at **Badr** (in return for releasing the **Mushriks** whom they captured in that battle). Thus, they suffered the loss of seventy fatalities and the Companions of the Messenger of Allah gave flight and abandoned him. The Messenger suffered a broken tooth, the helmet was smashed on his head and blood flowed onto his face. Allah then revealed,

أَوَلَمَّا أَصَابَتْكُم مُّصِيبَةٌ قَدْ أَصَبْتُم مِّثْلَيْهَا قُلْتُمْ أَنَّى هَـذَا قُلْ هُوَ مِنْ عِندِ أَنْفُسِكُمْ

When a single disaster smites you, although you smote (your enemies) with one twice as great, you say: "From where does this come to us!'' Say, "It is from yourselves'',

because you took the ransom.''

Furthermore, Muhammad bin Ishaq, Ibn Jurayj, Ar-Rabi bin Anas and As-Suddi said that;

> the **Ayah**, قُلْ هُوَ مِنْ عِندِ أَنْفُسِكُمْ (Say, "It is from yourselves.'') means, because you, the archers, disobeyed the Messenger's command to not abandon your positions.

... إِنَّ اللّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (١٦٥)

And Allah has power over all things.

> and He does what He wills and decides what He wills, and there is none who can resist His decision.

Allah then said,

وَمَا أَصَابَكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ فَبِإِذْنِ اللّهِ ...

And what you suffered on the day the two armies met, was by the leave of Allah,

> for when you ran away from your enemy, who killed many of you and injured many others, all this occurred by Allah's will and decree out of His perfect wisdom.

... وَلِيَعْلَمَ الْمُؤْمِنِينَ (١٦٦)

in order that He might test the believers.

> who were patient, firm and were not shaken.

وَلْيَعْلَمَ الَّذِينَ نَافَقُواْ وَقِيلَ لَهُمْ تَعَالَوْاْ قَاتِلُواْ فِي سَبِيلِ اللّهِ أَوِ ادْفَعُواْ قَالُواْ لَوْ نَعْلَمُ قِتَالاً لاَّتَّبَعْنَاكُمْ ...

And that He might test the hypocrites, it was said to them: "Come, fight in the way of Allah or defend yourselves.'' They said: "Had we known that fighting will take place, we would certainly have followed you.''

Ibn Abbas, Ikrimah, Sa`id bin Jubayr, Ad-Dahhak, Abu Salih, Al-Hasan and As-Suddi stated,

> This refers to the Companions of Abdullah bin Ubayy bin Salul who went back (to Al-Madinah) with him before the battle. Some believers followed them and encouraged them to come back and fight, saying, أَوِ ادْفَعُواْ (or defend), so that the number of Muslims increases.

Al-Hasan bin Salih said that this part of the **Ayah** means,

> help by supplicating for us,

while others said it means,

> man the posts.

However, they refused, saying, لَوْ نَعْلَمُ قِتَالاً لاَّتَّبَعْنَاكُمْ ("Had we known that fighting will take place, we would certainly have followed you.''),

According to Mujahid meaning,

> if we knew that you would fight today, we would join you, but we think you will not fight.

Allah said,

... هُمْ لِلْكُفْرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلإِيمَانِ ...

They were that day, nearer to disbelief than to faith,

> This **Ayah** indicates that a person passes through various stages, sometimes being closer to **Kufr** and sometimes closer to faith, as evident by, هُمْ لِلْكُفْرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلإِيمَانِ (They were that day, nearer to disbelief than to faith).

Allah then said,

... يَقُولُونَ بِأَفْوَاهِهِم مَّا لَيْسَ فِي قُلُوبِهِمْ ...

saying with their mouths what was not in their hearts.

> for they utter what they do not truly believe in, such as, لَوْ نَعْلَمُ قِتَالاً لاَّتَّبَعْنَاكُمْ "(Had we known that fighting will take place, we would certainly have followed you).''

They knew that there was an army of idolators that came from a far land raging against the Muslims, to avenge their noble men whom the Muslims killed in **Badr**. These idolators came in larger numbers than the Muslims, so it was clear that a battle will certainly occur.

Allah said;

... وَاللّهُ أَعْلَمُ بِمَا يَكْتُمُونَ (١٦٧)

And Allah has full knowledge of what they conceal.

الَّذِينَ قَالُواْ لإِخْوَانِهِمْ وَقَعَدُواْ لَوْ أَطَاعُونَا مَا قُتِلُوا ...

(They are) the ones who said about their killed brethren while they themselves sat (at home): "If only they had listened to us, they would not have been killed.''

> had they listened to our advice and not gone out, they would not have met their demise.

Allah said,

... قُلْ فَادْرَؤُوا عَنْ أَنفُسِكُمُ الْمَوْتَ إِن كُنتُمْ صَادِقِينَ (١٦٨)

Say: "Avert death from your own selves, if you speak the truth.''

> meaning, if staying at home saves one from being killed or from death, then you should not die. However death will come to you even if you were hiding in fortified castles. Therefore, fend death off of yourselves, if you are right.

Mujahid said that Jabir bin Abdullah said,

> "This **Ayah** (3:168) was revealed about Abdullah bin Ubayy bin Salul (the chief hypocrite).''

وَلاَ تَحْسَبَنَّ الَّذِينَ قُتِلُواْ فِى سَبِيلِ اللَّهِ أَمْوَتاً بَلْ أَحْيَاءٌ عِندَ رَبِّهِمْ يُرْزَقُونَ

3:169 Think not of those as dead who are killed in the way of Allah. Nay, they are alive, with their Lord, and they have provision.

فَرِحِينَ بِمَآ ءَاتَـهُمُ اللَّهُ مِن فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُواْ بِهِم مِّنْ خَلْفِهِمْ أَلاَّ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ

3:170 They rejoice in what Allah has bestowed upon them of His bounty and rejoice for the sake of those who have not yet joined them, but are left behind (not yet martyred) that on them no fear shall come, nor shall they grieve.

يَسْتَبْشِرُونَ بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ وَأَنَّ اللَّهَ لاَ يُضِيعُ أَجْرَ الْمُؤْمِنِينَ

3:171 They rejoice in a grace and a bounty from Allah, and that Allah will not waste the reward of the believers.

الَّذِينَ اسْتَجَابُواْ لِلَّهِ وَالرَّسُولِ مِن بَعْدِ مَآ أَصَـبَهُمُ الْقَرْحُ لِلَّذِينَ أَحْسَنُواْ مِنْهُمْ وَاتَّقَواْ أَجْرٌ عَظِيمٌ

3:172 Those who answered (the Call of) Allah and the Messenger after being wounded; for those of them who did good deeds and feared Allah, there is a great reward.

الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُواْ لَكُمْ فَاخْشَوْهُمْ

3:173 Those to whom the people said, "Verily, the people have gathered against you, therefore, fear them.''

فَزَادَهُمْ إِيمَـناً وَقَالُواْ حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

But it (only) increased them in faith, and they said: "Allah is Sufficient for us, and He is the Best Disposer of affairs.''

فَانْقَلَبُواْ بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ لَّمْ يَمْسَسْهُمْ سُوءٌ وَاتَّبَعُواْ رِضْوَنَ اللَّهِ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ

3:174 So they returned with grace and bounty from Allah. No harm touched them; and they followed the pleasure of Allah. And Allah is the Owner of great bounty.

إِنَّمَا ذَلِكُمُ الشَّيْطَـنُ يُخَوِّفُ أَوْلِيَاءَهُ فَلاَ تَخَافُوهُمْ وَخَافُونِ إِن كُنتُم مُّؤْمِنِينَ

3:175 It is only Shaytan that suggests to you the fear of his friends; so fear them not, but fear Me, if you are indeed believers.

Virtues of the Martyrs

Allah tells;

وَلاَ تَحْسَبَنَّ الَّذِينَ قُتِلُواْ فِي سَبِيلِ اللّهِ أَمْوَاتًا بَلْ أَحْيَاء عِندَ رَبِّهِمْ يُرْزَقُونَ (١٦٩)

Think not of those as dead who are killed in the way of Allah. Nay, they are alive, with their Lord, and they have provision.

Allah states that even though the martyrs were killed in this life, their souls are alive and receiving provisions in the Dwelling of Everlasting Life.

In his **Sahih**, Muslim recorded that Masruq said,

"We asked Abdullah about this **Ayah**,

He said, `We asked the Messenger of Allah the same question and he said,

أَرْوَاحُهُمْ فِي جَوْفِ طَيْرٍ خُضْرٍ، لَهَا قَنَادِيلُ مُعَلَّقَةٌ بِالْعَرْشِ، تَسْرَحُ مِنَ الْجَنَّةِ حَيْثُ شَاءَتْ، ثُمَّ تَأْوِي إِلَى تِلْكَ الْقَنَادِيلِ،

Their souls are inside green birds that have lamps, which are hanging below the Throne (of Allah), and they wander about in Paradise wherever they wish. Then they return to those lamps.

فَاطَّلَعَ إِلَيْهِمْ رَبُّهُمُ اطِّلَاعَةً فَقَالَ: هَلْ تَشْتَهُونَ شَيْئًا ؟

Allah looks at them and says, `Do you wish for anything?'

فَقَالُوا: أَيَّ شَيْءٍ نَشْتَهِي وَنَحْنُ نَسْرَحُ مِنَ الْجَنَّةِ حَيْثُ شِئْنَا ؟

They say, `What more could we wish for, while we go wherever we wish in Paradise.'

فَفَعَلَ ذَلِكَ بِهِمْ ثَلَاثَ مَرَّاتٍ، فَلَمَّا رَأَوْا أَنَّهُمْ لَنْ يُتْرَكُوا مِنْ أَنْ يُسْأَلُوا، قَالُوا: يَا رَبِّ نُرِيدُ أَنْ تَرُدَّ أَرْوَاحَنَا فِي أَجْسَادِنَا حَتَّى نُقْتَلَ فِي سَبِيلِكَ مَرَّةً أُخْرَى،

Allah asked them this question thrice, and when they realize that He will keep asking them until they give an answer, they say, `O Lord! We wish that our souls be returned to our bodies so that we are killed in Your cause again.'

فَلَمَّا رَأَى أَنْ لَيْسَ لَهُمْ حَاجَةٌ، تُرِكُوا

Allah knew that they did not have any other wish, so they were left.'''

There are several other similar narrations from Anas and Abu Sa`id.

Imam Ahmad recorded that Anas said that the Messenger of Allah said,

مَا مِنْ نَفْسٍ تَمُوتُ، لَهَا عِنْدَ اللهِ خَيْرٌ، يَسُرُّهَا أَنْ تَرْجِعَ إِلَى الدُّنْيَا، إِلَّا الشَّهِيدُ، فَإِنَّهُ يَسُرُّهُ أَنْ يَرْجِعَ إِلَى الدُّنْيَا فَيُقْتَلَ مَرَّةً أُخْرَى، لِمَا يَرَى مِنْ فَضْلِ الشَّهَادَةِ

No soul that has a good standing with Allah and dies would wish to go back to the life of this world, except for the martyr. He would like to be returned to this life so that he could be martyred again, for he tastes the honor achieved from martyrdom.

Muslim collected this **Hadith**.

In addition, Imam Ahmad recorded that, Ibn Abbas said that the Messenger of Allah said,

لَمَّا أُصِيبَ إِخْوَانُكُمْ بِأُحُدٍ، جَعَلَ اللهُ أَرْوَاحَهُمْ فِي أَجْوَافِ طَيْرٍ خُضْرٍ، تَرِدُ أَنْهَارَ الْجَنَّةِ، وَتَأْكُلُ مِنْ ثِمَارِهَا، وَتَأْوِي إِلَى قَنَادِيلَ مِنْ ذَهَبٍ فِي ظِلِّ الْعَرْشِ، فَلَمَّا وَجَدُوا طِيبَ مَشْرَبِهِمْ وَمَأْكَلِهِمْ، وَحُسْنَ مُنْقَلَبِهِمْ قَالُوا: يَا لَيْتَ إِخْوَانَنَا يَعْلَمُونَ مَا صَنَعَ اللهُ لَنَا، لِئَلَّا يَزْهَدُوا فِي الْجِهَادِ، وَلَا يَنْكُلُوا عَنِ الْحَرْبِ،

When your brothers were killed in **Uhud**, Allah placed their souls inside green birds that tend to the rivers of Paradise and eat from its fruits. They then return to golden lamps hanging in the shade of the Throne. When they tasted the delight of their food, drink and dwelling, they said, `We wish that our brothers knew what Allah gave us so that they will not abandon **Jihad** or warfare.'

فَقَالَ اللهُ عَزَّ وَجَلَّ: أَنَا أُبَلِّغُهُمْ عَنْكُم

Allah said, `I will convey the news for you.'

Allah revealed these and the following **Ayat**,

وَلاَ تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاء عِندَ رَبِّهِمْ يُرْزَقُونَ

Think not of those as dead who are killed in the way of Allah. Nay, they are alive, with their Lord, and they have provision.

Qatadah, Ar-Rabi and Ad-Dahhak said that;

these Ayat were revealed about the martyrs of **Uhud**.

Abu Bakr Ibn Marduwyah recorded that Jabir bin Abdullah said,

"The Messenger of Allah looked at me one day and said, `O Jabir! Why do I see you sad?'

I said, `O Messenger of Allah! My father was martyred and left behind debts and children.'

He said,

أَلَا أُخْبِرُكَ ؟ مَا كَلَّمَ اللهُ أَحَدًا قَطُّ إِلَّا مِنْ وَرَاءِ حِجَابٍ، وَإِنَّه كَلَّمَ أَبَاكَ كِفَاحًا

Should I tell you that Allah never spoke to anyone except from behind a veil? However, He spoke to your father directly.

He said, `Ask Me and I will give you.'

قَالَ: سَلْنِي أُعْطِكَ. قَالَ: أَسْأَلُكَ أَنْ أُرَدَّ إِلَى الدُّنْيَا فَأُقْتَلَ فِيكَ ثَانِيَةً،

He said, `I ask that I am returned to life so that I am killed in Your cause again.'

فَقَالَ الرَّبُّ عَزَّ وَجَلَّ: إِنَّهُ قَدْ سَبَقَ مِنِّي الْقَوْلُ: إِنَّهُمْ إِلَيْهَا لَا يَرْجِعُونَ.

The Lord, Exalted He be, said, `I have spoken the word that they shall not be returned back to it (this life).'

قَالَ: أَيْ رَبِّ فَأَبْلِغْ مَنْ وَرَائِي

He said, `O Lord! Then convey the news to those I left behind.'

Allah revealed, **وَلاَ تَحْسَبَنَّ الَّذِينَ قُتِلُواْ فِي سَبِيلِ اللّهِ أَمْوَاتًا** (Think not of those as dead who are killed in the way of Allah...).''

Imam Ahmad recorded that Ibn Abbas said that the Messenger of Allah said,

> الشُّهَدَاءُ عَلَى بَارِقِ نَهْرٍ بِبَابِ الْجَنَّـةِ، فِي قُبَّةٍ خَضْرَاءَ، يَخْرُجُ عَلَيْهِمْ رِزْقُهُمْ مِنَ الْجَنَّـةِ بُكْرَةً وَعَشِيًّا
>
> The martyrs convene at the shore of a river close to the door of Paradise, in a green tent, where their provisions are brought to them from Paradise day and night.
>
> Ahmad and Ibn Jarir collected this Hadith, which has a good chain of narration.

It appears that the martyrs are of different types, some of them wander in Paradise, and some remain close to this river by the door of Paradise. It is also possible that the river is where all the souls of the martyrs convene and where they are provided with their provision day and night, and Allah knows best.

UImam Ahmad narrated a **Hadith** that contains good news for every believer that;

> his soul will be wandering in Paradise, as well, eating from its fruits, enjoying its delights and happiness and tasting the honor that Allah has prepared in it for him.
>
> This **Hadith** has a unique, authentic chain of narration that includes three of the Four Imams.

Imam Ahmad narrated this **Hadith** from Muhammad bin Idris Ash-Shafii who narrated it from Malik bin Anas Al-Asbuhi, from Az-Zuhri, from Abdur-Rahman bin Ka`b bin Malik that his father said that the Messenger of Allah said,

> نَسَمَةُ الْمُؤْمِنِ طَائِرٌ يَعْلُقُ فِي شَجَرِ الْجَنَّـةِ حَتَّى يَرْجِعَهُ اللهُ إِلَى جَسَدِهِ يَوْمَ يَبْعَثُه
>
> The soul of the believer becomes a bird that feeds on the trees of Paradise, until Allah sends him back to his body when He resurrects him.

This **Hadith** states that the souls of the believers are in the shape of a bird in Paradise. As for the souls of martyrs, they are inside green birds, like the stars to the rest of the believing souls.

We ask Allah the Most Generous that He makes us firm on the faith.

Allah's statement,

فَرِحِينَ بِمَا آتَاهُمُ اللّهُ ...

They rejoice in what Allah has bestowed upon them,

> indicates that the martyrs who were killed in Allah's cause are alive with Allah, delighted because of the bounty and happiness they are enjoying.

... مِن فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُواْ بِهِم مِّنْ خَلْفِهِمْ أَلاَّ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ (١٧٠)

...of His bounty and rejoice for the sake of those who have not yet joined them, but are left behind (not yet martyred) that on them no fear shall come, nor shall they grieve.

> They are also awaiting their brethren, who will die in Allah's cause after them, for they will be meeting them soon. These martyrs do not have fear about the future or sorrow for what they left behind. We ask Allah to grant us Paradise.

The Two **Sahihs** record from Anas, the story of the seventy **Ansar** Companions who were murdered at Bir Ma`unah in one night. In this **Hadith**, Anas reported that the Prophet used to supplicate to Allah in **Qunut** in prayer against those who killed them. Anas said,

> "A part of the Qur'an was revealed about them, but was later abrogated, `Convey to our people that we met Allah and He was pleased with us and made us pleased.'"

Allah said next,

يَسْتَبْشِرُونَ بِنِعْمَةٍ مِّنَ اللّهِ وَفَضْلٍ وَأَنَّ اللّهَ لاَ يُضِيعُ أَجْرَ الْمُؤْمِنِينَ (١٧١)

They rejoice in a grace and a bounty from Allah, and that Allah will not waste the reward of the believers.

Muhammad bin Ishaq commented,

> "They were delighted and pleased because of Allah's promise that was fulfilled for them, and for the tremendous rewards they earned.''

Abdur-Rahman bin Zayd bin Aslam said,

> "This **Ayah** encompasses all the believers, martyrs and otherwise. Rarely does Allah mention a bounty and a reward that He granted to the Prophets, without following that with what He has granted the believers after them.''

The Battle of Hamra' Al-Asad

Allah said,

الَّذِينَ اسْتَجَابُواْ لِلّهِ وَالرَّسُولِ مِن بَعْدِ مَآ أَصَابَهُمُ الْقَرْحُ ...

Those who answered (the Call of) Allah and the Messenger after being wounded,

This occurred on the day of **Hamra' Al-Asad**. After the idolators defeated the Muslims (at **Uhud**), they started on their way back home, but soon they were concerned because they did not finish off the Muslims in Al-Madinah, so they set out to make that battle the final one. When the Messenger of Allah got news of this, he commanded the Muslims to march to meet the disbelievers, to bring fear to their hearts and to demonstrate that the Muslims still had strength to fight.

The Prophet only allowed those who were present during **Uhud** to accompany him, except for Jabir bin Abdullah Al-Ansari, as we will mention. The Muslims mobilized,

even though they were still suffering from their injuries, in obedience to Allah and His Messenger.

Ibn Abi Hatim recorded that Ikrimah said,

> "When the idolators returned (towards Makkah) after **Uhud**, they said, `You neither killed Muhammad nor collected female captives. Woe to you for what you did. Let us go back.'
>
> When the Messenger of Allah heard this news, he mobilized the Muslim forces, and they marched until they reached **Hamra Al-Asad**.
>
> The idolators said, `Rather, we will meet next year', and the Messenger of Allah went back (to Al-Madinah), and this was considered a **Ghazwah** (battle). Allah sent down,
>
> الَّذِينَ اسْتَجَابُواْ لِلَّهِ وَالرَّسُولِ مِن بَعْدِ مَآ أَصَابَهُمُ الْقَرْحُ لِلَّذِينَ أَحْسَنُواْ مِنْهُمْ وَاتَّقَواْ أَجْرٌ عَظِيمٌ (١٧٢)
>
> Those who answered (the Call of) Allah and the Messenger after being wounded; for those of them who did good deeds and feared Allah, there is a great reward.

Al-Bukhari recorded that Aishah said to Urwah about the **Ayah**; الَّذِينَ اسْتَجَابُواْ لِلَّهِ وَالرَّسُولِ (Those who answered (the Call of) Allah and the Messenger),

> "My nephew! Your fathers Az-Zubayr and Abu Bakr were among them.
>
> After the Prophet suffered the calamity at **Uhud** and the idolators went back, he feared that the idolators might try to come back and he said, `Who would follow them?'
>
> Seventy men, including Az-Zubayr and Abu Bakr, volunteered.''
>
> This was recorded by Al-Bukhari alone.

As for Allah's statement,

الَّذِينَ قَالَ لَـهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُواْ لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَاناً ...

Those unto whom the people said, "Verily, the people have gathered against you, therefore, fear them.'' But it (only) increased them in faith,

> it means, those who threatened the people, saying that the disbelievers have amassed against them, in order to instill fear in them, but this did not worry them, rather, they trusted in Allah and sought His help.

... وَقَالُواْ حَسْبُنَا اللّهُ وَنِعْمَ الْوَكِيلُ (١٧٣)

and they said: "Allah is Sufficient for us, and He is the Best Disposer of affairs.''

Al-Bukhari recorded that Ibn Abbas said, حَسْبُنَا اللّهُ وَنِعْمَ الْوَكِيلُ "("Allah Alone is Sufficient for us and He is the Best Disposer of affairs for us),''

- "Ibrahim said it when he was thrown in fire.
- Muhammad said it when the people said, `Verily, the people have gathered against you, therefore, fear them.' But it only increased them in faith, and they said, `Allah is Sufficient for us and He is the Best Disposer of affairs for us.'''

Abu Bakr Ibn Marduwyah recorded that Anas bin Malik said that the Prophet was told on the day of **Uhud**,

> "Verily, the people have gathered against you, therefore, fear them.''
>
> Thereafter, Allah sent down this **Ayah** (3:173)

This is why Allah said,

فَانقَلَبُواْ بِنِعْمَةٍ مِّنَ اللّهِ وَفَضْلٍ لَّمْ يَمْسَسْهُمْ سُوءٌ ...

So they returned with grace and bounty from Allah. No harm touched them;

for when they relied on Allah, Allah took care of their worries, He confounded the plots of their enemies, and the Muslims returned to their land, **بِنِعْمَةٍ مِّنَ اللّهِ وَفَضْلٍ لَّمْ يَمْسَسْهُمْ سُوءٌ** (with grace and bounty from Allah. No harm touched them;) safe from the wicked plots of their enemies,

... وَاتَّبَعُواْ رِضْوَانَ اللّهِ وَاللّهُ ذُو فَضْلٍ عَظِيمٍ (١٧٤)

and they followed the pleasure of Allah. And Allah is the Owner of great bounty.

Al-Bayhaqi recorded that Ibn Abbas said about Allah's statement, **فَانقَلَبُواْ بِنِعْمَةٍ مِّنَ اللّهِ وَفَضْلٍ** (So they returned with grace and bounty from Allah),

"The `Grace' was that they were saved. The `Bounty' was that a caravan passed by, and those days were (**Hajj**) season days. Thus the Messenger of Allah bought and sold and made a profit, which he divided between his Companions.''

Allah then said,

إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءهُ ...

It is only **Shaytan** that suggests to you the fear of his friends,

meaning, **Shaytan** threatens you with his friends and tries to pretend they are powerful and fearsome.

Allah said next,

... فَلاَ تَخَافُوهُمْ وَخَافُونِ إِن كُنتُم مُّؤْمِنِينَ (١٧٥)

so fear them not, but fear Me, if you are indeed believers.

meaning, "If **Shaytan** brings these thoughts to you, then depend on Me and seek refuge with Me. Indeed, I shall suffice you and make you prevail over them.''

Similarly, Allah said,

أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ وَيُخَوِّفُونَكَ بِالَّذِينَ مِن دُونِهِ

Is not Allah Sufficient for His servant! Yet they try to frighten you with those besides Him! (39: 36) until, **قُلْ حَسْبِيَ اللَّهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ** Say: "Sufficient for me is Allah; in Him those who trust must put their trust.'' (39:38)

Allah said,

فَقَـتِلُوا أَوْلِيَاءَ الشَّيْطَـنِ إِنَّ كَيْدَ الشَّيْطَـنِ كَانَ ضَعِيفاً

So fight you against the friends of **Shaytan**; ever feeble indeed is the plot of **Shaytan**. (4:76)

and,

أُوْلَـئِكَ حِزْبُ الشَّيْطَـنِ أَلاَ إِنَّ حِزْبَ الشَّيْطَـنِ هُمُ الْخَـسِرُونَ

They are the party of **Shaytan**. Verily, it is the party of **Shaytan** that will be the losers! (58:19)

كَتَبَ اللَّهُ لاّغْلِبَنَّ أَنَاْ وَرُسُلِى إِنَّ اللَّهَ قَوِىٌّ عَزِيزٌ

Allah has decreed: "Verily, it is I and My Messengers who shall be the victorious.'' Verily, Allah is All-Powerful, All-Mighty. (58:21)

and,

وَلَيَنصُرَنَّ اللَّهُ مَن يَنصُرُهُ

Verily, Allah will help those who help His (cause). (22:40)

and,

يأَيُّهَا الَّذِينَ ءَامَنُوا إِن تَنصُرُوا اللَّهَ يَنصُرْكُمْ

O you who believe! If you help (in the cause of) Allah, He will help you. (47:7)

and,

إِنَّا لَنَنصُرُ رُسُلَنَا وَالَّذِينَ ءَامَنُواْ فِى الْحَيَوةِ الدُّنْيَا وَيَوْمَ يَقُومُ الاٌّشْهَـدُ

يَوْمَ لاَ يَنفَعُ الظَّـلِمِينَ مَعْذِرَتُهُمْ وَلَـهُمُ اللَّعْنَةُ وَلَـهُمْ سُوءُ الدَّارِ

Verily, We will indeed make victorious Our Messengers and those who believe, in this world's life and on the Day when the witnesses will stand forth. The Day when their excuses will be of no profit to wrongdoers. Theirs will be the curse, and theirs will be the evil abode. (40:51,52)

وَلاَ يَحْزُنكَ الَّذِينَ يُسَـرِعُونَ فِى الْكُفْرِ إِنَّـهُمْ لَن يَضُرُّواْ اللَّهَ شَيْئاً

3:176 And let not those grieve you who rush with haste to disbelieve; verily, not the least harm will they do to Allah.

يُرِيدُ اللَّهُ أَلاَّ يَجْعَلَ لَـهُمْ حَظّاً فِى الاٌّخِرَةِ وَلَـهُمْ عَذَابٌ عَظِيمٌ

It is Allah's will to give them no portion in the Hereafter. For them there is a great torment.

إِنَّ الَّذِينَ اشْتَرَوُاْ الْكُفْرَ بِالإِيمَـنِ لَن يَضُرُّواْ اللَّهَ شَيْئاً وَلَـهُمْ عَذَابٌ أَلِيمٌ

3:177 Verily, those who purchase disbelief at the price of faith, not the least harm will they do to Allah. For them, there is a painful torment.

وَلاَ يَحْسَبَنَّ الَّذِينَ كَفَرُواْ أَنَّمَا نُمْلِى لَـهُمْ خَيْرٌ لاًّنفُسِهِمْ

3:178 And let not the disbelievers think that Our postponing their punishment is good for them.

إِنَّمَا نُمْلِى لَهُمْ لِيَزْدَادُواْ إِثْمَاً وَلَهْمُ عَذَابٌ مُّهِينٌ

We postpone the punishment only so that they may increase in sinfulness. And for them is a disgraceful torment.

مَّا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَى مَآ أَنتُمْ عَلَيْهِ حَتَّى يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ

3:179 Allah will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good.

وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَبِى مِن رُّسُلِهِ مَن يَشَآءُ

Nor will Allah disclose to you the secrets of the Unseen, but Allah chooses of His Messengers whom He wills.

فَـامِنُواْ بِاللَّهِ وَرُسُلِهِ

So believe in Allah and His Messengers.

وَإِن تُؤْمِنُواْ وَتَتَّقُواْ فَلَكُمْ أَجْرٌ عَظِيمٌ

And if you believe and have Taqwa of Allah, then for you there is a great reward.

وَلاَ يَحْسَبَنَّ الَّذِينَ يَبْخَلُونَ بِمَآ ءَاتَـهُمُ اللَّهُ مِن فَضْلِهِ هُوَ خَيْرًا لَّهُمْ

3:180 And let not those who are stingy with that which Allah has bestowed on them of His bounty think that it is good for them.

بَلْ هُوَ شَرٌّ لَّهُمْ سَيُطَوَّقُونَ مَا بَخِلُوا بِهِ يَوْمَ الْقِيَـمَةِ

Nay, it will be worse for them; the things that they were stingy with shall be tied to their necks like a collar on the Day of Resurrection.

وَلِلَّهِ مِيرَاثُ السَّمَـوَتِ وَالأَرْضِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

And Allah's is the inheritance of the heavens and the earth; and Allah is Well-Acquainted with all that you do.

Comforting the Messenger of Allah

Allah said to His Prophet,

وَلاَ يَحْزُنكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ ...

And let not those grieve you who rush with haste to disbelieve,

Because the Prophet was eager for people's benefit, he would become sad when the disbelievers would resort to defiance, rebellion and stubbornness. Allah said, `Do not be saddened by this behavior,'

... إِنَّهُمْ لَن يَضُرُّواْ اللّهَ شَيْئاً يُرِيدُ اللّهُ أَلاَّ يَجْعَلَ لَهُمْ حَظًّا فِي الآخِرَةِ ...

verily, not the least harm will they do to Allah. It is Allah's will to give them no portion in the Hereafter.

for He decided with His power and wisdom that they shall not acquire any share in the Hereafter.

... وَلَهُمْ عَذَابٌ عَظِيمٌ (١٧٦)

For them there is a great torment.

Allah said about the disbelievers,

إِنَّ الَّذِينَ اشْتَرَوُاْ الْكُفْرَ بِالإِيمَانِ ...

Verily, those who purchase disbelief at the price of faith,

by exchanging disbelief for faith,

... لَن يَضُرُّواْ اللّهَ شَيْئًا ...

not the least harm will they do to Allah.

Rather, they will only harm themselves.

... وَلهُمْ عَذَابٌ أَلِيمٌ (١٧٧)

For them, there is a painful torment.

Allah said next,

وَلاَ يَحْسَبَنَّ الَّذِينَ كَفَرُواْ أَنَّمَا نُمْلِي لَهُمْ خَيْرٌ لِّأَنفُسِهِمْ إِنَّمَا نُمْلِي لَهُمْ لِيَزْدَادُواْ إِثْمًا وَلَهْمُ عَذَابٌ مُّهِينٌ (١٧٨)

And let not the disbelievers think that Our postponing their punishment is good for them. We postpone the punishment only so that they may increase in sinfulness. And for them is a disgraceful torment.

This statement is similar to Allah's other statements,

أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُمْ بِهِ مِن مَّالٍ وَبَنِينَ

نُسَارِعُ لَهُمْ فِى الْخَيْرَتِ بَل لاَّ يَشْعُرُونَ

Do they think that because We have given them abundant wealth and children, (that) We hasten unto them with good things. Nay, but they perceive not. (23:55-56)

فَذَرْنِى وَمَن يُكَذِّبُ بِهَـذَا الْحَدِيثِ سَنَسْتَدْرِجُهُمْ مِّنْ حَيْثُ لاَ يَعْلَمُونَ

Then leave Me Alone with such as belie this Qur'an. We shall punish them gradually from directions they perceive not. (68:44)

وَلاَ تُعْجِبْكَ أَمْوَلُهُمْ وَأَوْلَـدُهُمْ إِنَّمَا يُرِيدُ اللَّهُ أَن يُعَذِّبَهُمْ بِهَا فِى الدُّنْيَا وَتَزْهَقَ أَنفُسُهُمْ وَهُمْ كَـفِرُونَ

And let not their wealth or their children amaze you. Allah's plan is to punish them with these

things in this world, and that their souls shall depart (die) while they are disbelievers. (9:85)

Allah then said,

مَّا كَانَ اللّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَى مَآ أَنتُمْ عَلَيْهِ حَتَّىَ يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ ...

Allah will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good.

meaning, He allows a calamity to happen, and during this calamity His friend becomes known and His enemy exposed, the patient believer recognized and the sinful hypocrite revealed.

This **Ayah** refers to **Uhud**, since Allah tested the believers in that battle, thus making known the faith, endurance, patience, firmness and obedience to Allah and His Messenger that the believers had. Allah exposed the hypocrites in their defiance, reverting from **Jihad**, and the treachery they committed against Allah and His Messenger. This is why Allah said, مَّا كَانَ اللّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَى مَآ أَنتُمْ عَلَيْهِ حَتَّىَ يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ (Allah will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good).

Mujahid commented,

"He distinguished between them during the day of **Uhud**.''

Qatadah said,

"He distinguished between them in **Jihad** and **Hijrah**.''

Allah said next,

... وَمَا كَانَ اللّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ ...

Nor will Allah disclose to you the secrets of the Unseen.

meaning, you do not have access to Allah's knowledge of His creation so that you can

distinguish between the believer and the hypocrite, except by the signs of each type that Allah uncovers.

Allah's statement,

... وَلَكِنَّ اللّهَ يَجْتَبِي مِن رُّسُلِهِ مَن يَشَاء ...

but Allah chooses of His Messengers whom He wills.

is similar to another **Ayah**,

عَلِمُ الْغَيْبِ فَلاَ يُظْهِرُ عَلَى غَيْبِهِ أَحَداً

إِلاَّ مَنِ ارْتَضَى مِن رَّسُولٍ فَإِنَّهُ يَسْلُكُ مِن بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَداً

(He Alone is) the All-Knower of the Unseen, and He reveals to none His Unseen. Except to a Messenger (from mankind) whom He has chosen, and then He makes a band of watching guards (angels) to march before him and behind him. (72:26-27)

Allah then said,

... فَآمِنُواْ بِاللّهِ وَرُسُلِهِ ...

So believe in Allah and His Messengers.

Obey Allah and His Messenger and adhere to the law that he legislated for you.

... وَإِن تُؤْمِنُواْ وَتَتَّقُواْ فَلَكُمْ أَجْرٌ عَظِيمٌ (١٧٩)

and if you believe and fear Allah, then for you there is a great reward.

The Censure of Selfishness, and Warning Against it

Allah said,

وَلاَ يَحْسَبَنَّ الَّذِينَ يَبْخَلُونَ بِمَا آتَاهُمُ اللّهُ مِن فَضْلِهِ هُوَ خَيْرًا لَّهُمْ بَلْ هُوَ شَرٌّ لَّهُمْ ...

And let not those who are stingy with that which Allah has bestowed on them of His bounty (wealth) think that it is good for them. Nay, it will be worse for them.

> Therefore, the **Ayah** says that the miser should not think that collecting money will benefit him. Rather, it will harm him in his religion and worldly affairs.

Allah mentions the money that the miser collected on the Day of Resurrection,

... سَيُطَوَّقُونَ مَا بَخِلُواْ بِهِ يَوْمَ الْقِيَامَةِ ...

the things that they stingy with shall be tied to their necks like a collar on the Day of Resurrection.

Al-Bukhari recorded that Abu Hurayrah said that the Messenger of Allah said,

> مَنْ آتَاهُ اللهُ مَالًا فَلَمْ يُؤَدِّ زَكَاتَهُ، مُثِّلَ لَهُ شُجَاعًا أَقْرَعَ، لَهُ زَبِيبَتَانِ، يُطَوَّقُهُ يَوْمَ الْقِيَامَةِ، يَأْخُذُ بِلِهْزِمَتَيْهِ يَعْنِي بِشِدْقَيْهِ يَقُولُ: أَنَا مَالُكَ، أَنَا كَنْزُك
>
> Whoever Allah makes wealthy and he does not pay the **Zakah** due on his wealth, then (on the Day of Resurrection) his wealth will be made in the likeness of a bald-headed poisonous male snake with two black spots over the eyes. The snake will encircle his neck and bite his cheeks and proclaim, `I am your wealth, I am your treasure.'
>
> The Prophet then recited the **Ayah**,
>
> وَلاَ يَحْسَبَنَّ الَّذِينَ يَبْخَلُونَ بِمَا آتَاهُمُ اللّهُ مِن فَضْلِهِ هُوَ خَيْرًا لَّهُمْ بَلْ هُوَ شَرٌّ لَّهُمْ
>
> And let not those who are stingy with that which Allah has bestowed on them of His bounty think that it is good for them. Nay, it will be worse for them, until the end.
>
> Al-Bukhari, but not Muslim, collected this **Hadith** using this chain of narration, Ibn Hibban also collected it in his **Sahih**.

Imam Ahmad recorded that Abdullah said that the Prophet said,

مَا مِنْ عَبْدٍ لَا يُؤَدِّي زَكَاةَ مَالِهِ إِلَّا جُعِلَ لَهُ شُجَاعٌ أَقْرَعُ يَتْبَعُهُ، يَفِرُّ مِنْهُ وَهُوَ يَتْبَعُهُ، فَيَقُولُ: أَنَا كَنْزُك

Every person who does not pay the **Zakah** due on his wealth, will have his money made into the shape of a bald-headed, poisonous male snake who will follow him. The person will run away from the snake, who will follow him and proclaim, `I am your treasure.'

Abdullah then recited the **Ayah** in Allah's Book that testifies to this fact, سَيُطَوَّقُونَ مَا بَخِلُواْ بِهِ يَوْمَ الْقِيَامَةِ (the things that they were stingy with shall be tied to their necks like a collar on the Day of Resurrection).

This was recorded by At-Tirmidhi, An-Nasa'i, and Ibn Majah, and At-Tirmidhi said, "**Hasan Sahih**.''

Allah's statement,

... وَلِلّهِ مِيرَاثُ السَّمَاوَاتِ وَالأَرْضِ ...

And to Allah belongs the inheritance of the heavens and the Earth,

means, وَأَنفِقُوا مِمَّا جَعَلَكُم مُّسْتَخْلَفِينَ فِيهِ (and spend of that whereof He has made you trustees), (57:7).

Therefore, since all affairs are under Allah's control, then spend from your money so it will benefit you on the Day of Return.

... وَاللّهُ بِمَا تَعْمَلُونَ خَبِيرٌ (١٨٠)

and Allah is Well-Acquainted with all that you do.

with your intentions and what your hearts conceal.

لَّقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُواْ إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَآءُ

3:181 Indeed, Allah has heard the statement of those who say: "Truly, Allah is poor and we are rich!''

سَنَكْتُبُ مَا قَالُواْ وَقَتْلَهُمُ الأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَنَقُولُ ذُوقُواْ عَذَابَ الْحَرِيقِ

We shall record what they have said and their killing of the Prophets unjustly, and We shall say: "Taste you the torment of the burning (Fire).''

ذلِكَ بِمَا قَدَّمَتْ أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّـمٍ لِّلْعَبِيدِ

3:182 This is because of that which your hands have sent before you. And certainly, Allah is never unjust to (His) servants.

الَّذِينَ قَالُواْ إِنَّ اللَّهَ عَهِدَ إِلَيْنَا أَلاَّ نُؤْمِنَ لِرَسُولٍ حَتَّى يَأْتِيَنَا بِقُرْبَانٍ تَأْكُلُهُ النَّارُ

3:183 Those who said: "Verily, Allah has taken our promise not to believe in any Messenger unless he brings to us an offering which the fire (from heaven) shall devour.''

قُلْ قَدْ جَآءَكُمْ رُسُلٌ مِّن قَبْلِى بِالْبَيِّنَـتِ وَبِالَّذِى قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ إِن كُنتُمْ صَـدِقِينَ

Say: "Verily, there came to you Messengers before me, with Al-Bayinat and even with with what you speak of; why then did you kill them, if you are truthful''

فَإِن كَذَّبُوكَ فَقَدْ كُذِّبَ رُسُلٌ مِّن قَبْلِكَ جَآءُوا بِالْبَيِّنَـتِ وَالزُّبُرِ وَالْكِتَـبِ الْمُنِيرِ

3:184 Then if they reject you, so were Messengers rejected before you, who came with Al-Bayinat and the Scriptures and the Book of Enlightenment.

Allah Warns the Idolators

Allah says;

لَّقَدْ سَمِعَ اللّهُ قَوْلَ الَّذِينَ قَالُواْ إِنَّ اللّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاء ...

Indeed, Allah has heard the statement of those (Jews) who say: "Truly, Allah is poor and we are rich!''

Sa`id bin Jubayr said that Ibn Abbas said,

"When Allah's statement,

مَّن ذَا الَّذِى يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً

Who is he that will lend to Allah a goodly loan so that He may multiply it to him many times (2:245) was revealed, the Jews said, `O Muhammad! Has your Lord become poor so that He asks His servants to give Him a loan?'

Allah sent down, لَّقَدْ سَمِعَ اللّهُ قَوْلَ الَّذِينَ قَالُواْ إِنَّ اللّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاء (Indeed, Allah has heard the statement of those (Jews) who say: "Truly, Allah is poor and we are rich!'')" (3:181)

This **Hadith** was collected by Ibn Marduwyah and Ibn Abi Hatim.

Allah's statement,

... سَنَكْتُبُ مَا قَالُواْ ...

We shall record what they have said,

contains a threat and a warning that Allah followed with His statement.

... وَقَتْلَهُمُ الأَنبِيَاء بِغَيْرِ حَقٍّ ...

and their killing of the Prophets unjustly,

This is what they say about Allah and this is how they treat His Messengers. Allah will punish them for these deeds in the worst manner.

... وَنَقُولُ ذُوقُواْ عَذَابَ الْحَرِيقِ (١٨١)

ذَلِكَ بِمَا قَدَّمَتْ أَيْدِيكُمْ وَأَنَّ اللّهَ لَيْسَ بِظَلاَّمٍ لِّلْعَبِيدِ (١٨٢)

and We shall say: "Taste you the torment of the burning (Fire).'' This is because of that which your hands have sent before you. And certainly, Allah is never unjust to (His) servants.

They will be addressed like this as a way of chastising, criticism, disgrace and humiliation.

Allah said,

الَّذِينَ قَالُواْ إِنَّ اللّهَ عَهِدَ إِلَيْنَا أَلاَّ نُؤْمِنَ لِرَسُولٍ حَتَّىَ يَأْتِيَنَا بِقُرْبَانٍ تَأْكُلُهُ النَّارُ ...

Those (Jews) who said: "Verily, Allah has taken our promise not to believe in any Messenger unless he brings to us an offering which the fire (from heaven) shall devour.''

Ibn Abbas and Al-Hasan stated,

Allah refuted their claim that in their Books, Allah took a covenant from them to only believe in the Messenger whose miracles include fire coming down from the sky that consumes the charity offered by a member of the Messenger's nation.

Allah replied,

... قُلْ قَدْ جَاءكُمْ رُسُلٌ مِّن قَبْلِي بِالْبَيِّنَاتِ ...

Say: "Verily, there came to you Messengers before me, with Al-**Bayinat**..."

with proofs and evidence,

... وَبِالَّذِي قُلْتُمْ ...

and even with what you speak of,

a fire that consumes the accepted charity, as you asked,

... فَلِمَ قَتَلْتُمُوهُمْ ...

why then did you kill them!

Why did you meet these Prophets with denial, defiance, stubbornness and even murder!

... إِن كُنتُمْ صَادِقِينَ (١٨٣)

if you are truthful.

if you follow the truth and obey the Messengers.

Allah then comforts His Prophet Muhammad,

فَإِن كَذَّبُوكَ فَقَدْ كُذِّبَ رُسُلٌ مِّن قَبْلِكَ جَآؤُوا بِالْبَيِّنَاتِ وَالزُّبُرِ وَالْكِتَابِ الْمُنِيرِ (١٨٤)

Then if they reject you, so were Messengers rejected before you, who came with **Al-Baiyyinat** and the Scripture, and the Book of Enlightenment.

meaning, do not be sad because they deny you, for you have an example in the Messengers who came before you. These Messengers were rejected although they brought clear proofs, plain evidence and unequivocal signs. وَالزُّبُرِ (and the **Zubur**), the divinely revealed Books that were sent down to the Messengers, وَالْكِتَابِ الْمُنِيرِ (and the Book of Enlightenment) meaning the clarification and best explanation.

كُلُّ نَفْسٍ ذَآئِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّوْنَ أُجُورَكُمْ يَوْمَ الْقِيَـمَةِ

3:185 Everyone shall taste death. And only on the Day of Resurrection shall you be paid your wages in full.

فَمَن زُحْزِحَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ

And whoever is moved away from the Fire and admitted to Paradise, he indeed is successful.

وَما الْحَيَوةُ الدُّنْيَا إِلاَّ مَتَـعُ الْغُرُورِ

The life of this world is only the enjoyment of deception.

لَتُبْلَوُنَّ فِى أَمْولِكُمْ وَأَنفُسِكُمْ وَلَتَسْمَعُنَّ مِنَ الَّذِينَ أُوتُواْ الْكِتَـبَ مِن قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُواْ أَذًى كَثِيراً وَإِن تَصْبِرُواْ وَتَتَّقُواْ فَإِنَّ ذلِكَ مِنْ عَزْمِ الاٌّمُورِ

3:186 You shall certainly be tried and tested in your wealth and properties and in yourselves, and you shall certainly hear much that will grieve you from those who received the Scripture before you (Jews and Christians) and from those who ascribe partners to Allah; but if you persevere patiently, and have Taqwa, then verily, that will be a determining factor in all affairs.

Every Soul Shall Taste Death

Allah says;

كُلُّ نَفْسٍ ذَآئِقَةُ الْمَوْتِ ...

Everyone shall taste death.

Allah issues a general and encompassing statement that every living soul shall taste death.

In another statement, Allah said,

كُلُّ مَنْ عَلَيْهَا فَانٍ

وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَـلِ وَالإِكْرَامِ

Whatsoever is on it (the earth) will perish. And the Face of your Lord full of majesty and honor will remain forever. (55:26-27)

Therefore, Allah Alone is the Ever-Living Who never dies, while the Jinn, mankind and angels, including those who carry Allah's Throne, shall die. The Irresistible One and Only, will alone remain for ever and ever, remaining Last, as He was the First.

This **Ayah** comforts all creation, since every soul that exists on the earth shall die. When the term of this life comes to an end and the sons of Adam no longer have any new generations, and thus this world ends, Allah will command that the Day of Resurrection commence. Allah will then recompense the creation for their deeds, whether minor or major, many or few, big or small. Surely, Allah will not deal unjustly with anyone, even the weight of an atom, and this is why He said,

... وَإِنَّمَا تُوَفَّوْنَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ ...

And only on the Day of Resurrection shall you be paid your wages in full.

Who Shall Gain Ultimate Victory

Allah said,

... فَمَن زُحْزِحَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ ...

And whoever is moved away from the Fire and admitted to Paradise, he indeed is successful.

meaning, whoever is kept away from the Fire, saved from it and entered into Paradise, will have achieved the ultimate success.

Ibn Abi Hatim recorded that Abu Hurayrah said that the Messenger of Allah said,

مَوْضِعُ سَوْطٍ فِي الْجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا، اقْرَأُوا إِنْ شِئْتُمْ

A place in Paradise as small as that which is occupied by a whip is better than the world and whatever is on its surface.

Read if you will, فَمَن زُحْزِحَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ (And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful).

This was collected in the Two **Sahihs**, but using another chain of narration and without the addition of **Ayah**.

Abu Hatim Ibn Hibban recorded it in his **Sahih** without the addition as did Al-Hakim in his Mustadrak.

Allah said,

... وَما الْحَيَاةُ الدُّنْيَا إِلاَّ مَتَاعُ الْغُرُورِ (١٨٥)

The life of this world is only the enjoyment of deception.

belittling the value of this life and degrading its importance. This life is short, little and finite, just as Allah said,

بَلْ تُؤْثِرُونَ الْحَيَوٰةَ الدُّنْيَا

وَالاٌّخِرَةُ خَيْرٌ وَأَبْقَى

(Nay, you prefer the life of this world. Although the Hereafter is better and more lasting. (87:16-17)

وَمَآ أُوتِيتُم مِّن شَىْءٍ فَمَتَـعُ الْحَيَوةِ الدُّنْيَا وَزِينَتُهَا وَمَا عِندَ اللَّهِ خَيْرٌ وَأَبْقَى

And whatever you have been given is an enjoyment of the life of (this) world and its

adornment, and that (Hereafter) which is with Allah is better and will remain forever. (28:60)

A **Hadith** states,

وَاللهِ مَا الدُّنْيَا فِي الْآخِرَةِ إِلَّا كَمَا يَغْمِسُ أَحَدُكُمْ أُصْبُعَهُ فِي الْيَمِّ، فَلْيَنْظُرْ بِمَ تَرْجِعُ إِلَيْه

By Allah! This life, compared to the Hereafter, is just as insignificant as when one of you dips his finger in the sea; let him contemplate what his finger will come back with.

Qatadah commented on Allah's statement, وَما الْحَيَاةُ الدُّنْيَا إِلاَّ مَتَاعُ الْغُرُورِ (The life of this world is only the enjoyment of deception).

"Life is a delight. By Allah, other than Whom there is no deity, it will soon fade away from its people. Therefore, take obedience to Allah from this delight, if you can. Verily, there is no power except from Allah."

The Believer is Tested and Hears Grieving Statements from the Enemy

Allah said,

لَتُبْلَوُنَّ فِي أَمْوَالِكُمْ وَأَنفُسِكُمْ ...

You shall certainly be tried and tested in your wealth and properties and in yourselves,

just as He said in another **Ayah**,

وَلَنَبْلُوَنَّكُم بِشَيْءٍ مِّنَ الْخَوفْ وَالْجُوعِ وَنَقْصٍ مِّنَ الأَمَوَالِ وَالأَنفُسِ وَالثَّمَرَتِ

And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits. (2:155)

Therefore, the believer shall be tested, in his wealth, himself, his offspring and family. The believer shall be

tested according to the degree of his faith, and when his faith is stronger, the test is larger.

... وَلَتَسْمَعُنَّ مِنَ الَّذِينَ أُوتُواْ الْكِتَابَ مِن قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذًى كَثِيرًا ...

and you shall certainly hear much that will grieve you from those who received the Scripture before you (Jews and Christians) and from those who ascribe partners to Allah.

> Allah said to the believers upon their arrival at Al-Madinah, before **Badr**, while comforting them against the harm they suffered from the People of the Scriptures and the polytheists;

... وَإِن تَصْبِرُواْ وَتَتَّقُواْ فَإِنَّ ذَلِكَ مِنْ عَزْمِ الأُمُورِ (١٨٦)

but if you persevere patiently, and have **Taqwa**, then verily, that will be a determining factor in all affairs.

> Therefore, Allah commanded the believers to be forgiving, patient and forbearing until He brought His awaited aid.

Al-Bukhari recorded that Usamah bin Zayd said that;

> Allah's Messenger rode a donkey with a saddle covered by a velvet sheet and let Usamah ride behind him (on the donkey). The Prophet wanted to visit Sa`d bin Ubadah in Bani Al-Harith bin Al-Khazraj, and this occurred before the battle of **Badr**.
>
> The Prophet passed by a gathering in which Abdullah bin Ubayy bin Salul was sitting, before Abdullah bin Ubayy became Muslim. That gathering was made up of various Muslims as well as **Mushriks**, who worshipped the idols, and some Jews. Abdullah bin Rawahah was sitting in that gathering.
>
> When the Prophet reached Abdullah bin Ubayy, the donkey caused some sand to fall on the

group. Then, Abdullah bin Ubayy covered his nose with his robe and said, `Do not fill us with sand.'

The Messenger of Allah greeted the gathering with **Salam**, called them to Allah and recited some of the Qur'an to them.

Abdullah bin Ubayy said, `O fellow! No other speech is better than what you said, if it was true! However, do not bother us in our gatherings. Go back to your place and whoever came to you, narrate your stories to him.'

Abdullah bin Rawahah said, `Rather, O Messenger of Allah! Attend our gatherings for we like that.'

The Muslims, **Mushriks** and Jews then cursed each other, and they almost fought with each other. The Prophet tried to calm them down, until they finally settled.

The Prophet rode his donkey and went to Sa`d bin Ubadah, saying, `O Sa`d! Have you heard what Abu Hubbab said (meaning Abdullah bin Ubayy)? He said such and such things.'

Sa`d said, `O Messenger of Allah! Forgive and pardon him. By Allah, Who sent down the Book to you, Allah brought us the truth that you came with at a time when the people of this city almost appointed him king. When Allah changed all that with the truth that He gave you, he choked on it, and this is the reason behind the behavior you saw from him.'

The Messenger of Allah forgave him. Indeed, the Messenger of Allah and his Companions used to forgive the **Mushriks** and the People of the Scriptures, just as Allah commanded them, and they used to tolerate the harm that they suffered.

Allah said,

... وَلَتَسْمَعُنَّ مِنَ الَّذِينَ أُوتُوا۟ الْكِتَابَ مِن قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا۟ أَذًى كَثِيرًا ...

and you shall certainly hear much that will grieve you from those who received the Scripture before you (Jews and Christians) and from those who ascribe partners to Allah;

and,

وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَـبِ لَوْ يَرُدُّونَكُم مِن بَعْدِ إِيمَـنِكُمْ كُفَّارًا حَسَدًا مِّنْ عِنْدِ أَنْفُسِهِمْ مِّن بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ فَاعْفُوا۟ وَاصْفَحُوا۟ حَتَّى يَأْتِىَ اللَّهُ بِأَمْرِهِ

Many of the People of the Scripture (Jews and Christians) wish that they could turn you away as disbelievers after you have believed, out of envy from their own selves, even after the truth has become manifest unto them. But forgive and overlook, till Allah brings His command. (2:109)

The Prophet used to implement the pardon that Allah commanded him until He gave His command (to fight the disbelievers).

When the Messenger fought at **Badr**, and Allah killed, by his hand, the leaders of the disbelievers from Quraysh, Abdullah bin Ubayy bin Salul and the **Mushriks** and idol worshippers who were with him said, `This matter has prevailed,' and they gave their pledge to the Prophet and became Muslims.''

Therefore, every person who stands for truth, enjoins righteousness and forbids evil, will be harmed in some manner. In such cases, there is no cure better than being patient in Allah's cause, trusting in Him and returning to Him.

وَإِذْ أَخَذَ اللَّهُ مِيثَـقَ الَّذِينَ أُوتُوا۟ الْكِتَـبَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلاَ تَكْتُمُونَهُ فَنَبَذُوهُ وَرَآءَ ظُهُورِهِمْ وَاشْتَرَوْا۟ بِهِ ثَمَناً قَلِيلاً فَبِئْسَ مَا يَشْتَرُونَ

3:187 (And remember) when Allah took a covenant from those who were given the Scripture (Jews and Christians) to make it (the truth) known and clear to mankind, and not to hide it, but they threw it away behind their backs, and purchased with it some miserable gain! And indeed worst is that which they bought.

لاَ تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَآ أَتَوْا۟ وَّيُحِبُّونَ أَن يُحْمَدُوا۟ بِمَا لَمْ يَفْعَلُوا۟ فَلاَ تَحْسَبَنَّهُمْ بِمَفَازَةٍ مِّنَ الْعَذَابِ وَلَهُمْ عَذَابٌ أَلِيمٌ

3:188 Think not that those who rejoice in what they have done (or brought about), and love to be praised for what they have not done, think not that they are rescued from the torment, and for them is a painful torment.

وَلِلَّهِ مُلْكُ السَّمَـوَتِ وَالاٌّرْضِ وَاللَّهُ عَلَى كُلِّ شَىْءٍ قَدِيرٌ

3:189 And to Allah belongs the dominion of the heavens and the earth, and Allah has power over all things.

Chastising the People of the Scriptures for Breaking the Covenant and Hiding the Truth

Allah says;

وَإِذْ أَخَذَ اللّهُ مِيثَاقَ الَّذِينَ أُوتُواْ الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلاَ تَكْتُمُونَهُ فَنَبَذُوهُ وَرَاء ظُهُورِهِمْ وَاشْتَرَوْاْ بِهِ ثَمَناً قَلِيلاً فَبِئْسَ مَا يَشْتَرُونَ (١٨٧)

(And remember) when Allah took a covenant from those who were given the Scripture (Jews and Christians) to make it (the truth) known and clear to mankind, and not to hide it, but they threw it away behind their backs, and purchased with it some miserable gain! And indeed worst is that which they bought.

> In this **Ayah**, Allah chastises the People of the Scriptures, from whom Allah took the covenant by the words of their Prophets, that they would believe in Muhammad and describe him to the people, so that they would recognize and follow him when Allah sent him. However, they hid this truth and preferred the the small amounts and the material gains instead of the rewards of this life and the Hereafter that they were promised. This is a losing deal and a failing trade, indeed.

These **Ayat** also contain a warning for the scholars not to imitate their behavior, so that they do not suffer the same fate and become like them. Therefore, the scholars are required to spread the beneficial knowledge that they have, encouraging the various righteous good deeds. They are also warned against hiding any part of their knowledge.

A **Hadith** states that the Prophet said,

مَنْ سُئِلَ عَنْ عِلْمٍ فَكَتَمَهُ، أُلْجِمَ يَوْمَ الْقِيَامَةِ بِلِجَامٍ مِنْ نَار

> Whoever was asked about knowledge that he knew but did not disclose it, will be tied with a bridle made of fire on the Day of Resurrection.

Chastising Those Who Love to be Praised for What They Have not Done

Allah's statement,

لاَ تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا أَتَوا وَّيُحِبُّونَ أَن يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا ...

Think not that those who rejoice in what they have done, and love to be praised for what they have not done,

refers to those who show off, rejoice in what they do and claim to do what they have not done.

The Two **Sahihs** recorded that the Prophet said,

مَن ادَّعَى دَعْوَةً كَاذِبَةً لِيَتَكَثَّرَ بِهَا، لَمْ يَزِدْهُ اللهُ إِلَّا قِلَّة

Whoever issues a false claim to acquire some type of gain, then Allah will only grant him decrease.

The **Sahih** also recorded;

الْمُتَشَبِّعُ بِمَا لَمْ يُعْطَ، كَلَابِسِ ثَوْبَيْ زُور

He who claims to do what he has not done, is just like a person who wears two robes made of falsehood.

Imam Ahmad recorded that;

Marwan told his guard Rafi to go to Ibn Abbas and proclaim to him, "If every person among us who rejoices with what he has done and loves to be praised for what he has not done will be tormented, we all will be tormented.''

Ibn Abbas said, "This **Ayah** was revealed about the People of the Scriptures.''

He then recited the **Ayah**,

وَإِذْ أَخَذَ اللّهُ مِيثَاقَ الَّذِينَ أُوتُواْ الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلاَ تَكْتُمُونَهُ فَنَبَذُوهُ وَرَاء ظُهُورِهِمْ وَاشْتَرَوْاْ بِهِ ثَمَناً قَلِيلاً فَبِئْسَ مَا يَشْتَرُونَ

(And remember) when Allah took a covenant from those who were given the Scripture (Jews and Christians) to make it (the truth) known and clear to mankind, and not to hide it, but they threw it away behind their backs, and purchased with it some miserable gain! And indeed worst is that which they bought. (3:187)

then the **Ayah**,

لاَ تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا أَتَواْ وَّيُحِبُّونَ أَن يُحْمَدُواْ بِمَا لَمْ يَفْعَلُواْ

Think not that those who rejoice in what they have done, and love to be praised for what they have not done.

Ibn Abbas said,

"The Prophet asked them about something, and they hid its knowledge, giving him an incorrect answer. They parted after showing off and rejoicing in front of him because they answered him, so they pretended, and they were delighted that they hid the correct news about what he had asked them.''

This was recorded by Al-Bukhari, Muslim, At-Tirmidhi and An-Nasa'i.

Al-Bukhari recorded that Abu Sa`id Al-Khudri said,

"During the time of the Messenger of Allah, when the Messenger would go to battle, some hypocrite men would remain behind and rejoice because they did not accompany the Prophet in battle. When the Messenger would come back, they would ask him to excuse them swearing to having some excuse, and wanting to be praised for that which they did not do. So Allah revealed,

لاَ تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا أَتَواْ وَّيُحِبُّونَ أَن يُحْمَدُواْ بِمَا لَمْ يَفْعَلُواْ

Think not that those who rejoice in what they have done, and love to be praised for what they have not done),''

to the end of the **Ayah**.''

And Muslim recorded similarly.

Allah said;

... فَلاَ تَحْسَبَنَّهُمْ بِمَفَازَةٍ مِّنَ الْعَذَابِ ...

think not that they are rescued from the torment,

Do not think that they will be saved from punishment, rather it will certainly strike them.

So Allah said;

... وَلَهُمْ عَذَابٌ أَلِيمٌ (١٨٨)

and for them is a painful torment.

Allah then said,

وَلِلّهِ مُلْكُ السَّمَاوَاتِ وَالأَرْضِ وَاللّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (١٨٩)

And to Allah belongs the dominion of the heavens and the earth, and Allah has power over all things.

He is the Owner of everything, able to do all things and nothing escapes His might. Therefore, fear Him, never defy Him and beware of His anger and revenge. He is the Most Great, none is greater than Him, and the Most Able, none is more able than He is.

إِنَّ فِى خَلْقِ السَّمَـوَتِ وَالاٌّرْضِ وَاخْتِلَـفِ الَّيْلِ وَالنَّهَارِ لاّيَـتٍ لاٌّوْلِى الاٌّلْبَـبِ

3:190 Verily, in the creation of the heavens and the Earth, and in the alternation of night and day, there are indeed signs for men of understanding.

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَـماً وَقُعُوداً وَعَلَى جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِى خَلْقِ السَّمَـوَتِ وَالاٌّرْضِ رَبَّنَآ مَا خَلَقْتَ هَذا بَـطِلاً سُبْحَـنَكَ فَقِنَا عَذَابَ النَّارِ

3:191 Those who remember Allah standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): "Our Lord! You have not created this without purpose, glory to You! Give us salvation from the torment of the Fire.

رَبَّنَآ إِنَّكَ مَن تُدْخِلِ النَّارَ فَقَدْ أَخْزَيْتَهُ وَمَا لِلظَّـلِمِينَ مِنْ أَنْصَـرٍ

3:192 "Our Lord! Verily, whom You admit to the Fire, indeed, You have disgraced him; and never will the wrongdoers find any helpers.

رَّبَّنَآ إِنَّنَآ سَمِعْنَا مُنَادِياً يُنَادِى لِلإِيمَـنِ أَنْ ءَامِنُواْ بِرَبِّكُمْ فَـَامَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَـتِنَا وَتَوَفَّنَا مَعَ الاٌّبْرَارِ

3:193 "Our Lord! Verily, we have heard the call of one calling to faith: `Believe in your Lord,' and we have believed. Our Lord! Forgive us our sins and expiate from us our evil deeds, and make us die along with Al-Abrar (the most righteous).

رَبَّنَا وَءَاتِنَا مَا وَعَدتَّنَا عَلَى رُسُلِكَ وَلاَ تُخْزِنَا يَوْمَ الْقِيَـمَةِ إِنَّكَ لاَ تُخْلِفُ الْمِيعَادَ

3:194 "Our Lord! Grant us what You promised us through Your Messengers and disgrace us not on the Day of Resurrection, for You never break (Your) Promise.''

The Proofs of Tawhid for People of Understanding, their Characteristics, Speech, and Supplications

Allah said,

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالأَرْضِ ...

Verily, in the creation of the heavens and the Earth,

referring to the sky in its height and spaciousness, the earth in its expanse and density, the tremendous features they have of

rotating planets, seas, mountains, deserts, trees, plants, fruits, animals, metals and various beneficial colors, scents, tastes and elements.

... وَاخْتِلاَفِ اللَّيْلِ وَالنَّهَارِ ...

And in the alternation of night and day,

as one follows and takes from the length of the other. For instance, at times one of them becomes longer than the other, shorter than the other at times and equal to the other at other times, and the same is repeated again and again, and all this occurs by the decision of the Almighty, Most Wise.

This is why Allah said,

... لآيَاتٍ لِّأُوْلِي الألْبَابِ (١٩٠)

there are indeed signs for men of understanding,

referring to the intelligent and sound minds that contemplate about the true reality of things, unlike the deaf and mute who do not have sound comprehension.

Allah said about the latter type,

وَكَأَيِّن مِّن ءَايَةٍ فِى السَّمَـوَتِ وَالاٌّرْضِ يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ - وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلاَّ وَهُمْ مُّشْرِكُونَ

And how many a sign in the heavens and the earth they pass by, while they are averse therefrom. And most of them believe not in Allah except that they attribute partners unto Him. (12:105-106)

Allah then describes those who have good minds,

الَّذِينَ يَذْكُرُونَ اللّهَ قِيَامًا وَقُعُودًا وَعَلَىَ جُنُوبِهِمْ ...

Those who remember Allah standing, sitting, and lying down on their sides.

Al-Bukhari recorded that Imran bin Husayn said that the Messenger of Allah said,

صَلِّ قَائِمًا، فَإِنْ لَمْ تَسْتَطِعْ فَقَاعِدًا، فَإِنْ لَمْ تَسْتَطِعْ فَعَلَى جَنْب

> Pray while standing, and if you can't, pray while sitting, and if you cannot do even that, then pray lying on your side.

These people remember Allah in all situations, in their heart and speech,

... وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالأَرْضِ ...

and think deeply about the creation of the heavens and the Earth,

> contemplating about signs in the sky and earth that testify to the might, ability, knowledge, wisdom, will and mercy of the Creator.

Allah criticizes those who do not contemplate about His creation, which testifies to His existence, Attributes, **Shariah**, His decree and **Ayat**.

Allah said,

وَكَأَيِّن مِّن ءَايَةٍ فِى السَّمَـوَتِ وَالاٌّرْضِ يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ

وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلاَّ وَهُمْ مُّشْرِكُونَ

> And how many a sign in the heavens and the Earth they pass by, while they are averse therefrom. And most of them believe not in Allah except that they attribute partners unto Him. (12:105-106)

Allah also praises His believing servants,

الَّذِينَ يَذْكُرُونَ اللّهَ قِيَامًا وَقُعُودًا وَعَلَى جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالأَرْضِ

> Those who remember Allah standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth,

supplicating;

... رَبَّنَا مَا خَلَقْتَ هَذا بَاطِلاً ...

"Our Lord! You have not created this without purpose,''

> You did not create all this in jest and play. Rather, You created it in truth, so that You recompense those who do evil in kind, and reward those who do righteous deeds with what is better.

The faithful believers praise Allah and deny that He does anything in jest and without purpose, saying,

... سُبْحَانَكَ ...

"glory to You,''

> for You would never create anything without purpose.

... فَقِنَا عَذَابَ النَّارِ (١٩١)

"Give us salvation from the torment of the Fire.''

> meaning, "O You Who created the creation in truth and justice, Who is far from any shortcomings, or doing things without purpose or with jest, save us from the torment of the Fire with Your power and strength. Direct us to perform the deeds that make You pleased with us. Guide us to righteous work from which You admit us into the delightful Paradise, and save us from Your painful torment.''

They next supplicate,

رَبَّنَا إِنَّكَ مَن تُدْخِلِ النَّارَ فَقَدْ أَخْزَيْتَهُ ...

"Our Lord! Verily, whom You admit to the Fire, indeed, You have disgraced him;

> by humiliating and disgracing him before all people on the Day of Gathering.

... وَمَا لِلظَّالِمِينَ مِنْ أَنصَارٍ (١٩٢)

"and never will the wrongdoers find any helpers.''

on the Day of Judgment, who would save them from You. Therefore, there is no escaping whatever fate You decided for them.

رَّبَّنَا إِنَّنَا سَمِعْنَا مُنَادِيًا يُنَادِي لِلإِيمَانِ ...

"Our Lord! Verily, we have heard the call of one calling to faith,''

a caller who calls to faith, referring to the Messenger of Allah.

... أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا ...

`Believe in your Lord,' and we have believed,

accepted his call and followed him.

... رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا ...

"Our Lord! Forgive us our sins,''

on account of our faith and obeying Your Prophet.

فَاغْفِرْ لَنَا ذُنُوبَنَا ("Forgive us our sins''), and cover them.

... وَكَفِّرْ عَنَّا سَيِّئَاتِنَا ...

"and expiate from us our evil deeds,''

between us and You, in private,

... وَتَوَفَّنَا مَعَ الأبْرَارِ (١٩٣)

"and make us die along with **Al-Abrar**,''

join us with the righteous people.

رَبَّنَا وَآتِنَا مَا وَعَدتَّنَا عَلَى رُسُلِكَ ...

"Our Lord! Grant us what You promised unto us through Your Messengers,''

for our faith in Your Messengers, or,

and this explanation is better; grant us what You promised us by the words of Your Messengers.

... وَلاَ تُخْزِنَا يَوْمَ الْقِيَامَةِ ...

"and disgrace us not on the Day of Resurrection,''

before all creation.

... إِنَّكَ لاَ تُخْلِفُ الْمِيعَادَ (١٩٤)

"for You never break (Your) Promise.''

for surely, the promise that You conveyed to Your Messengers, which includes us being resurrected before You, shall certainly come to pass.

It was the Prophet's tradition to recite the ten **Ayat** at the end of Surah **Al Imran** when he woke up at night for (voluntary) prayer.

Al-Bukhari recorded that Ibn Abbas said,

"I slept one night at the house of my aunt, Maymunah. The Messenger of Allah spoke with his wife for a while and then went to sleep. When it was the third part of the night, he stood up, looked at the sky and recited,

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالأَرْضِ وَاخْتِلاَفِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لِّأُوْلِي الأَلْبَابِ

Verily, in the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding... (3:190)

The Prophet then stood up, performed ablution, used **Siwak** (to clean his teeth) and prayed eleven units of prayer.

When Bilal said the **Adhan**, the Prophet prayed two units of prayer, went out (to the **Masjid**) and led the people in the Dawn prayer.''

This was also collected by Muslim.

Ibn Marduwyah recorded that Ata' said,

"I, Ibn Umar and Ubayd bin Umayr went to Aishah and entered her room, and there was a screen between us and her.

She said, `O Ubayd! What prevents you from visiting us?'

He said, `What the poet said, `Visit every once in a while, and you will be loved more.'

Ibn Umar said, `Tell us about the most unusual thing you witnessed from the Messenger of Allah.'

She cried and said, `All his matters were amazing. On night, he came close to me until his skin touched my skin and said, `Let me worship my Lord.'

I said, `By Allah I love your being close to me. I also love that you worship your Lord.'

He used the water-skin and performed ablution, but did not use too much water. He then stood up in prayer and cried until his beard became wet. He prostrated and cried until he made the ground wet. He then laid down on his side and cried.

When Bilal came to alert the Prophet for the Dawn prayer, he said, `O Messenger of Allah! What makes you cry, while Allah has forgiven you your previous and latter sins?'

He said,

وَيْحَكَ يَا بِلَالُ، وَمَا يَمْنَعُنِي أَنْ أَبْكِيَ، وَقَدْ أُنْزِلَ عَلَيَّ فِي هذِهِ اللَّيْلَة

O Bilal! What prevents me from crying, when this night, this **Ayah** was revealed to me,

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالأَرْضِ وَاخْتِلاَفِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لِّأُوْلِي الألْبَابِ

Verily, in the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding.

وَيْلٌ لِمَنْ قَرَأَهَا وَلَمْ يَتَفَكَّرْ فِيهَا

Woe to he who recites it but does not contemplate it.''

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ

3:195 So their Lord accepted of them (their supplication and answered them),

أَنِّى لاَ أُضِيعُ عَمَلَ عَامِلٍ مِّنْكُمْ مِّن ذَكَرٍ أَوْ أُنثَى

"Never will I allow to be lost the work of any of you, be he male or female.

بَعْضُكُم مِّن بَعْضٍ فَالَّذِينَ هَـجَرُواْ وَأُخْرِجُواْ مِن دِيَـرِهِمْ وَأُوذُواْ فِى سَبِيلِى وَقَـتَلُواْ وَقُتِلُواْ لأُكَفِّرَنَّ عَنْهُمْ سَيِّئَـتِهِمْ وَلأُدْخِلَنَّهُمْ جَنَّـتٍ تَجْرِى مِن تَحْتِهَا الأَنْهَـرُ

You are (members) one of another, so those who emigrated and were driven out from their homes, and suffered harm in My cause, and who fought and were killed (in My cause), verily, I will expiate from them their evil deeds and admit them into Gardens under which rivers flow (in Paradise);

ثَوَاباً مِّن عِندِ اللَّهِ وَاللَّهُ عِندَهُ حُسْنُ الثَّوَابِ

a reward from Allah, and with Allah is the best of rewards.''

Allah Accepts the Supplication of Men of Understanding

Allah said,

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ ...

So their Lord accepted of them,

answered their invocation.

Sa`id bin Mansur recorded that Salamah, a man from the family of Umm Salamah said,

"Umm Salamah said, `O Messenger of Allah! Allah does not mention women in connection with **Hijrah** (Migration).'

Allah sent down the **Ayah**, فاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لاَ أُضِيعُ عَمَلَ عَامِلٍ مِّنكُم مِّن ذَكَرٍ أَوْ أُنثَى (So their Lord accepted of them (their supplication and answered them), "Never will I allow to be lost the work of any of you, be he male or female).

The **Ansar** say that Umm Salamah was the first woman to migrate to them.''

Al-Hakim collected this **Hadith** in his **Mustadrak**, and said, "It is **Sahih** according to the criteria of Al-Bukhari but they (Al-Bukhari and Muslim) did not collect it''.

Allah's statement,

... أَنِّي لاَ أُضِيعُ عَمَلَ عَامِلٍ مِّنكُم مِّن ذَكَرٍ أَوْ أُنثَى ...

"Never will I allow to be lost the work of any of you, be he male or female,

explains the type of answer Allah gave them, stating that no deed of any person is ever lost with Him. Rather, He will completely reward each person for his or her good deeds.

Allah's statement,

... بَعْضُكُم مِّن بَعْضٍ ...

You are (members) one of another,

means, you are all equal in relation to gaining My reward.

Therefore,

... فَالَّذِينَ هَاجَرُواْ ...

those who emigrated,

by leaving the land of **Shirk** and migrating to the land of faith, leaving behind their loved ones, brethren, friends and neighbors.

... وَأُخْرِجُواْ مِن دِيَارِهِمْ ...

and were driven out from their homes,

when the **Mushriks** tormented them and forced them to migrate.

... وَأُوذُواْ فِي سَبِيلِي ...

and suffered harm in My cause,

for their only wrong, to the people, was that they believed in Allah Alone.

In similar **Ayat**, Allah said,

يُخْرِجُونَ الرَّسُولَ وَإِيَّـكُمْ أَن تُؤْمِنُواْ بِاللَّهِ رَبِّكُمْ

and have driven out the Messenger and yourselves because you believe in Allah your Lord! (60:1)

وَمَا نَقَمُواْ مِنْهُمْ إِلاَّ أَن يُؤْمِنُواْ بِاللَّهِ الْعَزِيزِ الْحَمِيدِ

And they had no fault except that they believed in Allah, the Almighty, Worthy of all praise! (85:8)

Allah's statement,

... وَقَاتَلُواْ وَقُتِلُواْ ...

and who fought and were killed (in My cause),

refers to the highest rank there is, that one fights in the cause of Allah and dies in the process, with his face covered in dust and blood.

It is recorded in the **Sahih** that a man said,

'O Messenger of Allah! If I was killed in Allah's cause, observing patience, awaiting Allah's reward, attacking, not retreating, would Allah forgive my sins?'

The Prophet said, `Yes.'

The Prophet then asked the man, `What did you ask?'

When the man repeated the question, the Prophet said,

نَعَمْ، إِلَّا الدَّيْنَ، قَالَهُ لِي جِبْرِيلُ آنِفًا

`Yes, except for the debt, for Jibril conveyed this to me right now'.

This is why Allah said here,

... لأُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلأُدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الأَنْهَارُ ...

verily, I will expiate from them their evil deeds and admit them into Gardens under which rivers flow,

within Paradise, where there are rivers of various drinks: milk, honey, wine and fresh water. There is what no eye has ever seen, no ear has ever heard and no heart has ever imagined (of delights in Paradise).

Allah's statement,

... ثَوَابًا مِّن عِندِ اللّهِ ...

a reward from Allah,

testifies to His might, for the Mighty and Most Great only gives tremendous rewards.

Allah's statement,

... وَاللّهُ عِندَهُ حُسْنُ الثَّوَابِ (١٩٥)

and with Allah is the best of rewards.''

for those who perform good deeds.

لاَ يَغُرَّنَّكَ تَقَلُّبُ الَّذِينَ كَفَرُواْ فِى الْبِلَـدِ

3:196 Let not the free disposal (and affluence) of the disbelievers throughout the land deceive you.

مَتَـعٌ قَلِيلٌ ثُمَّ مَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمِهَادُ

3:197 A brief enjoyment; then their ultimate abode is Hell; and worst indeed is that place for rest.

لَكِنِ الَّذِينَ اتَّقَوْاْ رَبَّهُمْ لَهُمْ جَنَّـتٌ تَجْرِى مِن تَحْتِهَا الأَنْهَـرُ خَـلِدِينَ فِيهَا نُزُلاً مِّنْ عِندِ اللَّهِ وَمَا عِندَ اللَّهِ خَيْرٌ لِّلأَبْرَارِ

3:198 But, for those who have Taqwa of their Lord, are Gardens under which rivers flow (in Paradise); therein are they to dwell, an entertainment from Allah; and that which is with Allah is the best for Al-Abrar (the most righteous).

Warning Against Being Deceived by This Life; the Rewards of the Righteous Believers

Allah says;

لاَ يَغُرَّنَّكَ تَقَلُّبُ الَّذِينَ كَفَرُواْ فِي الْبِلاَدِ (١٩٦)

Let not the free disposal (and affluence) of the disbelievers throughout the land deceive you.

Allah said, do not look at the disbelievers, who are enjoying various delights and joys. Soon, they will loose all this and be tied to their evil works, for verily, we are only giving them time, which deceives them.

when all they have is,

مَتَاعٌ قَلِيلٌ ثُمَّ مَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمِهَادُ (١٩٧)

A brief enjoyment; then their ultimate abode is Hell; and worst indeed is that place for rest.

This **Ayah** is similar to several other **Ayat**, such as,

مَا يُجَـدِلُ فِى ءَايَـتِ اللَّهِ إِلاَّ الَّذِينَ كَفَرُواْ فَلاَ يَغْرُرْكَ تَقَلُّبُهُمْ فِى الْبِلاَدِ

None disputes in the **Ayat** of Allah but those who disbelieve. So, let not their ability of going about here and there through the land deceive you! (40:4)

قُلْ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لاَ يُفْلِحُونَ

مَتَـعٌ فِى الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ نُذِيقُهُمُ الْعَذَابَ الشَّدِيدَ بِمَا كَانُواْ يَكْفُرُونَ

Verily, those who invent a lie against Allah, will never be successful. (A brief) enjoyment in this world! and then unto Us will be their return, then We shall make them taste the severest torment because they used to disbelieve. (10:69-70)

نُمَتِّعُهُمْ قَلِيلاً ثُمَّ نَضْطَرُّهُمْ إِلَى عَذَابٍ غَلِيظٍ

We let them enjoy for a little while, then in the end We shall oblige them to (enter) a great torment. (31:24)

فَمَهِّلِ الْكَـفِرِينَ أَمْهِلْهُمْ رُوَيْداً

So, give a respite to the disbelievers; deal gently with them for a while. (86:17)

and,

أَفَمَن وَعَدْنَـهُ وَعْداً حَسَناً فَهُوَ لاَقِيهِ كَمَن مَّتَّعْنَاهُ مَتَـعَ الْحَيَوةِ الدُّنْيَا ثُمَّ هُوَ يَوْمَ الْقِيَـمَةِ مِنَ الْمُحْضَرِينَ

Is he whom We have promised an excellent promise (Paradise) which he will find true -- like him whom We have made to enjoy the luxuries of the life of (this) world, then on the Day of Resurrection, he will be among those brought up (to be punished in the Hell-fire). (28:61)

After Allah mentioned the condition of the disbelievers in this life and their destination to the Fire, He said,

لَكِنِ الَّذِينَ اتَّقَوْاْ رَبَّهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِن تَحْتِهَا الأَنْهَارُ خَالِدِينَ فِيهَا نُزُلاً مِّنْ عِندِ اللّهِ وَمَا عِندَ اللّهِ ...

But, for those who have **Taqwa** of their Lord, are Gardens under which rivers flow (in Paradise); therein are they to dwell, an entertainment from Allah,

for certainly,

... وَمَا عِندَ اللّهِ خَيْرٌ لِّلأَبْرَارِ ﴿١٩٨﴾

and that which is with Allah is the best for **Al-Abrar**.

Ibn Jarir recorded that Abu Ad-Darda' used to say,

"Death is better for every believer. Death is better for every disbeliever, and those who do not believe me should read Allah's statements, وَمَا عِندَ اللّهِ خَيْرٌ لِّلأَبْرَارِ (and that which is with Allah is the best for **Al-Abrar**), and,

وَلاَ يَحْسَبَنَّ الَّذِينَ كَفَرُواْ أَنَّمَا نُمْلِي لَـهُمْ خَيْرٌ لِّأَنفُسِهِمْ إِنَّمَا نُمْلِي لَـهُمْ لِيَزْدَادُواْ إِثْمًا وَلَـهُمْ عَذَابٌ مُّهِينٌ

And let not the disbelievers think that Our postponing of their punishment is good for them. We postpone the punishment only so that they may increase in sinfulness. And for them is a disgraceful torment. (3:178)''

وَإِنَّ مِنْ أَهْلِ الْكِتَـبِ لَمَن يُؤْمِنُ بِاللَّهِ وَمَآ أُنزِلَ إِلَيْكُمْ وَمَآ أُنزِلَ إِلَيْهِمْ خَـشِعِينَ للَّهِ

3:199 And there are, certainly, among the People of the Scripture (Jews and Christians), those who believe in Allah and in that which has been revealed to you, and in that which has been revealed to them, humbling themselves before Allah.

لاَ يَشْتَرُونَ بِـَايَـتِ اللَّهِ ثَمَناً قَلِيلاً أُوْلَـئِكَ لَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ

They do not sell the verses of Allah for a small price, for them is a reward with their Lord.

إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ

Surely, Allah is swift in account.

يَـأَيُّهَا الَّذِينَ ءَامَنُواْ اصْبِرُواْ وَصَابِرُواْ وَرَابِطُواْ وَاتَّقُواْ اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ

3:200 O you who believe! Endure and be more patient, and Rabitu, and have Taqwa of Allah, so that you may be successful.

The Condition of Some of the People of the Scriptures and their Rewards

Allah says;

وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَن يُؤْمِنُ بِاللّهِ وَمَا أُنزِلَ إِلَيْكُمْ وَمَآ أُنزِلَ إِلَيْهِمْ خَاشِعِينَ لِلّهِ ...

And there are, certainly, among the People of the Scripture (Jews and Christians), those who believe in

Allah and in that which has been revealed to you, and in that which has been revealed to them, humbling themselves before Allah.

Allah states that some of the People of the Book truly believe in Him and in what was sent down to Muhammad, along with believing in the previously revealed Books, and they are obedient to Him and humble themselves before Allah.

... لاَ يَشْتَرُونَ بِآيَاتِ اللّهِ ثَمَنًا قَلِيلاً ...

They do not sell the verses of Allah for a small price.

for they do not hide what they know of the glad tidings about the description of Muhammad, his Prophethood, and the description of his **Ummah**. Indeed, these are the best people among the People of the Book, whether they were Jews or Christians.

Allah said in Surah **Al-Qasas**,

الَّذِينَ ءَاتَيْنَـهُمُ الْكِتَـبَ مِن قَبْلِهِ هُم بِهِ يُؤْمِنُونَ

وَإِذَا يُتْلَى عَلَيْهِمْ قَالُواْ ءَامَنَّا بِهِ إِنَّهُ الْحَقُّ مِن رَّبِّنَآ إِنَّا كُنَّا مِن قَبْلِهِ مُسْلِمِينَ

أُوْلَـئِكَ يُؤْتُونَ أَجْرَهُم مَّرَّتَيْنِ بِمَا صَبَرُواْ

Those to whom We gave the Scripture before it, they believe in it (the Qur'an). And when it is recited to them, they say: "We believe in it. Verily, it is the truth from our Lord. Indeed even before it we were Muslims. These will be given their reward twice over, because they are patient. (28:52-54)

Allah said,

الَّذِينَ آتَيْنَـهُمُ الْكِتَـبَ يَتْلُونَهُ حَقَّ تِلاَوَتِهِ أُوْلَـئِكَ يُؤْمِنُونَ بِهِ

Those to whom We gave the Book, recite it (follow it) as it should be recited (i.e. followed), they are the ones who believe therein. (2:121)

وَمِن قَوْمِ مُوسَى أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ

And of the people of Musa there is a community who lead with truth and establish justice therewith. (7:159)

لَيْسُوا سَوَآءً مِّنْ أَهْلِ الْكِتَـبِ أُمَّةٌ قَآئِمَةٌ يَتْلُونَ ءَايَـتِ اللَّهِ ءَانَآءَ الَّيْلِ وَهُمْ يَسْجُدُونَ

Not all of them are alike; a party of the people of the Scripture stand for the right, they recite the verses of Allah during the hours of the night, prostrating themselves in prayer. (3:113)

and,

قُلْ ءَامِنُواْ بِهِ أَوْ لاَ تُؤْمِنُواْ إِنَّ الَّذِينَ أُوتُواْ الْعِلْمَ مِن قَبْلِهِ إِذَا يُتْلَى عَلَيْهِمْ يَخِرُّونَ لِلأَذْقَانِ سُجَّدًا

وَيَقُولُونَ سُبْحَانَ رَبِّنَآ إِن كَانَ وَعْدُ رَبِّنَا لَمَفْعُولاً

وَيَخِرُّونَ لِلأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا

Say: "Believe in it (the Qur'an) or do not believe (in it). Verily, those who were given knowledge before it, when it is recited to them, fall down on their faces in humble prostration.'' And they say: "Glory be to our Lord! Truly, the promise of our Lord must be fulfilled.'' And they fall down on their faces weeping and it increases their humility. (17:107-109)

These qualities exist in some of the Jews, but only a few of them. For instance, less than ten Jewish rabbis embraced the Islamic faith, such as Abdullah bin Salam. Many among the Christians, on the other hand, embraced the Islamic faith.

Allah said,

لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِّلَّذِينَ ءَامَنُواْ الْيَهُودَ وَالَّذِينَ أَشْرَكُواْ وَلَتَجِدَنَّ أَقْرَبَهُمْ مَّوَدَّةً لِّلَّذِينَ ءَامَنُواْ الَّذِينَ قَالُواْ إِنَّا نَصَارَى

> Verily, you will find the strongest among men in enmity to the believers the Jews and those who commit **Shirk**, and you will find the nearest in love to the believers those who say: "We are Christians.'' (5:82) until,
>
> فَأَثَابَهُمُ اللَّهُ بِمَا قَالُواْ جَنَّـتٍ تَجْرِى مِن تَحْتِهَا الاٌّنْهَـرُ خَـلِدِينَ فِيهَا
>
> So because of what they said, Allah rewarded them Gardens under which rivers flow (in Paradise), they will abide therein forever. (5:85)

In this **Ayah**, Allah said,

... أُوْلَـئِكَ لَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ ...

for them is a reward with their Lord.

When Jafar bin Abi Talib recited Surah **Maryam** to An-Najashi, King of Ethiopia, in the presence of Christian priests and patriarchs, he and they cried until their beards became wet from crying.

The Two Sahihs record that;

> when An-Najashi died, the Prophet conveyed the news to his Companions and said,
>
> إِنَّ أَخًا لَكُمْ بِالْحَبَشَةِ قَدْ مَاتَ، فَصَلُّوا عَلَيْه
>
> A brother of yours from Ethiopia has passed, come to offer the funeral prayer.
>
> He went out with the Companions to the **Musalla** lined them up in rows, and after that led the prayer.

Ibn Abi Najih narrated that Mujahid said that, **إِنَّ مِنْ أَهْلِ الْكِتَابِ** (And there are, certainly, among the People of the Scripture),

> refers to those among them who embraced Islam.

Abbad bin Mansur said that;

> he asked Al-Hasan Al-Basri about Allah's statement, وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَن يُؤْمِنُ بِاللّهِ (And there are, certainly, among the People of the Scripture, those who believe in Allah).
>
> Al-Hasan said,
>
> "They are the People of the Book, before Muhammad was sent, who believed in Muhammad and recognized Islam. Allah gave them a double reward, for the faith that they had before Muhammad, and for believing in Muhammad (after he was sent as Prophet).''
>
> Ibn Abi Hatim recorded both of these statements.

The Two **Sahihs** record that Abu Musa said that the Messenger of Allah said,

ثَلَاثَةٌ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْن

> Three persons will acquire a double reward.
>
> He mentioned among them,

وَرَجُلٌ مِنْ أَهْلِ الْكِتَابِ آمَنَ بِنَبِيِّهِ وَآمَنَ بِي

> A person from among the People of the Book who believed in his Prophet and in me.

Allah's statement, لاَ يَشْتَرُونَ بِآيَاتِ اللّهِ ثَمَنًا قَلِيلاً (They do not sell the verses of Allah for a small price),

> means, they do not hide the knowledge that they have, as the cursed ones among them have done. Rather, they share the knowledge without a price, and this is why Allah said,

... أُوْلَـئِكَ لَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ إِنَّ اللّهَ سَرِيعُ الْحِسَابِ (١٩٩)

for them is a reward with their Lord. surely, Allah is Swift in account.

Mujahid commented on the verse, سَرِيعُ الْحِسَابِ ((Surely, Allah is) swift in account),

> "He is swift in reckoning,''
>
> as Ibn Abi Hatim and others have recorded from him.

The Command for Patience and Ribat

Allah said,

يَا أَيُّهَا الَّذِينَ آمَنُواْ اصْبِرُواْ وَصَابِرُواْ وَرَابِطُواْ ...

O you who believe! Endure and be more patient, and **Rabitu**.

Al-Hasan Al-Basri said,

> "The believers are commanded to be patient in the religion that Allah chose for them, Islam. They are not allowed to abandon it in times of comfort or hardship, ease or calamity, until they die as Muslims.
>
> They are also commanded to endure against their enemies, those who hid the truth about their religion.''
>
> Similar explanation given by several other scholars among the **Salaf**.

As for **Murabatah**, it is to endure in acts of worship and perseverance.

It also means to await prayer after prayer, as Ibn Abbas, Sahl bin Hanif and Muhammad bin Ka`b Al-Qurazi stated.

Ibn Abi Hatim collected a **Hadith** that was also collected by Muslim and An-Nasa'i from Abu Hurayrah that the Prophet said,

> أَلَا أُخْبِرُكُمْ بِمَا يَمْحُو اللهُ بِهِ الْخَطَايَا، وَيَرْفَعُ بِهِ الدَّرَجَاتِ؟ إِسْبَاغُ الْوُضُوءِ عَلَى الْمَكَارِهِ، وَكَثْرَةُ الْخُطَا إِلَى الْمَسَاجِدِ،

وَانْتِظَارُ الصَّلَاةِ بَعْدَ الصَّلَاةِ، فَذلِكُمُ الرِّبَاطُ، فَذلِكُمُ الرِّبَاطُ، فَذلِكُمُ الرِّبَاط

> Should I tell you about actions with which Allah forgives sins and raises the grade Performing perfect ablution in unfavorable conditions, the many steps one takes to the **Masajid**, and awaiting prayer after the prayer, for this is the **Ribat**, this is the **Ribat**, this is the **Ribat**.

They also say that;

> the **Murabatah** in the above **Ayah** refers to battles against the enemy, and manning Muslim outposts to protect them from enemy incursions inside Muslim territory.

There are several **Hadiths** that encourage **Murabatah** and mention its rewards.

Al-Bukhari recorded that Sahl bin Sa\`d As-Sa\`idi said that the Messenger of Allah said,

رِبَاطُ يَوْمٍ فِي سَبِيلِ اللهِ خَيْرٌ مِنَ الدُّنْيَا وَمَا عَلَيْهَا

> A Day of **Ribat** in the cause of Allah is better than this life and all that is in it.

Muslim recorded that Salman Al-Farisi said that the Messenger of Allah said,

رِبَاطُ يَوْمٍ وَلَيْلَةٍ خَيْرٌ مِنْ صِيَامِ شَهْرٍ وَقِيَامِهِ، وَإِنْ مَاتَ جَرَى عَلَيْهِ عَمَلُهُ الَّذِي كَانَ يَعْمَلُهُ، وَأُجْرِيَ عَلَيْهِ رِزْقُهُ، وَأَمِنَ الْفَتَّان

> **Ribat** for a day and a night is better than fasting the days of a month and its **Qiyam** (voluntary prayer at night). If one dies in **Ribat**, his regular righteous deeds that he used to perform will keep being added to his account, and he will receive his provision, and will be saved from the trials of the grave.

Imam Ahmad recorded that Fadalah bin Ubayd said that he heard the Messenger of Allah saying,

كُلُّ مَيِّتٍ يُخْتَمُ عَلى عَمَلِهِ إِلَّا الَّذِي مَاتَ مُرَابِطًا فِي سَبِيل اللهِ،فَإِنَّهُ يَنْمِي لَهُ عَمَلُهُ إِلى يَوْمِ الْقِيَامَةِ، وَيَأْمَنُ فِتْنَةَ الْقَبْرِ

Every dead person will have his record of deeds sealed, except for whoever dies while in **Ribat** in the cause of Allah, for his work will keep increasing until the Day of Resurrection, and he will be safe from the trial of the grave.

This is the same narration collected by Abu Dawud and At-Tirmidhi, who said, "**Hasan Sahih**''.

Ibn Hibban also collected this **Hadith** in his **Sahih**.

At-Tirmidhi recorded that Ibn Abbas said that he heard the Messenger of Allah saying,

عَيْنَانِ لَا تَمَسُّهُمَا النَّارُ: عَيْنٌ بَكَتْ مِنْ خَشْيَةِ اللهِ، وَعَيْنٌ بَاتَتْ تَحْرُسُ فِي سَبِيلِ الله

Two eyes shall not be touched by the Fire: an eye that cried for fear from Allah and an eye that spent the night guarding in Allah's cause.

Al-Bukhari recorded in his Sahih that Abu Hurayrah said that the Messenger of Allah said,

تَعِسَ عَبْدُالدِّينَارِ وَعَبْدُالدِّرْهَمِ وَعَبْدُالْخَمِيصَةِ، إِنْ أُعْطِيَ رَضِيَ، وَإِنْ لَمْ يُعْطَ سَخِطَ، تَعِسَ وَانْتَكَسَ، وَإِذَا شِيكَ فَلَا انْتَقَشَ،

Let the servant of the Dinar, the servant of the Dirham and the servant of the **Khamisah** (of clothes) perish, as he is pleased if these things are given to him, and if not, he is displeased. Let such a person perish and be humiliated, and if he is pierced with a thorn, let him not find anyone to take it out for him.

طُوبَى لِعَبْدٍ آخِذٍ بِعِنَانِ فَرَسِهِ فِي سَبِيلِ اللهِ، أَشْعَثَ رَأْسُهُ، مُغْبَرَّةٍ قَدَمَاهُ، إِنْ كَانَ فِي الْحِرَاسَةِ كَانَ فِي الْحِرَاسَةِ، وَإِنْ كَانَ فِي السَّاقَةِ كَانَ فِي السَّاقَةِ، إِنِ اسْتَأْذَنَ لَمْ يُؤْذَنْ لَهُ، وَإِنْ شَفَعَ لَمْ يُشَفَّع

> Paradise is for him who holds the reins of his horse, striving in Allah's cause, with his hair unkempt and feet covered with dust: if he is appointed to the vanguard, he is perfectly satisfied with his post of guarding, and if he is appointed in the rearguard, he accepts his post with satisfaction; if he asks for permission he is not permitted, and if he intercedes, his intercession is not accepted.

Ibn Jarir recorded that Zayd bin Aslam said,

> "Abu Ubaydah wrote to Umar bin Al-Khattab and mentioned to him that the Romans were mobilizing their forces.
>
> Umar wrote back, `Allah will soon turn whatever hardship a believing servant suffers, to ease, and no hardship shall ever overcome two types of ease. Allah says in His Book,
>
> يَا أَيُّهَا الَّذِينَ آمَنُواْ اصْبِرُواْ وَصَابِرُواْ وَرَابِطُواْ وَاتَّقُواْ اللّهَ لَعَلَّكُمْ تُفْلِحُونَ
>
> O you who believe! Endure and be more patient, and **Rabitu**, and have **Taqwa** of Allah, so that you may be successful.'"

Al-Hafiz Ibn Asakir mentioned in the biography of Abdullah bin Al-Mubarak, that Muhammad bin Ibrahim bin Abi Sakinah said,

> "While in the area of Tarsus, Abdullah bin Al-Mubarak dictated this poem to me when I was greeting him goodbye.
>
> He sent the poem with me to Al-Fudayl bin Iyad in the year one hundred and seventy,

> \`O he who worships in the vicinity of the Two Holy **Masjids**!
>
> If you but see us, you will realize that you are only jesting in worship.
>
> He who brings wetness to his cheek with his tears, should know that our necks are being wet by our blood.
>
> He who tires his horses without purpose, know that our horses are getting tired in battle.
>
> Scent of perfume is yours, while our scent is the glimmer of spears and the stench of dust (in battle).
>
> We were narrated about in the speech of our Prophet, an authentic statement that never lies.
>
> That the dust that erupts by Allah's horses and which fills the nostrils of a man shall never be combined with the smoke of a raging Fire.
>
> This, the Book of Allah speaks among us that the martyr is not dead, and the truth in Allah's Book cannot be denied.'

I met Al-Fudayl Ibn Iyad in the Sacred **Masjid** and gave him the letter.

When he read it, his eyes became tearful and he said, \`Abu Abdur-Rahman (Abdullah bin Al-Mubarak) has said the truth and offered sincere advice to me.'

He then asked me, \`Do you write the **Hadith**?'

I said, \`Yes.'

He said, \`Write this **Hadith** as reward for delivering the letter of Abu Abdur-Rahman to me. He then dictated,

\`Mansur bin Al-Mu\`tamir narrated to us that Abu Salih narrated from Abu Hurayrah that a man asked, \`O Messenger of Allah! Teach me a good deed that will earn me the reward of the **Mujahidin** in Allah's cause.'

The Prophet said,

هَلْ تَسْتَطِيعُ أَنْ تُصَلِّيَ فَلَا تَفْتُرَ،وَتَصُومَ فَلَا تُفْطِرَ؟

Are you able to pray continuously and fast without breaking the fast?

The man said, `O Messenger of Allah! I cannot bear it.'

The Prophet said,

فَوَالَّذِي نَفْسِي بِيَدِهِ لَوْ طُوِّقْتَ ذَلِكَ مَا بَلَغْتَ الْمُجَاهِدِينَ فِي سَبِيلِ اللهِ، أَوَ مَا عَلِمْتَ أَنَّ فَرَسَ الْمُجَاهِدِ لَيَسْتَنُّ فِي طِوَلِهِ، فَيُكْتَبُ لَهُ بِذَلِكَ الْحَسَنَاتِ

By He in Whose Hand is my soul! Even if you were able to do it, you will not achieve the grade of the **Mujahidin** in Allah's cause. Did you not know that the horse of the Mujahid earns rewards for him as long as it lives.

Allah said next,

... وَاتَّقُواْ اللّهَ ...

and have **Taqwa** of Allah,

concerning all your affairs and situations.

For instance, the Prophet said to Mu`adh when he sent him to Yemen,

اتَّقِ اللهَ حَيْثُمَا كُنْتَ، وَأَتْبِعِ السَّيِّئَةَ الْحَسَنَةَ تَمْحُهَا، وَخَالِقِ النَّاسَ بِخُلُقٍ حَسَن

Have **Taqwa** of Allah wherever you may be, follow the evil deed with a good deed and it will erase it, and deal with people in a good manner.

Allah said next,

... لَعَلَّكُمْ تُفْلِحُونَ (٢٠٠)

so that you may be successful.

in this life and the Hereafter.

Ibn Jarir recorded that Muhammad bin Ka`b Al-Qurazi said that, Allah's statement, وَاتَّقُواْ اللّهَ لَعَلَّكُمْ تُفْلِحُونَ (and have **Taqwa** of Allah, so that you may be successful),

> means, "Fear Me concerning what is between you and Me, so that you may acquire success when you meet Me tomorrow.''

The Tafsir of Surah **Al Imran** ends here, all praise is due to Allah, and we ask Him that we die while on the path of the Qur'an and **Sunnah**, **Amin**.

